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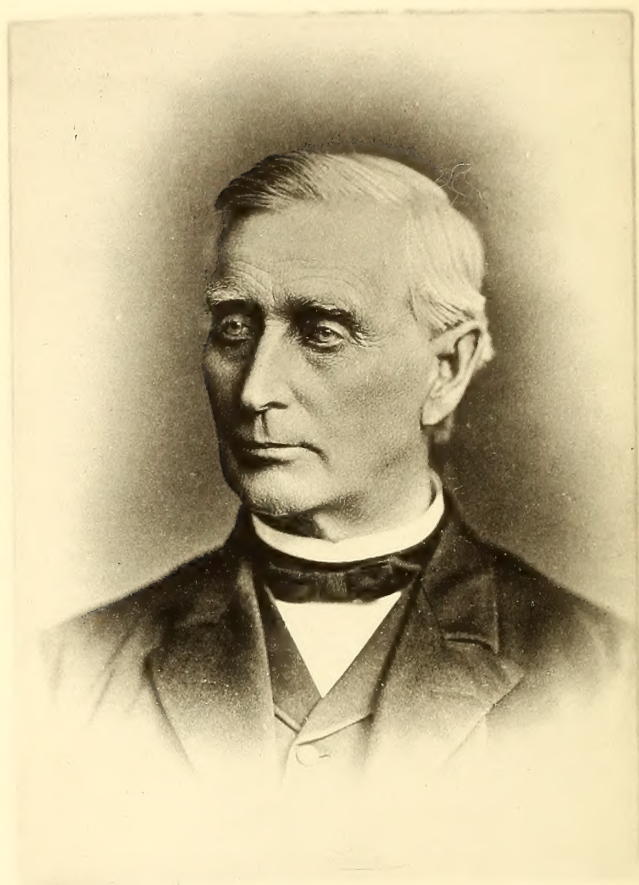
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*S. Allen*



HISTORY<sup>c</sup>  
OF  
METHODISM  
IN  
MAINE.

1793 — 1886.

*Published with the approval of the Maine and East Maine Conferences.*

BY REV. STEPHEN ALLEN, D. D., OF MAINE CONFERENCE, AND  
REV. W. H. PILSBURY, OF EAST MAINE CONFERENCE.

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## PREFACE.

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The object of this volume is to rescue from oblivion, the fading records and memories of Methodist History in Maine. The heroic labors of the early itinerants and the struggle of the church to gain a foot-hold and maintain an existence, under great disadvantages, are worthy of honorable remembrance. The labor required to obtain the material for the history, proves the work to have been too long delayed. Church Records are generally kept imperfectly, and in some cases, entirely lost, and the memory of the oldest survivors is often obscure. To remedy these defects, as far as possible, information has been sought in all sources.

Town Histories; the journals of the General Conference; the journals and minutes of the annual Conferences have been carefully consulted.

Methodist Histories and Memoirs, by Jesse Lee, Minton Thrift, Dr. N. Bangs, Dr. L. M. Lee, and especially the excellent Histories of Dr. Abel Stevens, have been freely drawn upon.

Thanks are returned to those preachers of the Maine and East Maine Conferences who have responded to our circulars, and furnished sketches for the History; also to other persons for valuable historical material or the loan of books and other documents.

No reasonable pains have been spared to make the volume a complete repertory of the facts of Methodist History in Maine, so arranged as to be convenient for use. The portraits are mostly from the Photo-Gravure Company of Chicago.

The book is much larger, than was at first expected, in spite of careful efforts to condense. It was impossible to estimate in advance, the amount of printing required to carry out the plan adopted. Many sketches of circuits, stations and persons have been largely reduced.

Book II of the volume is furnished entirely by Rev. W. H. Pilsbury, who has been more thoroughly identified with the History of Methodism in East Maine Conference than any other man now living.

If errors shall be discovered in the History, we have only to say, that the

errors are due, in part at least, to sources from which the facts have been gathered. The Journals and Minutes of Conferences are not infallible.

The History of Methodism in Maine, prepared at the cost of much labor and no small cost of money, is offered to the public, in the hope that the book will supply a long felt want, and will be a useful contribution to the Religious History of Maine.

July 1, 1887.

S. ALLEN.



## General Synopsis. Book I.

---

1. THE POLITICAL AND RELIGIOUS CONDITION OF MAINE IN 1793,—pp. 1-7.
  2. JESSE LEE'S VISITS AND LABORS IN MAINE. HIS CHARACTER,—pp. 1-30.
  3. LEE'S CO-LABORERS,—pp. 31-54.
  4. OPPOSITION. CONTROVERSIES. SUCCESS,—pp. 55-60.
  5. HISTORY OF CONFERENCE ACTION AND GROWTH OF CHURCH TO 1886,  
INCLUDING HISTORY OF MAINE WESLEYAN SEMINARY. MAINE  
WESLEYAN JOURNAL AND BOOK DEPOSITORY,—pp. 61-238.
  6. CIRCUITS IN MAINE CONFERENCE TO 1886,—pp. 239-398.
  7. BIOGRAPHICAL SKETCHES OF MINISTERS,—pp. 399-526.
  8. LOCAL PREACHERS,—pp. 526-539.
  9. PROMINENT LAY MEN AND WOMEN,—pp. 540-570.
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# Contents of Book I.

---

## CHAPTER I.

Civil and Religious condition of Maine in 1793.—The Visit of Jesse Lee.—Sketch of Jesse Lee, . . . . . Pages 1-12.

## CHAPTER II.

Lee's Second, Third and Fourth Visits to Maine.—Visits Sidney, Fayette, Livermore, Wayne, Chesterville, Jay, Vassalborough, China, Winslow, Norridgewock, Canaan, Clinton, Fairfield, Greene, New Vineyard, Farmington, Strong, Avon, Leeds, Lewiston.—Lee's Third Visit; at Major Hsley's.—Gray, Greene, Monmouth.—Meets Wager.—Readfield, Strong, Farmington, Industry, New Vineyard, Stark, Anson, Old Point, Vienna, Readfield.—The Lord's Supper.—Hallowell, Pittston, New Milford, Leeds, Monmouth.—Returns West.—Lee's Fourth Visit; Portland, Monmouth, Readfield, Unity, Bangor.—Crosses ferry with two boats.—Orrington, Bucksport, Calais, New Brunswick.—Dedication of Meeting-house at Readfield. Pages 13-19.

## CHAPTER III.

Conference at New London, July 15, 1795.—Appointments to Maine.—Lee's visit to Maine, November, 1796.—May, 1795, visits Mt. Desert.—Methodist financial plan.—Scanty receipts.—Preacher's claim.—Conference at Thompson, Conn., Sept. 19, 1796.—Appointments to Maine.—Returns of Members.—Second Conference at Wilbraham, Sept. 19, 1797.—Appointments to Maine.—Members in Maine.—Asbury's journey to Maine.—Conference in Readfield.—Appointments, Trials, Persecutions; Joshua Soule, . . . . . Pages 20-30.

## CHAPTER IV.

Lee's Co-laborers: P. Wager, E. Mudge, E. Hull, S. Hull, J. Hall, J. Stoneman, C. Stebbins, A. Humphrey, J. Taylor, T. Merritt, J. Broadhead, R. Yallalee, J. Finnegan, P. Jayne, J. Soule, R. Searle, N. Emery, N. Snethen, R. Hubbard, A. Heath, C. C. Smith. . . . . Pages 31-54.

## CHAPTER V.

1793-1800.—Success of Methodism during the first seven years of its history.—Opposition, Controversies.—Jonathan Ward and Joshua Taylor; Paul Coffin. Pages 55-60.

## CHAPTER VI.

1800-1803, Methodism in Maine.—General Conference, 1800.—Important measures.—Salaries of Preachers.—Support of Bishops.—Election of Richard Whatcoat.—Conferences allowed to sit one week. Places of meeting determined by the Conferences.—Time fixed by the Bishop.—Quarterly Meeting Conferences.—In absence of Bishop, a Presiding Elder may preside at Annual Conference.—The xxii Article of Religion changed.—Slavery; stringent rules suspended.—Sharp discussion between Dr. Coke and Jesse Lee.—Rules relating to slave-holders modified.—Conference at Lynn.—Appointments to Maine.—Lee visits Maine.—Dedicates meeting-house at Kent's Hill.—Lee's journey to Penobscot and back to Kennebec, Sandy River, Androscoggin, White Mountains, &c.—1801, Conference at Lynn.—Appointments in Maine.—Statistics.—1802, Conference in Monmouth. Asbury's journeys.—Generous contributions from the South.—Appointments for Maine.—Statistics.—1803, Conference in Boston.—Statistics.—Appointments in Maine. Pages 61-68.

## CHAPTER VII.

1804-1808, General Conference in Baltimore.—Disparity of representation.—Change in terms of admission to seats in General Conference.—Publishing Business removed to New York.—Asbury goes North.—Conference at Buxton, Me., July 14, 1804.—Remarkable work of God.—Appointments for Maine.—1805, Conference at Lynn, July 12.—Asbury's letter from Dr. Coke; his views of the marriage of ministers.—Appointments for Maine.—Statistics.—1806, Asbury's journey into Maine.—Camp-meeting at Buxton.—Conference at Canaan, N. H., June 12.—Bishop Whatcoat's failing health.—Last sermon.—Sickness and death.—Williston and Smith withdraw.—1807, Asbury's journey from the South through Vermont, New Hampshire and Maine.—Returns to Boston, the seat of the Conference, June 1.—Preaching five times a day.—Appointments for Maine.—Generous gifts from Baltimore.—1808, N. E. Conf. at New London, Conn., April 18.—Appointments for Maine. Pages 69-75.

## CHAPTER VIII.

1808-1816, General Conference at Baltimore, May 6.—Disproportionate representation. Dr. Coke's offer of Episcopal service declined. His correspondence with Bishop White.—Different plans in regard to the Episcopal office.—McKendree's wonderful sermon.—Plan of a delegated General Conference.—Election of Presiding Elders.—McKendree elected Bishop.—Discipline changed for the South.—Lee's last visit to Maine.—1809, Conference at Monmouth, Me.—Asbury's travels in Maine.—National troubles.—Conference at Winchester, N. H.; Camp-meeting.—1811, Conference at Barnard, Vt.—1812, first delegated General Conference, New York, May 1.—McKendree's address.—Ordination of Local Preachers.—Election of Presiding Elders.—Action on Slavery.—Election of Stewards by Quarterly Conferences.—Temperance measures.—New England Conference at Lynn, June 20.—War declared.—1813, Conference at Salem, Conn.—1814, Conference at Durham, Me.—1815, Conference at Unity, N. H.—1816, Asbury's death.—Lee's death.—General Conference at Baltimore.—Bishops George and Roberts elected.—Course of study.—Pewed churches.—Licensing exhorters.—Methodist Magazine.—Slavery.—Book depository at Pittsburgh.—Conf. at Bristol, R. I.—News of peace.—The cold season. Pages 76-90.



## CHAPTER IX.

1817-1831. Conference Sessions and appointments for Maine from 1817 to 1819.—1820, General Conference at Baltimore.—J. Soule elected Bishop.—Action providing for election of Presiding Elders.—J. Soule resigns.—Book agents authorized to erect buildings in New York.—N. Bangs, Book Steward.—New England Conference Session from 1820 to 1823.—1824, General Conference at Baltimore.—Rule for electing Presiding Elders rescinded.—Dissatisfaction.—Secessions.—J. Soule and E. Hedding elected Bishops.—New England Conference.—1825, Maine Conference organized.—Maine Wesleyan Seminary established.—L. Sampson.—Z. Caldwell.—Sessions of Maine Conference, 1826 and 1827.—1828, General Conference at Pittsburg.—Appeal of J. Randall.—Agitations.—Trial of Appeals.—1828, Maine Conference at Vienna.—1829, Conference at Gardiner.—1830, Conference at Portland.—1831, Conference at Hallowell.—Agent for Me. Wes. Sem.—Liberal subscriptions. . . . Pages 91-101.

## CHAPTER X.

1832-1839, General Conference in Philadelphia, 1832. - Delegates from Maine Conference. Distribution of Book Room property to the Canada Conference.—Action in favor of Missions, Sunday Schools, &c.—Election of Editors, Book Agents, &c.—Maine Conference, 1832.—Preachers' Aid Society.—Day of Fasting and Prayer against Cholera.—Agent for Maine Wesleyan Seminary.—1833, Maine Conference.—Monthly Prayer Meeting for Missions.—Day of Fasting and Prayer for more laborers, &c. The Colonization Society commended.—1834, Maine Conf.—Trial of a member.—G. F. Cox, Agent for Maine Wesleyan Seminary.—1835, Maine Conference.—Slavery.—"Appeal" and "Counter Appeal."—Report on Slavery.—Defense of Report by G. F. Cox.—W. C. Larrabee.—1836, General Conference.—Censure of two members for lecturing on Slavery.—Memorials on Slavery refused.—Orange Scott.—His address.—Vote of Censure.—Maine Conference, 1836.—Houses of Worship; Organ in Chestnut Street Church.—1837, Maine Conference.—Maine Wesleyan Journal; Committee.—Wesleyan University disowned.—1838, Maine Conference; Slavery; Articles of Pacification; Action of Conference.—1839, Maine Conference; Memorial on the subject of Slavery.—Letter from Judge Dana, relating to a Meth. College in Maine.—Centenary of Methodism; Advice of Conf. in relation thereto. Pages 102-114.

## CHAPTER XI.

1840-1843.—General Conference in Baltimore, May 1, 1840.—Rev. R. Newton.—The Bishop's address.—Memorials on Slavery.—Report of Committee.—Minority Report.—O. Scott.—S. Comfort's Appeal.—Resolution of Dr. Few.—Motion to amend, lost.—Petitions for Lay Delegation.—Moderate Episcopacy.—Pastoral address.—Maine Conference, July 22, 1841.—Agent of Bible Society.—Collection.—Theological Institute.—Depository.—Resolutions on Slavery.—Associates of Maine Wesleyan Journal.—Embarrassments.—G. F. Cox.—Millerism.—Statistics.—Maine Conference at Skowhegan.—Trial of members.—Maine Wesleyan Seminary.—Resolutions.—Book Depository.—Report on Slavery.—Sabbath Exercises.—Statistics.—Funds for Superannuates, &c.—Maine Conference, July 20, 1842, at Gardiner.—Memorial Sermon by M. Hill, on the death of A. Caldwell.—Committee on Division of Conference.—Second Advent excitement.—Statistics.—Maine Conference at Bath,

July 19, 1843.—Rev. C. H. Pitman, Secretary Missionary Society.—Millerism.—Extreme Excitement.—Other errors.—Members of Conference reproved.—Reclaimed.—Memorial to General Conference, on Slavery.—Bishop Hedding's sermon on the death of Bishop Roberts.—Division of Conferences not recommended.—Admissions trial.—Statistics.—Delegates to next General Conference. . . . Pages 115-125.

## CHAPTER XII.

1844-1851.—General Conference at New York, 1844.—The case of F. A. Harding.—Action of the Baltimore Conference sustained.—The case of Bishop Andrews. Ten days' discussion.—Vote of virtual suspension.—The committee of nine.—The provisional plan of separation.—Southern members take measures for separation.—Maine Conference at Bangor, August 14, 1844.—Dr. Olin's address.—The Conference pledges \$5000 for Wesleyan University.—Biblical Institute.—Trustees of Maine Wesleyan Seminary resign their trust.—Trust declined by the Conference.—Report on Slavery.—Resolutions.—Resolutions to aid the cause of Education, and in aid of the Missionary cause.—Depository in Portland.—Maine Conference in Portland, July 16, 1845.—Resolution recommending an agent to collect money for Education.—Maine Conference in Hallowell, July 1, 1846.—Debate concerning the Biblical Institute.—G. Webber chosen delegate to the World's Convention.—Maine Conference in Saco, June 30, 1847.—Vote to request a division of the Conference.—Delegate from Congregational Conference.—Interchange of delegates.—Delegates to next General Conference.—Action in regard to the Book Depository.—Joshua Taylor.—General Conference in Pittsburg, 1848.—Delegates from Wesleyan Conference of Great Britain and Canada.—Friendly overtures from the Church South declined.—Demand of Church South for division of fund.—Law Suit.—Maine Conference in Portland, July 19, 1848.—Board of Education.—Maine Conference, Augusta, July 11, 1849.—Father Taylor.—Delegation from Congregational Conference.—Maine Conference at Kennebunkport, July 10, 1850.—Conference action, on intelligence of the death of President Taylor.—Delegates to the Congregationalist and Baptist Conferences.—Maine Conference at Winthrop, July 9, 1851.—Delegates to General Conference.—Donation of R. B. Dunn. . . . Pages 126-138.

## CHAPTER XIII.

1852-1863.—General Conference in Boston, 1852.—Death of Bishop Hedding.—Eulogy. Invitation of Mayor.—Excursion in Boston Harbor.—Trials of Appeals.—Death of Dr. Olin.—Lay Delegation.—Election of Bishops.—Maine Conference, 1852.—Statistics.—Maine Conference, 1853.—Educational Convention.—S. Allen appointed agent.—The use of tobacco proscribed.—Statistics.—Maine Conference, 1854.—Resolutions on Slavery.—Maine Conference, 1855.—Delegates to General Conference.—Statistics.—General Conference, 1856.—Delegates from British Wesleyan and Canada Conferences.—Lay Delegation.—Discussion on motion to change the section of Discipline on Slavery.—Ratio of Representation changed.—Maine Conference, 1856.—Report on Education.—Slavery.—Maine Conference, 1857.—Report on Education.—Slavery.—Statistics.—Maine Conference, 1858.—Death of Bishop Waugh.—Education.—Slavery.—Maine Conference, 1859.—Education.—Maine Conference, 1860.—Encouraging Report on Education.—Resolutions on Slavery.—Deceased members.—Delegates to General Conference.—Statistics.—General Conference, 1860.

---Delegates from Methodist Episcopal Church of Canada, Irish Wesleyan Conference and Wesleyan Church of Canada.---Memorials on Slavery.---Action of Conference.---Maine Conference, 1861.---Five members deceased.---Encouraging report on Education.---Slavery ---State of the country.---Maine Conference, 1862.---Resolutions on the state of the country.---Dr. Durbin.---Maine Conference, 1863.---Loyal declaration of the Conference.---Lay Delegation.---Statistics.---Visitors. . Pages 139 154.

## CHAPTER XIV.

1864-1871.---Maine Conference, 1864 ---Lay Delegation.---Biblical Institute.---Patriotic resolutions.---General Conference, Philadelphia, May 2, 1864 ---A Flag suspended in the place of assembly.---Delegates from abroad.---Resolutions on the state of the country.---Letter from President Lincoln.---Election of Bishops.---Change of Rule on Slavery.---Extension of pastoral term declared inexpedient.---Lay Delegation, Delegates from African M. E. Church received.---Editors elected.---Statistics.---1865, Maine Conference.---Time of Pastoral service.---D. S. King ---Freedmen's Relief Association.---Deceased members.---Slavery ---1866, Maine Conference.---Final Report of Agent of Maine Wesleyan Seminary.---Doxology.---H. Nickerson.---Collection. Patriotic resolutions ---Centenary Committee.---1867, Maine Conference.---Reunion of Maine and East Maine Conferences.---Members deceased.---Centenary contributions. 1868, Maine Conference.---Lay Delegation discussed.---General Conference.---New Conferences in the South.---Lay Delegation.---Board of Education.---State of the country.---Delegates from African M. E. Church, &c.—Address of Bishops.—1869, Maine Conference.—Visitors.—Popular vote on Lay Delegation.—Report on Education.—1871, Maine Conference.—Woman's Foreign Miss. Society. Pages 155-172.

## CHAPTER XV.

1872-1879.—Maine Conference, 1872.—Lay Electoral Conference meets.—General Conference.—Restrictive Rule changed.—Lay Delegates recognized.—Four Bishops deceased.—Memorial Services.—Book Room Trouble settled.—Eight new Bishops elected.—Statistics —1873, Maine Conference.—Visitors.—Education.—1874, Maine Conference.—Mrs. Wettenmyer.—1875, Maine Conference.—Fraternal Delegates.—Woman's Foreign Missionary Society.—1876, Maine Conference.—Delegates to General Conference.—General Conference, 1876.—Lay Delegates.—Fraternal Delegates.—Revision of Hymn Book.—Statistics.—1877, Maine Conference.—Fraternal Delegates and Visitors.—Two Districts for Maine Conference.—1878, Maine Conference.—Woman's Foreign Missionary Society.—Mrs. Trafton.—Chaplain McCabe.—1879, Maine Conference.—Memorial Services.—Death of Bishop Ames. . Pages 172-186.

## CHAPTER XVI.

1880-1886.—Maine Conference —Fraternal Delegates and Visitors.—Bishop Bowman speaks of Bishop Haven —Electoral Conference.—General Conference, 1880.—Miss Willard.—Statistics.—1881, Maine Conference.—Trial and Expulsion of a Member.—Visitors.—1882, Maine Conference —Chaplain McCabe.—1883, Maine Conference.—Auburn Charge.—Church Aid Society.—D. W. Le Lacheure.—Maine Wesleyan Seminary.—Pres. E. M. Smith.—1884, Maine Conference.—Anniversary of Woman's



Foreign Missionary Society.—Dr. and Mrs. Parker.—Delegates to General Conference.—Statistics.—General Conference, 1884.—Deceased Bishops.—Memorial Services.—1885, Maine Conference.—I. Lord and C. W. Morse.—Resolutions of Sympathy.—1886, Maine Conference.—Semi-Centennial Sermon by C. C. Cone.—Memorial services.—Methodist Literature.—Education.—Statistics. . . . . Pages 187-202.

## CHAPTER XVII.

1830, Elihu Robinson's School.—L. Sampson.—Readfield Religious and Charitable Society.—1824, Maine Wesleyan Seminary.—Manual Labor School.—First Teachers.—Z. Caldwell, 1825.—His Death, December 21, 1826.—First Preceptress.—D. Moody.—Students who became eminent.—Agents.—G. F. Cox.—Prosperity.—Mr. Caldwell goes to Dickinson College.—W. C. Larrabee.—Prosperity of School.—Disaster.—S. Allen, Principal.—H. P. Torsey, Principal.—D. B. Randall, Agent.—Claims relinquished.—School prospers.—New Buildings.—S. Allen—Agency, 1853.—Success.—Sampson Hall, 1860.—Prosperity.—Beece Hall, 1871.—President's House, 1885.—Maine Wesleyan Seminary and Female College.—Course of Study, &c.—Maine Wesleyan Journal.—Methodist Depository. . . . . Pages 203-222.

## CHAPTER XVIII.

CIRCUITS AND STATIONS.—Readfield.—Quarterly Conference Accounts.—Meeting-house built in East Readfield, 1795.—Conference in Readfield, 1798.—Kent's Hill.—Meeting-house, 1800.—Parsonage.—Readfield Corner.—Monmouth.—Lee's Visits.—E. Kibby. New England Conference at Monmouth.—Preachers from Monmouth.—Farmington.—First Classes.—Meeting-houses.—Secessions, 1842.—New Departure, 1849.—Growth.—New Church, 1877.—Early Methodists.—S. Titcomb and Family.—J. Gower.—W. Gay.—Strong.—Wm. Read.—J. Read.—R. Clark.—Avon.—Capt. J. Soule.—Vienna.—First Class.—Secession.—Revivals.—Maine Conference, 1828.—Old time Quarterly Meeting.—Ruth Whittier.—Mrs. Coffren. . . . . Pages 223-238.

## CHAPTER XIX.

Portland.—First Class.—J. Lee.—Major Ilsley.—P. Wager.—J. Taylor.—Old Church on Federal Street.—First Church on Chestnut Street.—Troublesome Times.—Secession. Sunday School, 1822.—Park Street Enterprise.—Church sold.—Influence of the Church extends to other places.—New Church built, 1857.—Rev. H. Cox.—Heavy Debt.—Debt paid, 1882.—Brackett Street Mission, 1845.—Pine Street Church built, 1846.—H. M. Blake, Pastor, 1865.—Sudden Death.—Debt paid, 1866.—New Church finished, 1876.—Rev. D. W. Le Lacheure, 1881.—Troubles.—Secession.—Congress Street Church.—Chapel built.—New Church, 1868.—Debt paid, 1885.—Falmouth Circuit, 1802.—West End.—Peak's Island.—S. Bennet.—A Conference appointment, 1860.—Woodfords.—Sunday School, 1853.—Chapel built.—New Church, 1882.—Dr. E. Clark and Mrs. Clark.—Parsonage built, 1885. . . . . Pages 239-252.

## CHAPTER XX.

Poland.—Quarterly Meeting.—Financial Account, 1797.—Steward's Book.—Poland Circuit, 1802.—The Emery Family.—Ministers from Poland Circuit.—Bowdoinham Circuit.—True Glidden.—T. Merritt.—Church built. Prominent Men. Durham

Circuit.---Wonderful Quarterly Meeting.---Revival.---Methodist Corner.---Society incorporated, 1810.---Meeting-house.---Bath.---First Class, 1796.---Preachers.---Mrs. McLellan.---Little Class.---Revival, 1816.---J. Wilkinson.---Meeting-house, 1820.---A faction withdraw, 1842.---Beacon Street Church, 1869.---Heavy Debt paid, 1883.---Phippsburg.---T. Merritt.---M. B. Cox.---Meeting-house at "Drummore."---West Bath. Richmond.---J. Young, 1835.---Union Church, 1846.---Church bought, 1853.---Chapel built, 1885.---C. Houdlette. . . . . Pages 253-268.

## CHAPTER XXI.

Hallowell, 1793. E. Kibby, 1800. G. F. and M. B. Cox. Chapel built. Augusta.---First Sermon. J. Beale. E. Robinson. Church built, 1829. Parsonage, 1846.---Church enlarged, 1848. Greatly improved, 1869. Early Members. Gardiner. Meeting-house at Bowman's Point, 1802. "Yellow Meeting-house," 1822. Gardiner set off, 1827.---Over-scrupulous members.---Church improved, 1854, 1867.---Parsonage, 1873.---Sidney.---Meeting-house at Bacon's Corner, 1815.---At Sidney Center, 1829.---Chapel at North Sidney, 1881.---North Augusta.---First Class, 1802.---North Augusta Methodist Society incorporated.---Chapel built.---Winthrop.---J. Lee, 1793.---N. Bishop.---Methodist Society incorporated, 1811.---Church dedicated, 1825.---Church enlarged, 1855.---New Parsonage bought, 1882.---Tower and Bell, 1886.---Fairfield Circuit.---J. Lee, 1794.---Great Revival, 1809.---Oakland.---Church built.---Kendall's Mills.---Church built.---Waterville.---First Class, 1825.---Abortive Efforts to build a Church.---Church built, 1870.---R. B. Dunn. . . . . Pages 269-288.

## CHAPTER XXII.

Cape Elizabeth, Brown's Hill, 1800.---Society incorporated, 1807.---Meeting-house, 1808.---Cape Elizabeth Depot, 1866.---Knightville Chapel built, 1880.---Ferry Village.---Church built, 1852.---Parsonage and Vestry, 1877.---Bowery Beach, Church built, 1840.---Chebeague, Revival, 1802.---Mr. Glitten.---Mr. Whittle, 1808.---S. Dennett.---Casco Bay Islands Mission, 1840.---Scarboro', 1802.---First Methodist Church, 1810.---Saco, First Class, 1807.---Wesleyan Hall, 1828.---Church built, 1840.---New Church, 1879.---Old Orchard.---First Class.---A Station, 1882.---Church built.---Falmouth and Cumberland.---Meeting-house built, 1811.---J. Taylor.---Chapel built, 1883.---Yarmouth.---North Yarmouth, First Class, 1815.---First Meeting-house, 1831.---Free Port, Church built, 1874-5.---Pownal, Meeting-house, 1844.---Gray, Society organized 1808.---Early Prosperity.---West Cumberland. . . . . Pages 289-303-331.

## CHAPTER XXIII.

Norridgewock.---Mercer.---Skowhegan.---Anson.---Madison.---Solon Circuit.---Industry Circuit.---New Portland.---New Vineyard.---Kingfield Circuit.---Dead River.---Phillips.---East Wilton.---Weld.---Temple.---Wilton.---New Sharon.---Livermore.---Fayette.---Livermore Falls.---Mt. Vernon.---Wayne.---North Wayne. . . . . Pages 304-333.

## CHAPTER XXIV.

Brunswick, First Preaching, 1821.---First Class, 1829.---Parsonage, 1836.---Meeting-house bought.---New Church built, 1866.---Conference, 1868.---Harpwell, Revival, 1843.

---Church built, 1855.---Rev. J. C. Perry.---Auburn, 1861.---Church built, 1864 ---New Church, 1883.---Rev. I. G. Sprague.---Lewiston, 1845.---First Class paper.---Church built, 1855.---Second Society, 1870.---Hammond Street Church, 1858.---Mechanic Falls.---Church built, 1860.---Church burned, 1877; rebuilt next year.---North Auburn.---Church built, 1858.---Buckfield.---Turner.---Leeds---Church built, 1852.---Oxford.---First Class, 1794.---Church built, 1861.---South Paris.---Chapel built, 1837.---J. Deering.---North Paris.---West Paris.---Norway.---Woodstock.---Bethel, 1798.---Meeting-house, 1814---Church at Bethel Hill, 1860.---Rumford.---First Class.---Union Church, 1865.---Mason, first Methodist Preaching, 1837.---Albany.---Denmark and Brownfield.---Andover.---Church built, 1870.---Gorham, N. H.---Church built, 1863.---S. Waterford.---Naples.---Church built, 1859.---Bridgton.---Church built, 1852.---New Church, 1871.---Baldwin, &c.---Conway, &c.---Fryeburg. . . . . Pages 334 359.

## CHAPTER XXV.

Saccarappa.---Gorham; School Street, North Street.---Buxton.---S. Standish.---Standish.---Hollis.---Newfield.---West Newfield.---Shapleigh.---Alfred.---Goodwin's Mills.---Acton.---Porter and Kezar Falls.---Biddeford.---S. Biddeford.---Kennebunkport.---Cape Porpoise.---W. Kennebunk and Kennebunk Depot.---Kennebunk Village.---Maryland Ridge.---Ogunquit.---York and Scotland.---South Berwick.---Berwick.---Eliot.---S. Eliot.---Kittery, First and Second Church.---Newry.---Hanover.---Hartford, Peru, &c.---Harrison.---Otisfield ---Raymond.---Windham.---Gilead.---Danville. Belgrade.---Bingham.---Methodism, 1800-1887. . . . . Pages 360 398.

## CHAPTER XXVI.

*Sketches of Preachers from 1800 to 1824*

E. Kibby.---Jos. Baker.---S. Baker.---D. Webb.---O. Beale.---M. Ruter.---R. Williston.---J. Snelling.---S. Hillman.---A. H. Cobb.---P. Munger.---Dan Perry.---T. Glidden.---H. Martin.---E. Wells.---C. Fogg.---J. Wilkinson.---P. Ayer.---Z. Gibson.---E. Blake.---D. Kilburn ---E. F. Newell.---D. Wentworth.---J. Lull.---C. Cummings.---B. Burnham.---D. Hutchinson.---J. Nye.---J. Pratt.---J. Lord.---J. Briggs.---P. Crandall.---C. Baker.---T. Page.---H. Nickerson.---E. Streeter.---G. Greely.---J. Shaw.---E. Robinson.---D. Copeland.---A. Sanderson.---Jesse Stone. . . . . Pages 399-437.

## CHAPTER XXVII.

*Preachers from 1825 to 1835.*

W. H. Norris.---P. C. Richmond.---M. Hill.---R. H. Schermerhorn ---R. C. Bailey.---Greenleaf Greely.---J. Harrington.---D. B. Randall.---D. Fuller.---R. J. Ayer.---G. Webber.---C. Fuller.---J. B. Husted.---C. W. Morse.---W. F. Farrington.---A. Alton.---M. B. Cox.---G. F. Cox.---J. Spaulding ---W. C. Larrabee.---S. P. Blake.---A. P. Hillman.---J. Young.---F. Masseur.---C. Mugford.---J. H. Jenne.---M. Trafton.---I. Lord.---T. Greenhalgh.---H. Butler.---M. Wight.---A. F. Barnard.---J. Cumner.---J. Farrington.---C. C. Cone.---J. Allen.---H. Dow. . . . . Pages 438-474.



## CHAPTER XXVIII.

*Preachers deceased from 1835 to 1887; also Preachers whose Portraits are in the History, and those who have many years been members of Conference.*

E. Shaw.---N. D. George.---R. H. Ford.---L. Stockman.---J. Simpson.---A. Moore.---S. Allen.---J. S. Rice.---W. D. Sewall.---H. L. Linscott.---P. Jaques.---J. C. Perry.---C. Andrews.---R. H. Stinchfield.---S. S. Cummings.---H. M. Blake.---L. P. French.---J. W. True.---S. W. Pierce.---W. Wyman.---D. Waterhouse.---B. Lufkin.---J. C. Aspenwall.---J. Hawkes.---C. Munger.---Cornelius Stone.---S. M. Vail.---N. Hobart.---E. K. Colby.---S. M. Emerson.---S. F. Wetherbee.---C. C. Covell.---C. C. Mason.---B. Freeman.---A. Green.---C. F. Allen.---E. H. Gammon.---J. McMillan.---C. C. Whitney.---J. Fairbank.---W. H. Foster.---J. Colby.---F. A. Crafts.---J. Mitchell.---U. Rideout.---H. B. Abbott.---N. C. Clifford.---H. P. Torsey.---F. C. Ayer.---J. Cobb.---T. Hillman.---A. B. Lovewell.---H. F. A. Patterson.---E. W. Hutchinson.---A. C. Trafton.---A. S. Ladd.---A. Turner.---T. J. True.---E. G. Dunn.---F. A. Robinson.---J. Armstrong.---S. S. Gray.---E. Martin.---S. W. Russell.---S. H. Hyde.---J. Moor.---N. Andrews.---N. D. Center.---J. C. Strout.---J. Collins.---C. Philbrook.---H. B. Mitchell.---C. W. Blackman.---W. B. Bartlett.---J. H. Newhall.---G. W. Barber.---G. F. Cobb.---J. Gibson.---A. W. Pottle.---J. B. Lapham.---W. W. Baldwin.---R. H. Kimball.---L. H. Bean.---E. T. Adams.---W. S. Jones.---P. H. Hoyt.---J. W. Saywer.---E. H. McKenney.---C. J. Clark.---G. Wingate.---J. E. Walker.---G. R. Wilkins.---B. F. Pease.---E. W. Simons. . . . . Pages 474-525.

## CHAPTER XXIX.

*Local Preachers.*

James Lewis.---John Thompson.---Moses Emery.---Obed Wilson.---Moses French.---Howard Winslow.---Stephen Bennett.---David Young.---James Williams.---James Buck.---John E. Baxter.---Jacob McDaniels. . . . . Pages 526-539.

## CHAPTER XXX.

*Prominent Laymen and Women.*

Luther Sampson.---Dr. J. L. Blake.---Dr. E. Clark.---M. Caldwell.---Benj. J. Herrick.---D. Furnel.---J. Dinsmore.---J. Deering.---R. B. Dunn.---A. Loring.---S. R. Bearce.---C. Davenport.---O. Lunt.---J. J. Perry.---E. T. Nutter.---E. K. Blake.---William Deering.---Mrs. Nancy Caldwell.---Mrs. Lydia McLellan.---Mrs. Huldah M. Littlefield. . . . . Pages 540-570.

## Illustrations. Book I.

---

### PORTRAITS.

	<i>Page.</i>		<i>Page.</i>
S. ALLEN, - - -	<i>Frontispiece.</i>	ABEL W. POTTLE, - - -	518
JOSHUA TAYLOR, - - -	40	CHARLES J. CLARK, - - -	522
OLIVER BEALE, - - -	402	DR. ELIPHALET CLARK, - - -	544
EZEKIEL ROBINSON, - - -	432	JAMES DEERING, - - -	553
AARON SANDERSON, - - -	435	REUBEN B. DUNN, - - -	554
DANIEL B. RANDALL, - - -	443	SAMUEL R. BEARCE, - - -	556
CALEB FULLER, - - -	447	ORRINGTON LUNT, - - -	559
CHARLES W. MORSE, - - -	449	EPAPHRAS K. BLAKE, - - -	563
WILLIAM F. FARRINGTON, - - -	452	WILLIAM DEERING, - - -	564
CHARLES C. CONE, - - -	471	GEO. R. PALMER, - - -	633
JOHN ALLEN, - - -	472	BUILDINGS.	
EATON SHAW, - - -	475	SAMPSON HALL, - - -	211
PARKER JAUQUES, - - -	485	BEARCE HALL, - - -	212
HENRY M. BLAKE, - - -	488	SEMINARY BUILDINGS, KENT'S HILL,	216
CHARLES F. ALLEN, - - -	499	CHESTNUT ST. CHURCH, PORTLAND,	239
HOWARD B. ABBOTT, (1000)	504	PINE STREET CHURCH, PORTLAND,	245
HENRY P. TORSEY, - - -	506	WATERTOWN CHURCH, - - -	286

# METHODISM IN MAINE.

1793 — 1886.

## BOOK I.

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### CHAPTER I.

THE CIVIL AND RELIGIOUS CONDITION OF MAINE IN 1793. THE VISIT OF JESSE LEE. SKETCH OF JESSE LEE.

The advent of Methodism in Maine forms an important epoch in the religious history of the State; and the labors of the early itinerants, afford examples of heroic endurance hardly surpassed in the history of the country.

Ten years had passed since the close of the revolutionary war.

“The magnificent harbors, noble rivers, and the large extent of excellent soil, at low prices, in Maine, offered rare inducements to settlers.

“A tide of immigration from Massachusetts and New Hampshire, and to some extent, from other countries, had set in. The population, at this time, was over one hundred thousand; the settlements were mostly confined to the towns on the sea-board, and the banks of the rivers; the territory, to a large extent, was covered by the primeval forest, with here and there a sparse settlement, where some adventurous pioneers attracted by the fertility of the soil, and encouraged by the liberal grants of land made to actual settlers, were clearing up farms, bearing the hardships incident to pioneer life, and making homes for their growing families. The camp of the adventurous lumberman was at no great distance from navigable waters. The rude saw-mill marked the site of what is now the manufacturing city. The merchandise of the country trader was conveyed in canoes along the shore, or carted over rough roads into the interior from a few central points, such as Portland, Bath, Wiscasset, Castine and Hallowell. There were only eighty incorporated towns in the Province. The

people in the interior were still living in log cabins." The few more successful families who were able to live in framed houses, were not able to bring to their homes the luxury of carpets, paint or paper-hangings. The hardships of the early settlers may be judged from the fact, that in the first years of their wilderness life, their corn and grain was prepared for use by pounding in huge mortars, or hauled to mill by hand-sleds in winter, a distance, sometimes of twenty-five miles.

"The two new counties of Hancock and Washington had just been added to the three counties of York, Cumberland and Lincoln. The population of the Province, by the census of 1790, was 96,000. Such was the vigor of the new settlements, and the tide of immigration from other states, that by the census of 1800, there was a population of 151,000."

The character of the people was in some respects, different from that of the residents of the parent commonwealth. "The first settlers under Gorges were not wholly of the Pilgrim stock. Gorges was an Episcopalian; and the royal patent, by which he held the territory from the Piscataqua to the Kennebec, required the establishment of the church of England in this region, and made the proprietor, the patron of this church. The adventurers who sought their fortunes by the fisheries, lumbering and commerce of the new country, were neither in perfect accord with the Puritans of Massachusetts, nor very strong in their adherence to the Episcopal church." Settlers of new states often break away from the ideas and customs prevailing in the countries from which they emigrated. "Maine offered an asylum for Anglo-Saxon adventurers, from all parts, who were less eager to establish church organizations, than to enrich themselves by the various industrial enterprises open to them." An intense love of liberty was a prominent characteristic of the people. Gorges and the colonists who were adherents of the Episcopal church, protested against the act of Massachusetts in extending her jurisdiction over this domain. The General Court extinguished the proprietor's title, by purchase, and sought to reconcile the people to its sway by beneficent acts of legislation. There was, however, a continued restlessness, under the jurisdiction of Massachusetts.

As early as 1787, organized efforts were made to effect a separation and establish an independent state; this was accomplished in 1820.

It was a time of high political excitement. The parties of Federalists and Republicans that had been formed on the adoption of the constitution of the United States, were engaged in a rancorous partisan



strife, ranged under the lead of Adams and Jefferson. While a majority of the people of Massachusetts were Federalists, there was a Republican majority in Maine. As a general rule the Puritan element then belonging to the "standing order," were found in the Federal party.<sup>1</sup>

In Massachusetts the "half-way covenant" as it was termed, had brought into the church of the "standing order," and into the ministry, many unconverted persons; and state patronage had exerted a corrupting influence. The Pelagian heresy had prevailed extensively.

The "great awakening," under Edwards' and Whitefield's labors in 1740, and later, had stayed the tide of error for a season; but a reaction came on, and the Pelagian heresy again became dominant. The Baptists raised the standard of evangelical truth in some localities in Massachusetts upon the Calvinistic basis. They were denounced as "new lights," and do not seem to have attained a very strong influence. A low state of religion prevailed in the older states of New England, and also in Maine.

Among the early settlers of the Province, there was a considerable number of Presbyterians, who were strongly attached to their church organization; and although their doctrinal views were essentially the same as the Congregationalists, still there was not perfect harmony, and wherever they were in sufficient number, they organized Presbyterian churches, until, at length, there were ten churches of this order in Maine. A Presbytery was formed including some churches in Massachusetts, called the Salem Presbytery. These churches were at Georgetown, New Castle, Brunswick, Boothbay, Bristol, Topsham, Warren, Gray, Canaan and Turner. The first Presbytery in New England was formed at Londonderry, Connecticut, April 16, 1745. The synod of New England was formed in Londonderry, September 4, 1776.

In 1782, some difficulties having arisen, the synod dissolved. Meetings of the Salem Presbytery were held for several years in Maine, but difficulties arose, which disturbed their harmony. The last meeting of this Presbytery, was held in Gray, September 14, 1791. Three ministers but no elders were present. The Presbyterian churches were at length absorbed by the congregationalist churches.<sup>2</sup>

Congregational churches were organized in nearly all the more important places in the Province. Their creed, with few exceptions, was based upon the *Westminster Confession*. Their sermons were

<sup>1</sup> Essay of Rev. C. F. Allen at Maine State Methodist Convention, 1871.

<sup>2</sup> Greenleaf's Sketches.

written essays, with numerous divisions, well flavored with Calvinistic ideas. The prevailing doctrinal sentiments gave a somber hue to religious life. The custom of the times closed the lips of women, in religious meetings.

The seventh chapter of Romans was regarded as a description of the apostle's personal christian life. The exultant language, "I have fought a good fight," &c., and the triumphant words of other saints of later times, were considered exceptional cases; ordinary believers could not hope to attain to an experience so exalted in this life. The current religious phraseology savored of doubt. Christian men and women spoke of "trembling hopes," and were wont to indulge in bitter self-crimination. In describing conversion, scripture terms were discarded (Acts 2:47, revised edition, "The Lord added unto them daily those that were being saved"). The new convert was said to have "obtained a hope;" the term hope being used as *retrospective* — a hope that the subject had passed from death unto life. The doctrine of assurance was seldom asserted; an assurance of *present* salvation, on a strictly Calvinistic basis, is equivalent to an assurance of final salvation. The careful believer may well hesitate at so daring a conclusion. The doctrine of the witness of the spirit and of perfect love, as taught by Wesley, was deemed a hurtful delusion.

The hymnology of those days was in harmony with the prevalent doctrinal sentiments.

"Oh! could we make our doubts remove,  
Those gloomy doubts that rise,  
And see the Canaan that we love,  
With unbecclouded eyes.  
" 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I his, or am I not?"

The lyrics of Methodism are in striking contrast, not only in poetic beauty, but in their expression of religious truth:

"Rejoicing now in earnest hope  
I stand, and from the mountain top,  
See all the land below;  
Rivers of milk and honey rise,  
And all the fruits of paradise,  
In endless plenty grow."

The ministers of the standing order were generally well educated and excellent men, though hampered by a fatalistic creed. Only the

larger places were supplied with preaching, as these only were able to offer a sufficient salary to secure the services of a liberally educated minister, and no other was deemed qualified for the work of the ministry. Occasionally a settled pastor, or a licentiate without a parish, made missionary excursions into the new settlements; but their labors were seldom followed by marked results; revivals were of rare occurrence.

The Episcopal churches, though the first established in Maine, had hardly begun to rally from the disastrous effects of the revolutionary war. The pastors, being loyalists or tories, had been compelled to leave their flocks to the mercy of the storm, and seek the protection of the British flag.

The Baptists had made but moderate progress in Maine, though more than a century had passed since the first church of this denomination was organized in Kittery. This church had been sternly opposed by the standing order and the authorities of the state; the pastor, Rev. William Screven, being fined for preaching in his own house, and threatened with further penalties. Discouraged by persistent persecution, Mr. Screven, with most of his church, left the state and sought religious liberty in South Carolina! <sup>3</sup>

The descendants of the Pilgrims had not yet learned the principles of religious toleration. The Baptist churches in 1800 embraced only eight ministers and six hundred and sixteen members. The Baptists have been strenuous advocates of religious liberty. They hold firmly the evangelical doctrines of christianity on a Calvinistic basis.

In their earlier history, a prominent antinomian bias hindered their success; but this incubus, to a large extent, has been removed, and the Baptist denomination is now one of the strongest and most progressive religious denominations in America as well as in Maine.

The Free-Will Baptists, as a distinct denomination, had been in existence about thirteen years when Jesse Lee first came to Maine. They had adopted the Arminian theology, and liberal views in regard to communion.

Under the energetic labors of Benjamin Randall, the founder, extensive revivals had occurred in Maine, mostly in the interior settlements, opening the way for the Methodist evangelists. But their churches were loosely organized, and had not attained a commanding influence in the state.

The predominant religious ideas of the people of Maine, at the time of Lee's arrival, as in the other New England states, were of the

<sup>3</sup> Greenleaf's Sketches,

Calvinistic type. A reaction had set in in the direction of Unitarianism or Universalism; but these ideas had not become prevalent. The doctrines of "fore-ordination" and "final perseverance" were generally preached. The churches showed but little aggressive activity, and were unable to supply the rapidly increasing population, in the rural districts, with the ministry of the gospel; and the prevailing style of pulpit ministrations were poorly calculated to win the masses in town or country.

There were honorable exceptions to this disparaging picture; but from all accounts of those times there was a low state of religion throughout the Province.

The ministers of the standing order were mostly descendants of the Pilgrims, inheriting the stern virtues, as well as the stern theology of their noble ancestors. Their intolerance towards other religious denominations, was the fault of the times, as well as the outgrowth of prejudice and a fatalistic creed. The venerable Jotham Sewall, contemporary with Lee;—Doctors Edward Payson, David Thurston, Jesse Appleton, Enoch Pond, George Shepard and Benjamin Tappan, of a later period,—all Calvinistic Congregationalists, were men of God, an honor to christianity, in spite of the depressing influence of the *decretum horibile* in their creed.

Our indictment of the Calvinistic theology is no more severe than that of some of the ablest Congregationalist divines of the present day. In the *Congregationalist* of March 11, 1886, there is an article by Professor Austin Phelps, D. D., entitled, "The Debt of Religion and Theology to Methodism." In this article occurs the following paragraphs:

"Methodism saved the Anglican church from extinction. It was a reinforcement of apostolic christianity; also in every other christian denomination in the English speaking nation and colonies." "It has been a stout ally of those who have labored to eliminate from the popular notion of christianity, the fiction of a limited atonement and the servitude of the human will." "Methodism cut the knot. Wesley and his associates denied the limitation of the atoning sacrifice, by a divine decree."

"Augustine and his predecessors, paganized christianity, in this respect, for a thousand years." "The most triumphant way of proving any doctrine involved in human duty, is to use it. Make it thus prove itself, as a fact, and time will take care of it as a dogma. This Methodism has done for the doctrine of human freedom through the whole of her triumphant history."

Methodism, with its evangel of a "free and full" salvation, came in a time of need. It was no accident that awakened in the mind of Lee, in 1775, while receiving information about New England from a merchant in South Carolina, an abiding impression that it was his duty to



extend the labors of Methodism into New England. To Methodism, with its lay ministry, its energetic activity, its itinerancy without stipulated salary, calling the people in apostolic fashion, rather than waiting for a call, was providentially assigned, the important work of rousing the churches, dispelling the dark cloud of a fatalistic theology, and carrying the gospel to the masses, in this part of the country. Asbury Lee, and other Methodist itinerants, regarded the Calvinistic ideas that generally prevailed in New England, as a grievous hindrance to the gospel; and they ceased not to assail these sentiments, with the sword of the spirit and the logic of common sense.

The change which has appeared in the doctrinal utterances of so called Calvinistic pulpits, in the direction of Arminian sentiments; and the improved spirituality and activity of evangelical churches of this country, are due, in no small degree, to the influence of Methodism. The five points of old-fashioned Calvinism, are neither heard from the *pulpit*, nor would they be patiently listened to from the *pew*, except in a materially modified form. Arminian sentiments predominate in the evangelical churches of the country. The cold and formal style of worship prevailing in former years, has disappeared; and to a large extent the churches have taken on the style of Methodism.

The New England Conference, then embracing the whole of New England, held its easterly session in Lynn, Mass. August 1, 1793. Eight preachers were in attendance. There were only about three hundred members in the easterly district, "yet there was a call for seven or eight preachers." "Although our numbers are few, our hearers are many." The appointments were as follows, namely:

Ezekiel Cooper, Elder.

*Greenwich*, Daniel Kendall.

*Boston*, Amos G. Thompson.

*Warren*, Philip Wager.

*Needham*, John Hall.

*Province of Maine and Lynn*, Jesse

*Lynn*, Jordan Rexford.

Lee.

This was a day of small things in the history of New England Methodism, but a day of large plans. Lynn and the Province of Maine a circuit!

In a few weeks after the adjournment of the conference Lee set out from Lynn, for his new field of labor. A brief sketch of the life and character of this heroic evangelist, will not be deemed inappropriate at this stage of our narrative.

(From the Cyclopædia of McClintock and Strong.)

Jesse Lee was born in Prince George's County, Virginia, March 12, 1758. He received a fair education, was diligently instructed in the prayer-book and catechism, and early acquired skill in vocal music, which served him a good purpose in all his subsequent

labors. His early life was moral. His parents in 1773 joined the Methodist society, then formed under Robert Williams, one of Wesley's preachers, the promoter of Methodism in those parts. In this same year Lee experienced, in a marked manner, the sense of pardoned sin, and continued to receive benefit from the powerful revival influences which for some years, prevailed in the neighborhood. In 1776, he experienced a state of grace which he called "perfect love." At length he could say, "I have nothing but the love of Christ in my heart." In 1777 he removed from his home into the bounds of Roanoke circuit, North Carolina; where, the next year, he was appointed a class-leader. He preached his first sermon November 17, 1779, and for a time supplied the preacher's place. In the summer of 1780, he was drafted into the militia, to meet the approach of the British army in South Carolina. Excused from bearing arms, on account of his religious scruples, he rendered various other services especially by preaching. Soon obtaining a discharge he was earnestly solicited to enter the itinerant ministry, but shrank from the responsibility, fearing lest he should injure the work of God. At the tenth conference, held at Ellis meeting house, April 17, 1782, he was deeply impressed by the union and brotherly love prevalent among the preachers; and at a Quarterly meeting, in November, he was prevailed upon to take charge, together with Mr. Dromgoole, of the Amelia circuit, near Edenton, North Carolina.

At the Ellis meeting house, May 6, 1783, he was received on trial into the conference. This year he preached with marked success. He writes: "I preached at Mr. Spain's with great liberty; The spirit of the Lord came upon us, and we were bathed in tears." "I preached at Howel's chapel from Ezek. xxxiii: 11, 'Say unto them, as I live saith the Lord, I have no pleasure in the death of the wicked.' . . . I saw so clearly that the Lord was willing to bless the people, even while I was speaking, that I began to feel distressed for them. . . . After stopping and weeping for sometime, I began again, but had spoken but a little while before the cries of the people overcame me, and I wept with them so that I could not speak. I found that love had tears as well as grief." From this time he labored on different circuits, with like success, and was now regarded as an important man in the connexion. December 12, 1784, he was invited to meet Coke, Whatcoat and Vasey, at the celebrated Christmas conference of 1784, at Baltimore, when, with the aid of these persons, ordained for this purpose, the Methodist Episcopal church was organized.

Lee could not attend this conference on so short notice, but was immediately after requested by Bishop Asbury to travel with him in a Southern tour. This was an important event for Lee. He preached for the Bishop at Georgetown and Charleston. At Cheraw he met with a merchant, who gave him such information of New England as awakened in him an eager desire to transfer his labors to that region.

In 1786, he was appointed to Kent Circuit, Maryland; 1787, Baltimore; 1788, Flanders Circuit, embracing a portion of New Jersey and New York. At the conference held in New York May 28, 1789, Lee was appointed to Stamford Circuit in Connecticut; and now began his career in New England, which continued for eleven years. New England, from the natural temperament of its inhabitants, and their previous theological education, was a hard field for the introduction of Methodism, into which it had not hitherto ventured with a set purpose of permanent occupancy. The dearth of earnest religious interest which succeeded the revivals under Edwards, Whitefield and Tennant, as well as the prevalent reactionary tendency to rationalism, furnished sufficient demand for the zealous preaching of the Methodists. They felt themselves called to a special mission, in upholding their form of doctrine concerning entire sanctification in this life; but their views on the subject of *free will* were greatly misunderstood, being confounded with Pelagianism. The dominant theology therefore gave the Methodist preachers but a cold reception. Lee preached at Norwich, first in the street, but was subsequently both in this and other places, allowed the use of the court-house, and sometimes the meeting-house.

At Stratford, he formed the first class, consisting of three women, September 26, 1787.

At Reading December 28, he formed another class of two. Thus at the end of seven months' labor, he had secured five members in society! But the spirit with which he labored appears in his journal as follows: "I love to break up new ground, and hunt the lost souls in New England, though it is hard work; but when Christ is with me, hard things are made easy and rough ways made smooth." After preaching to a large congregation on one occasion, he was, as usual, left to find shelter where he could, and as he records, rode through the storm, "my soul transported with joy, the snow falling, the wind blowing, prayer ascending, faith increasing, grace descending, heaven smiling, and love abounding." In February, 1790 he received three helpers,—Bush, Roberts and Smith,—and formed the New Haven Circuit.

In July 9, of this year, he went to Boston, but finding no house opened, he preached on the Common to three thousand hearers. He often returned to this city, but no society was there till July 13, 1792. He had better success elsewhere, and constantly labored throughout New England in supervising the work, till the General Conference of 1796. From that time till 1800, he continued his labors, part of the time in New England, amid great difficulties, frequent theological controversies and no small degree of persecution. The subsequent portion of his life he spent mostly in the South, in earnest and successful labor, as pastor and presiding elder, preferring, says his biographer, the former position.

At the General Conference held May 6, 1800, Lee came near being elected Bishop-Whatecoat being chosen over him by only four votes. He seems to have had no ambition for ecclesiastical promotion. During the years 1812, 1813, 1814, he served as chaplain in the House of Representatives in Washington, and in 1814, he was chaplain of the Senate. He favored the proposition to make the office of Presiding Elder elective, and opposed the principle of ordaining local preachers to elders orders.

He continued his active labors till 1816, but his labors closed this year by death, at the age of fifty-eight, September 12. Lee was a man of rare ability, eminently fitted for the work to which he was providentially called,—a Bishop without the imposition of hands for that office.

Dr. Abel Stevens (*History of Methodist Episcopal Church*, iv, 510, 511,) thus describes Jesse Lee:

A man of vigorous mind, of rare popular eloquence and tireless energy, an itinerant evangelist from the British Provinces to Florida for thirty-five years, a chief counsellor of the church in its annual and general conferences; founder of Methodism in New England. He lacked only official office, to give him rank with Coke and Asbury. Asbury early chose him for the position of Bishop. Some two or three times, it seemed likely that he would be elected to it. But his manly independence and firmness of opinion, in times of party strife, was made the occasion of his defeat. In public service he may be fairly ranked next to Asbury, and as founder and apostle of Eastern Methodism, he is above any official rank.

The same author in another place thus describes him:

Lee was noted for his wit, which served him with felicitous advantage, in his encounters with opponents. It flowed, in a genial and permanent stream from his large heart, and played most vividly, in his severest hardships, but was full of tender humanity and affectionate piety. His rich sensibility, rather than any remarkable intellectual powers, made him one of the most eloquent and popular preachers of the day. He possessed uncommon colloquial powers, and a fascinating address. His readiness at repartee was scarcely equalled. By the skillful use of this talent, he often taught those who were disposed to be witty at his expense, that the safest way to deal with him, was to be civil.

He was fired with missionary zeal, and was a man of great moral

courage. The heroic Bishop William Taylor, now in charge of a mission in the interior of Congo-Land, in many respects, answers to this description of Jesse Lee.

Lee was a man of vigorous physique, imposing presence and great power of endurance. In weight, about two hundred and fifty pounds. In traveling, he rode horse-back, and like most other circuit riders of those times, he was a skillful horseman. In most of his travels, two horses were required for his use; each for a relay, when the other became fatigued. The horses were trained so that they would come to him at his call; and each would follow the other. So completely did the horses understand their duty, that if any person attempted to frighten away the companion horse, the indignant animal, with a show of teeth and heels, would drive away the intruder, and the itinerant rode on without further molestation.<sup>4</sup>

A spirited man usually rides a spirited horse, and the horse and his rider often became strongly attached to each other. Lee's horses were kindly treated, and seemed to be in sympathy with the heroic labors of their master.

Lee's outfit consisted of the inevitable saddle-bags, stored with bible, hymn book, a few other books, and a needful supply of clothing. In his journal we have no account of his *commisariat*. There was no missionary society or wealthy friend to honor his drafts, in time of need. He went forth from conviction of duty at the command of his superior in office, relying upon Providence to open his way, and supply his wants. He went among strangers, preaching, singing and praying, in barns, school-houses, or in the open air, wherever he could obtain an audience; forming classes whenever two or three were willing to unite with the society. Lee and many other of the early itinerants were good singers; and the admirable lyrics of Charles Wesley were used by them, with wonderful effect. The wretched doggerel so much used at the present time, in our social meetings, had not then come into fashion. Lee's impassioned sermons, fervid prayers and grand singing drew crowds to hear him. His genial manners and ready wit, made him an agreeable guest in the families of the people, especially in the rural neighborhoods. He was often coldly received in the villages, and he sometimes encountered violent opposition from the settled pastors, who regarded him as a visionary enthusiast, and denounced his doctrines as pestilent heresy. This opposition was undoubtedly often honest, though the result of prejudice;

<sup>4</sup> Letter of Rev. J. Perrin.



the Arminianism of Wesley being mistaken for Pelagianism. He was often challenged to discuss "principles," but generally evaded controversy, or repelled assaults with some short witty rejoinder. He proclaimed, with great force, a *free and full* salvation, and with great power, exhorted sinners to repent.

In this manner, he had explored all the New England states except the province of Maine; and had organized societies; and now, about the first of September, 1793, he is ready to commence the reconnoissance of his newly formed circuit.

To a worldly mind, the enterprise which Lee was entering upon, must have seemed, in the highest degree, Quixotic.

He left Lynn (writes Mr. Stevens, Memorials of Methodism), on Thursday, September 5th, and on Saturday was in Portsmouth. His former visits had procured him steadfast friends who greeted his return; they endeavored to obtain the court-house for him to preach in, but it was refused. The next day (Sabbath) he walked to it, with a few friends, but the authorities still denied him the privilege of using it. They knew not the spirit of the man, however, and only secured him a better hearing by their discourtesy. He coolly ascended to the step of the door of the Court-House and began. When he commenced, he had but twelve hearers; but they soon began to flock together, and swelled to some hundreds before he concluded. They crowded into several adjacent streets, and listened with solemnity and manifest emotion, while he declared to them, with much freedom, "the acceptable year of the Lord."

The next day (September 6), he was "off early, crossed the river and for the first time entered the Province of Maine." The following sketch of his travels and preaching in Maine, during this first visit, is gathered from Lee's History of the Methodists and Stevens' Memorials.

The first Methodist sermon that was preached in this Province was on the tenth of September, 1793, in a little village called Saco. I put up at Dr. Fairfield's and preached at night, in another house, from Acts 13:41,— "Behold, ye despisers, and wonder, and perish," &c. I had the house much crowded with attentive hearers, and felt the assistance of the Holy Ghost in preaching to them.

From Saco he went to Portland, September 12, where by the kind influence of some persons, Rev. Mr. Kellogg's meeting-house was opened for him. From Portland he passed on to Freeport, and preached September 13th to as many as were willing to hear. From thence he went to Bath, September 15, where he probably spent several days, and preached three times. He then crossed the Kennebec river and rode to Newcastle, thence to Thomaston, to Union, about September 25, where he preached in the barn of Rufus Gillmore, crossed the Penobscot river, and lodged at Abraham Stovers in the town of Penobscot, September 29. He then went to a little village called Baggaduce Neck; but finding it would be difficult to travel much further on horse-back, and the settlements being very thin, he returned to the town of Penobscot,

where he sent out an appointment and preached on the Sabbath. He then rode to Major Buck's in Bucktown (Bucksport), October 1. He then passed up the river within a few miles of the Indian settlement and returned to Orrington, October 5; to Hampden, October 6; and to Frankfort, October 7. Here they received him gladly, and strove hard to retain him among them, but though they offered to hire him to come and settle among them the ensuing spring, "it had" says he, "no weight with me, for I am no hireling."

The inhabitants upon the Penobscot, at that time, were principally new settlers, destitute of any regular preaching, and were, therefore, the more thankful for the visit from Mr. Lee. From this place he passed on to Unity, October 7th, and to Hallowell on the 13th, where he preached in the Academy. In most, if not all the places above named, Lee undoubtedly preached, though this is not specifically stated in the hasty description of his journey. From Hallowell he proceeded to Farmington, October 15th, and put up at the tavern of Moses Starling, Esq., and preached in the evening in the tavern to a company of the neighbors who were called together. The next day, October 16, he was conducted to the house of Stephen Titcomb, Esq., in the lower part of the town, where he was entertained till the next morning, October 17th, when he returned by way of New Sharon, Mount Vernon the 18th, Readfield the 19th, Winthrop the 21st, Monmouth the 22d, preaching as he went, to Hallowell, where he again preached in the Academy, probably October 23.

"Although," says Lee, "I was a perfect stranger and had to make my own appointments, I preached almost every day, and had crowded assemblies to hear. After viewing the country, I thought the most proper place to form a circuit would be on the west side of the Kennebec river. This circuit was accordingly formed, extending from Hallowell to the Sandy river, and called Readfield circuit."

The bold explorer thus takes possession of this territory for Methodism, though as yet there was no Methodist society and no member of the Methodist church within its limits.

Having completed the tour of observation and evangelical labor, Lee returned from Hallowell through Portland, to Lynn which was then a sort of headquarters of Methodism in New England, near the last of October, 1793. He had awakened a lively interest by his preaching. His fame had spread beyond the line of his travels, and the people were prepared to welcome him on his return to this frontier circuit.

## CHAPTER II.

LEE'S SECOND, THIRD AND FOURTH VISITS TO MAINE. VISITS SIDNEY, FAYETTE, LIVERMORE, WAYNE, CHESTERVILLE, JAY, VASSALBOROUGH, CHINA, WINSLOW, NORRIDGEWOCK, CANAAN, CLINTON, FAIRFIELD, GREENE, NEW VINEYARD, FARMINGTON, STRONG, AVON, LEEDS, LEWISTON. LEE'S THIRD VISIT: AT MAJOR ILSLEY'S. GRAY, GREENE, MONMOUTH. MEETS WAGER. READFIELD, REV. ISAAC CASE. STRONG, FARMINGTON, INDUSTRY, NEW VINEYARD, STARK, ANSON, OLD POINT, VIENNA, READFIELD. THE LORD'S SUPPER. HALLOWELL, PITSTON, NEW MILFORD, LEEDS, MONMOUTH. RETURNS WEST. LEE'S FOURTH VISIT: AT MAJOR ILSLEY'S. PORTLAND, MONMOUTH, READFIELD, UNITY, BANGOR. CROSSING FERRY WITH TWO BOATS. ORRINGTON, BUCKSPORT, CALAIS, NEW BRUNSWICK. DEDICATION OF MEETING-HOUSE AT READFIELD. GOES TO CONFERENCE AT NEW LONDON.

Mr. Lee, after his return to Lynn, about the last of October, remained in the vicinity of that place until January, 1794. His journal gives but a hasty and imperfect sketch of his travels and labors. The first notice we have of him, is in the following sketch in the History of the Methodists, namely :

On the 29th of January, 1794, we preached for the first time in Sidney ; on the 11th day of February in Fayette ; on the 12th in Livermore ; on the 14th in Wayne ; on the 21st in Chesterville ; on the 26th in Jay ; on the 5th of March in Vassalborough ; on the 7th in Harlem (China) ; on the 9th in Winslow ; on the 11th in Norridgewock ; on the 12th in Canaan ; on the 12th in Clinton ; on the 13th in Fairfield ; on the 6th day of April in Greene ; on the 2d of June in New Vineyard ; on the 16th in Strong ; on the 17th in Avon ; on the 3d of July in Leeds ; on the 14th in Lewiston ; on the 3d day of December we first preached in Stark ; on the 4th in Anson.<sup>1</sup>

Mr. Lee's record of his labors is brief and imperfect. After his visit to New Vineyard, above mentioned, he visited Farmington, of which he gives no account, and preached on the Sabbath in Deacon Tufft's barn, near Farmington Falls, to a large congregation. A lad about fourteen years of age<sup>2</sup> walked about eight miles through the woods to hear the famous evangelist. The text was Cant. 6 :10, "Who is she that looketh forth as the morning," &c. The sermon was described as one of great power. The lad above referred to, as well as the congregation, was deeply impressed ; his conviction at length

<sup>1</sup> Lee's History of the Methodists.

<sup>2</sup> The lad was William Allen, late of Norridgewock, Maine.

ripened to conversion. He subsequently became a man of marked business ability, filled many responsible positions ; and for many years was an active official member of the Methodist church.

Lee attended the conference which commenced July 25, 1794 ; also, soon afterwards, the conference at Wilbraham. These two sessions of the same conference in one year were held to accommodate the preachers in this extensive field of labor. The second conference session is described as an occasion of extraordinary interest. This might have been expected, from the eminent ability of the men who composed it. Asbury, Lee, Roberts, Wilson Lee, Ostrander, Pickering, Taylor and Hall were men of rare ability. They had come from various hard fields of labor flushed with success.

The proceedings, as described by those who participated in them, were characterized by " dispatch of business, incessant public worship, and daily preaching." " Sunday was a high festival. The services commenced at 8 o'clock, A. M. The first hour was spent in prevailing prayer, and singing the rapturous hymns of the poet of Methodism." After a stirring sermon by Bishop Asbury, several preachers were ordained and the Lord's Supper was administered. The whole occasion was a wonderful Pentecost from which the preachers went to their appointments inspired with quenchless zeal.

Lee's appointment this year was to the office of presiding elder. His district comprehended nominally Massachusetts, New Hampshire and Maine, but virtually, the whole Methodist interest in New England. A year of extraordinary labor was before him ; " but sustained by a zeal as steady as it was ardent, he went forth to it, like a giant to run a race." <sup>3</sup>

Philip Wager was appointed to Maine. The new ecclesiastical year in New England began with two districts and part of another ; eighteen circuits and stations and thirty preachers. Lee set out from Lynn on the 3d of November, 1794, and arrived at Portland on the 7th, and stopped at Major Ilsley's, who engaged the court house, where he preached in the evening from 1st Tim. 5:22, to a large and attentive congregation. He lodged with " Friend Cobb, a Quaker, who was quite reconciled to prayers night and morning." Sunday 9th he preached at Mr. Randall's in Gray ; he " had liberty in preaching and the people paid great attention," and at two o'clock in the afternoon he preached again, and then rode to Gloucester and preached at four o'clock. " The people were much moved by the sermon." Wednesday

<sup>3</sup> Stevens' History of the M. E. Church.



the 12th of November, he preached at Mr. Sprague's in Greene, from Phil. 2:15. He "had a small congregation and but little life in speaking." He then passed on to Esq. Dearborn's in Monmouth and passed the night at his house. He was greatly delighted in learning that many persons "had been awakened and converted within a short time past." "Thursday, he met P. Wager and was greatly pleased with the account he gave of the prospect of the work of God on the circuit." At two o'clock he "preached at Capt. Hopkins' tavern; and the Lord moved upon the hearts of many of the people. Brother Wager exhorted with freedom." He also met the class recently formed consisting of about fifteen persons. This was the first class formed in Maine.<sup>4</sup>

Saturday, November 15th, he rode to Nathaniel Whittier's in Readfield. On the Sabbath he preached twice at Mr. Hutchens', "and the people were much melted under the word." He then went to Mr. N. Whittier's and met the class. This was the second class formed in Maine, consisting of about seventeen members; then at dark he preached from 1 Thes. 1:5. "Many were present; a good time in preaching."

Monday, 17, he remained "in town all day, and went to look at our meeting-house; it is almost covered in." "Through my influence," says Lee, "the people began the house last summer, and now it is nearly ready to preach in. It is the first Methodist meeting-house ever built in Maine." "Here," says Lee, "Antinomianism has much prevailed for a few years among the Baptists. Their minister, Isaac Case, a good old man, often says of his followers, that they are *Case-hardened*. They are greatly afraid the Methodists will do much harm.

"Wednesday, November 26," says Lee, "I set out for Sandy River. It was a lonesome road; at one place there was no house for seven miles." The weather was extremely cold, so that he was obliged to draw his mitten over the toe of his shoe "to keep it from freezing." He called at Esq. Titcomb's and took dinner, "and as no appointment had been given out for him to preach, he passed on to Esq. Read's in Middletown (Strong). It was dark when he arrived, and he was extremely chilled.

Thursday, November 27, the neighbors were collected together and he gave them a sermon from Col. 3:14. "It was a delightful season," writes Lee, "my heart was humbled within me before God, and the

<sup>4</sup> From Thrift's Memoirs.

people were melted to tears." In the afternoon he went towards Farmington; on the way he met a company of women who had been to a meeting, one of whom was praising God for his goodness. The women had probably been at a Free-Will Baptist meeting, as no other denomination, at that time, besides the Methodists, were in the habit of indulging in such kind of rapture.

Mr. Lee came to Mr. Bradford's at Farmington, and at 3 o'clock, he preached from John 4:14. "Here," writes Lee, "the Lord was pleased to visit us again with his blessed presence. Tears flowed from many eyes, and it seemed to be a time of love." Lee was never satisfied unless he witnessed such melting moods in his congregation.

On Monday, Lee having procured a guide,<sup>5</sup> set out on an excursion through the new settlements of Industry, New Vineyard, Stark and Anson. The snow continued to fall during the day.

They rode first to the Gore, which was then in Industry, to Deacon Cornelius Norton's, a Congregationalist. Deacon Norton not being able to entertain the travelers on account of the sickness of his wife, they obtained some food, prayed with the family, and went on; arriving after dark at Daniel Luce's, where they lodged. Lee preached in the morning at Mr. Luce's. "The people heard with attention, and with tears in their eyes." After meeting they traveled "over a very bad road to Captain Daggett's, in the east part of the town, and were kindly entertained." Captain Daggett heard Lee's sermon a few years previously, on the Boston Common. He had recently removed to this new country, with some of his neighbors, from Martha's Vineyard. We may well suppose the meeting, in his wilderness home, was a cordial one.

Wednesday, the 3d, they "rode through the woods to the mouth of Sandy River. Some part of the way they had no path at all, but had to follow the "chops" in the trees; the snow was ten inches deep; the traveling was disagreeable. About noon they saw a house which was the first seen on the way; they rode to it and went in. Lee talked to the man and his wife on the subject of religion; they were quite solemn. They then came to Mr. B. Hilton's, just before night, where Mr. Lee introduced himself. The neighbors were called together and he preached to them from John 3:20; the people listened with attention and thankfulness.

Thursday, December 4th, they "rode up the Kennebec river to

<sup>5</sup> The guide who accompanied Mr. Lee on this journey is supposed to have been Capt. John Thompson of Industry. Letter of Rev. John Perrin.

Anson, a little below Seven-Mile Brook." "At night," says Lee, "I preached on 1 John. 4:9. The company were all attention, and some of them much wrought upon, so that they could not forbear weeping. They importuned me to come amongst them again, or try and send one to preach to them." The next day Lee "returned to the mouth of the Sandy river in full view of Old Norridgewock Point."

He preached "at Mr. Wilson's (probably Oliver Wilson's), crossed the Sandy river upon the ice, rode up and tarried at Mr. Arnold's."

Monday, December 8, he "rode to Mr. J. Cochran's, in Goshen (Vienna), and at 2 o'clock preached on Eph. 2:20, and found a good deal of freedom in preaching; some of them were much wrought upon and could not refrain from tears." He "baptized three children, and the parents appeared to be solemn while he was speaking."

The hasty visits of Lee to the Sandy river valley, and his Pauline labors, were productive of important results. Some of the leading families of that region, were converted and brought into the Methodist church through the influence of his preaching and personal intercourse. The Titcombs, Knowltons, Gowers, and Gays of Farmington; the Clarks and Reads of Strong; the Soules and Dudleys of Avon, were substantial and foremost people, and their descendants have contributed largely to the strength of Methodism.

December 12th, 1794, Lee was again in Readfield. "It was a fast-day in the society, in preparation to what was to be a great occasion on the approaching Sabbath.—the first celebration of the Lord's Supper, by the *Methodists of Maine*. He preached to them from the words, "We then as workers together with God," &c. He remained over the Sabbath in this place, preached and administered the sacrament to eight persons. This was a memorable occasion.

Tuesday, December 16, he rode with Samuel Dudley to the Hook (Hallowell), and crossed the Kennebec river on the ice, at serious risk. The horses broke through the ice, ten or fifteen feet from the easterly shore, but they "came out safe." They then rode to Pittston meeting-house, called at Major C.'s, and left an appointment to preach in two days, on their return. They then rode to Eastern river, and dined. Mr Lee went on to John Plummer's, in New Milford (Alna), and was kindly entertained. The day following he preached at Mr. Plummer's; some wept freely. Thursday, 18th, he returned to Major C.'s, but no appointment had been made for him to preach.<sup>6</sup>

A cool reception. He soon after re-crossed the river, and on the 23d of December, rode to Mr. Laine's in Littleborough (Leeds), and at two o'clock, preached from John 11:3.

<sup>6</sup> Lee's History of the Methodists.

I had (writes Lee,) a crowded congregation, and the melting presence of God was among us. Many of the people could hardly refrain from weeping aloud. After I had dismissed the people, and went into another room, a man came to speak to me, and burst into tears. Another came in with tears, and begged that I would preach again at night. I could not refuse. Some of the people then went home, but soon returned. One man being in deep distress, began to cry aloud to God to have mercy upon his poor soul; and thus he continued to cry with all his might, until some of the people were much frightened. I talked, prayed and sang; and while I was singing a visible alteration took place in his countenance; and I was inclined to think his soul was set at liberty. He afterwards spoke as though he believed it was so. About this time, another man was seized with trembling, and he began to pray the Lord to have mercy upon his soul, and cried aloud for some time. I then took my text and preached on 1 Pet. 5:7 — “Casting all your care upon him; for he careth for you.” It was not long before another man was taken with a violent trembling and crying, so that my voice was almost drowned. I was forced to stop. I then prayed for him, and he became more quiet. I then went on with my sermon. There was great weeping in every part of the house. It appeared as if the whole neighborhood was about to turn to God.<sup>7</sup>

These scenes of excitement may be regarded by the skeptical, as wild enthusiasm, produced by the personal magnetism of the speaker. Many christian people regard such exhibitions as outbursts of religious wild-fire. But they are not much unlike the scenes that occurred under the eye of the apostles on the day of Pentecost.

From this place, Lee passed on to Monmouth on Thursday, the 25th of December, and preached at Captain Hopkins’ a Christmas sermon, from Isaiah 9:6,— “For unto us a child is born; unto us a son is given,” &c.

I had a large congregation (writes Mr. Lee), and a very remarkable season. The people seemed to swallow every word. Toward the end of the meeting, the power of God was mightily displayed; there were but few dry eyes in the house. I wept over my congregation, and had to stop for a season. I begged the poor sinners to be reconciled to God, till I was persuaded that some of them would obey the truth. Philip Wager exhorted, with a good deal of life. We then administered the Lord’s Supper to several persons. This is the first time the Methodists ever communed in this town. Then I gave the friends some advice about building a meeting-house in this place.

About seven weeks had been spent in this rough and rapid journey through the interior of Maine.

Thursday, December 30, 1794, Mr. Lee set out on his journey westward; the traveling was exceedingly rough and the day very cold. He came to Saco at night, and put up at Hopkins’ tavern.

Thursday, January 1, 1795, he passed on to Portsmouth, and devoted the next three months to the westerly part of his large district.<sup>8</sup>

<sup>7</sup> Thrift’s Memoirs of Lee.

<sup>8</sup> Ibid.



After rapidly visiting the societies in the westerly part of the district,—

About the first of April, 1795, he returned again to Maine on his fourth visit. He called at Major Ilsley, at Back Cove in Falmouth. From thence to Portland, Monmouth, Readfield; the Twenty-five Mile Pond (Unity); at the last named place there had been a gracious revival; but some religious quarrels had damped the rising flame

Leaving Unity, he proceeded over very bad roads to Hampden; twice in one day, his horse fell into the deep mud, and he but narrowly escaped with whole bones. From thence he came to Bangor, where he found it necessary to cross the Penobscot. There was no ferry-boat at hand; but two small boats were procured, and made fast together; and his horse was made to stand with his fore feet in one, and his hind feet in the other boat; and all were enabled to get over without accident.<sup>9</sup> <sup>10</sup>

Lee then went on to Orrington, Bucksport, Gouldsborough, Epping, the Falls of Pleasant River, and Machias, swimming rivers and passing dangerous fords. Having reached the extreme eastern limits of the State, he passed on by water into the Province of New Brunswick, early in the month of April, visiting St. John, and crossing the Bay of Fundy,—visiting and preaching in several places. He set out on his return the 25th of May, in company with Rev. D. McCall, a Wesleyan preacher of New Brunswick, who went to attend the session of the New England Conference at New London, Connecticut, on the 15th of July following, at that time a tedious pilgrimage for such a purpose.

We have but very slight account of Lee's journey in returning; only that he reached Readfield in season to preach the dedicatory sermon of the Readfield meeting-house, on the twenty-first of June, 1795, this being the first Methodist church dedicated in Maine.<sup>11</sup>

He, in due time, made his appearance at the New England Conference, July 15, 1795.

<sup>9</sup> From Thrift's Memoirs of Lee.

<sup>10</sup> Rev. Mark Trafton informs the writer that Lee's two horses were ferried over the river by Mr. Dennett, grandfather of Mr. Trafton.

<sup>11</sup> From Thrift's Memoirs of Lee.

## CHAPTER III.

CONFERENCE AT NEW LONDON JULY 15, 1795. APPOINTMENTS TO MAINE. LEE'S VISIT TO MAINE NOVEMBER, 1796. MAY, 1795, VISITS MT. DESERT. METHODIST FINANCIAL PLAN. SCANTY RECEIPTS. PREACHERS' CLAIM. CONFERENCE AT THOMPSON, CONN. SEPTEMBER 19, 1796. APPOINTMENTS TO MAINE. RETURNS OF MEMBERS. SECOND CONFERENCE AT WILBRAHAM, SEPTEMBER 19, 1797. APPOINTMENTS TO MAINE. RETURNS OF MEMBERS IN MAINE. ASBURY'S JOURNEY TO MAINE. CONFERENCE AT READFIELD. APPOINTMENTS. TRIALS. CONTROVERSIES. PERSECUTIONS. JOSHUA SOULE.

The conference at New London, Connecticut, commenced its session Wednesday July 15, 1795; nineteen ministers were present. Asbury, Lee, Roberts, Priest, Pickering, Mudge, Taylor, Snethen, Smith, Ostrander and McCoombe were the most prominent members. Donald McCall from New Brunswick, Kingston and Harper from the West India Islands were present. The brethren from the West Indias came with prostrate health and empty purses. A collection was taken for their benefit; "a practice almost universal in those days of suffering and self-sacrifice."

Members in Maine as follows: Portland, 36; Readfield, 232; Passamaquoddy, 50; total 318. Entire membership in Methodist Episcopal Church, 60,291; preachers, 313. The session, as usual, was one of much interest, closing on Saturday, July 18th. The preachers remained over the Sabbath, and early Monday morning they were off for their various fields of labor. The appointments for Maine were as follows: Jesse Lee, Presiding Elder; the District included most of New England and Maine.

*Portland Circuit,* Philip  
Wager.

*Readfield Circuit,* Enoch Mudge  
and Elias Hull.

*Penobscot Circuit,* Joshua Hall.

Portland circuit was the second circuit formed in Maine. Lee had preached in several places in this part of the state. Wager was the first preacher appointed to this circuit. The first class in Portland was formed in the early part of October, this year. The first quarterly meeting was held at Poland on the fourth day of December, 1795. Lee was present and administered the sacrament of the Lord's supper, for the first time, on the circuit.<sup>1</sup>

<sup>1</sup>Lee's History of the Methodists.

But little is recorded of Mr. Wager's labors this year, only that under his care the number of members were increased from thirty-six to eighty. He could not have been idle. Mudge and Hall were active and successful in their work. An additional circuit was formed on the Kennebec. Mr. Hall, also, in spite of hardships and violent opposition, had pushed on his work on both sides of the Penobscot with encouraging success. He formed the first Methodist societies on the Penobscot. About the first of June, 1796, he left his work on the Penobscot, and traveled about three months on Readfield circuit; visited Portland and preached a short time, in company with Stephen Hull, and thence passed on to the conference at Thompson, Connecticut. Elias Hull's name does not appear in the quarterly conference records of Readfield circuit, after the first quarter; Aaron Humphrey supplied his place. At the fourth quarterly meeting Stephen Hull appears in the place of Enoch Mudge. No explanation is given of these changes, only that frequent changes were common in those times. Early Methodism was severely itinerant.

Besides extensive labors in other parts of New England, Lee visited Maine twice before the ensuing conference. His account of his journey is only fragmentary, often abrupt. On Monday November 23, 1795, he rode from Newcastle to Bristol, probably, on invitation of Col. William Jones, who had become much disaffected toward his Presbyterian brethren. Probably he came down no further than the residence of Col. Jones (in Walpole), where, or in the vicinity, he preached a sermon from 2 Peter, 3:14. "Wherefore, brethren, seeing ye look for such things, be ye diligent," &c. This was the first Methodist sermon ever preached in that place. "I could truly say," says Lee, "the meeting was profitable to my soul." He then returned the same day to Nobleboro', to preach again in the evening at the house of a Mr. Rust,<sup>2</sup> and at night he preached from Prov. 1:22-3. "How long ye simple ones will ye love simplicity?" &c. Mr. Lee writes, "We had a solemn time. The people pressed me hard to send them a preacher, but I know not how I can do it, unless the Lord will send forth more laborers into his vineyard." He gives the following account of his labors about this time.

Tuesday, November 24, I rode to New Milford (Alna), and held forth in the new meeting-house, on Romans 2:6, "Who will render to every man according to his deeds." I had but few to hear, I suppose the head men were somewhat afraid, and therefore did not have proper notice given. The young candidate (probably Rev. Jonathan Ward,) rode with me a few miles after meeting, and was not satisfied with my inviting all to Christ,

<sup>2</sup> History of Bristol, by Professor J. Johnston.

and persuading them to choose religion and turn to God. I asked him if he did not believe that God had decreed that some men should not be saved? He said he did. I then asked him if he did not believe that Christ opened a way by his death, whereby all might possibly be saved? He said he did. Then I told him, according to what he said, Christ had opened the way, whereby God's decrees might be broken; and wished him to try and clear up the contradiction. He did try, and tried it often, till he was quite confused; and so we parted.<sup>3</sup>

Nothing more is recorded of Lee's labors in Maine till May, 1796. His journals were lost in the destruction of the Book Room by fire in 1836; so that only fragmentary sketches of his labors have been preserved.

The next notice we have of Lee in Maine, is on Saturday, May 7th, 1796.

I returned (writes Lee,) May 7th, to Trenton, to Mr. James Smith's, at a place called Kilkenny, where at 2 o'clock, I preached on Ezek. 18:11. This was a thinly settled neighborhood; but I had quite a good company of hearers, and the Lord was present with us. I found great freedom in speaking, and was melted into tears myself, and the people wept very freely. This was the first Methodist sermon ever preached in Trenton; and the people heard as though they were never to hear another. After the meeting I rode to Union River, and left my horse, and went to Benjamin Joy's, and stayed all night.

Sunday, May 8th, 1796. At Mr. Joy's on Union River, at 11 o'clock, I discoursed on "the one thing needful." The day was wet but we had a good meeting. In the afternoon, my text was Dan. 6:16,— "And the king commanded, and they brought Daniel and cast him into the den of lions." The place seemed awful on account of the presence of the Lord. O, what a pity that so many people in this place should be destitute of regular preaching; many of them seem willing to hear the word. I felt thankful for bringing me amongst them once more.

Monday, May 9th. It was very wet, and rained hard till the middle of the day. After dinner I traveled to Mr Foster's, on Jordan river, about six miles. I had to walk a good deal of the way, for I could not ride. I do not remember that I ever traveled a worse road than this.

Tuesday, May 10. A young doctor went with me down the river, and got into a canoe with some other people and went over to Mount Desert, we found many collected for training. Just after our arrival, the captain dismissed his company.<sup>4</sup>

The following account is from Stevens' Memorials of Methodism:

Many women had also collected to see the men muster, and afterwards to have a dance. But when they found out that I intended to preach, they were at a loss to know what to do; some said, "we will have a dance," others said, "nay, but we will have a sermon." The woman of the house said, if they would not hear the gospel, they should not dance. The man of the house spoke out aloud, saying, "if the Lord has sent the man, let us hear him, but if the devil has sent him, let the devil take him away." So I told them I would preach at another house, at 4 o'clock.

He set off for the place, but had a rencounter, on the way, with one of those sturdy theo-

<sup>3</sup> Memoirs of Jesse Lee, by Minton Thrift, p. 224.

<sup>4</sup> Thrift's Memoirs of Jesse Lee.



logians, who so often crossed his path in New England. He was brim-full of religious talk, but I soon discovered that he was a strong fatalist; when he found out that I believed that Christ died for all men, and that the Lord called all men, he got into a violent passion, and with abundance of fury, called it a damnable doctrine, and appeared to be ready to swear outright. Poor man! how small a thing it is for a man to call himself a christian, while he is governed by wrath and an evil spirit.

Arriving at the appointed house, he preached with his usual power and effect.

The Lord (says Lee,) was very precious to my soul, and many of the hearers were melted into tears, and heard the word as though it had been for their lives. But while I was speaking, the fore-mentioned man and another of his party, kept shaking their heads at each other, as much as to say, "That is not true." At last I stopped and said to one of them, "I should be glad if you will try to keep your head still." He behaved better afterwards. Mount Desert is now divided into two towns; the one I preached in is called Eden. This was the first Methodist sermon ever preached in the town; and I feel a pleasing hope that a lasting blessing will attend it. I lodged with Mr. Paine that night.

Friday, June 17, 1796. We left the two Brothers Hull and Brother Baker, in Falmouth, where I preached at 2 o'clock. I found much of the presence of God with me while preaching, and the word was attended with some power. Many tears were shed. There has been a great stir of religion in the place of late.<sup>5</sup>

From May, in the foregoing narrative, we have no account of Lee's travels and labors till June 17. In his *History of the Methodists*, page 217, he states that the meeting-house in Monmouth was dedicated on the last day of May, 1796. This was the second Methodist chapel in Maine. The time from May 10 to June 17 was probably spent by him upon the Readfield circuit. The district under Lee's supervision, embraced most of the New England states. There were seventeen circuits, having, during the year, sixty-eight quarterly meetings. It is probable that he was present at most of these meetings. His journeyings upon horse-back at that time, from the roughness of the roads must have been exceedingly tedious as well as extensive. His labors, as is manifest from the account of his journey to Mount Desert, were not confined to his official duties, in presiding at the quarterly conferences; but he seemed to have been always striving to "break up new ground," and carry "the gospel to regions beyond." The preachers under him were also animated by the same spirit, and extended their circuits over new territory.

The returns of members at the ensuing conference (1796), were as follows: Portland 80; Readfield 204; Penobscot 73; total 357. The entire church: ministers 293; members 56,664.

Methodism in the Province of Maine had assumed an organic form, constituting a part of the New England Conference; three circuits in Maine, with four preachers,—under the care of a Presiding Elder.

The financial basis of any organization is a subject of fundamental

<sup>5</sup> Stevens' Memorials.

importance. Methodism means system; John Wesley was a skilled organizer; one of the first things that received his attention, was a financial plan by which the work of his societies might be successfully carried on.

The penny-a-week plan has proved a wonderful financial success. The Wesleyan plan, when faithfully carried out, seldom fails of success.<sup>6</sup> A similar plan, though not fully up to the Wesleyan idea, was early adopted in the new circuits in Maine, as well as elsewhere in the whole Methodist field in this country.

We find only brief notices of the labors of Mudge and Hull on the Readfield circuit.

The Wesleyan plan of supporting the gospel was adopted though often imperfectly carried out. Every member of each society was expected to contribute quarterly towards this object; stewards were appointed to attend to this business. Reports were made at the quarterly meetings. The preacher's claim was determined by the quarterly conference. The sum fixed upon as the claim, was regarded as the minimum amount necessary to afford an extremely fugal support. This amount was seldom received in the earlier years of our itinerant history. At the first quarterly meeting held in Maine, in Readfield, October 20, 1795, the amount reported as received the first quarter, for the support of two circuit preachers and a presiding elder was \$34.17, distributed as follows: To Jesse Lee \$2.17; Enoch Mudge, \$16.00; Elias Hull, \$16.00, and so on through the year.

It may be said, in excuse for the people in those days, that they were poor in money. Their crops, however bountiful, could, with difficulty be exchanged for cash. The unmarried preachers could get along comfortably with but very little money. They lived among the people; were made welcome in their rude homes, and their horses were cared for without charge. The married preachers were inadequately supported, and were generally compelled to resort to some other employment to support their families. Some worked at a trade; some resorted to school teaching; some to farming, and some took refuge in the ministry of other denominations. The last named

<sup>6</sup> The question of the payment of a chapel debt was discussed by several members of the society in Bristol, England, in the presence of Mr. Wesley, when one stood up and said:—"Let every member of the society pay a penny a week," and solved the various difficulties presented, by suggesting that they should each of them, take eleven of their neighbors, and call on them weekly for their contributions. The plan was adopted, and in its execution results were reached far grander than could have been imagined by the wise men then assembled.—*Christian Advocate*, September 3, 1885.

expedient seldom proved successful; generally it was found to be a fatal mistake.

The work of the itinerants, in those days, afforded small hope of worldly gain, and often involved distressing embarrassment. The hardships became so great, and the location of the preachers so frequent, that the authorities of the church became alarmed, and measures were considered for the relief of the scantily paid and superannuated preachers. The allowance or claim, as it was termed, of the traveling preachers, was changed, at different times, from exceedingly frugal figures, till at length, at the general conference in 1856, the whole subject of preachers' support was referred to the stewards and the quarterly conferences of the several circuits and stations, with discretion.

The Conference at Thompson, Connecticut, commenced on the 19th of September, 1796. About thirty were present, "some of whom," remarks Asbury, "were from the Province of Maine, three hundred miles distant, who gave us a pleasing relation of the work of God in those parts."

Enoch Mudge and John Hall brought refreshing reports from Maine. A new circuit had been formed on the Kennebec; and Hall, though he had endured hardships and encountered much opposition, was cheered by success; a gracious revival had occurred and the first Methodist societies were formed on the Penobscot. They could both of them tell of hard fare, terrible winter weather, long journeys amidst driving storms, and comfortable lodgings in log cabins, through which the snow beat upon their beds, but also of divine consolations which had sanctified every suffering, and victories of the truth multiplying through the land.<sup>7</sup>

The appointments for Maine were as follows:

Jesse Lee, Presiding Elder.

*Bath*, Enoch Mudge.

*Portland*, Jesse Stoneman.

*Penobscot*, Elias Hull.

*Readfield*, Cyrus Stebbins, and  
John Broadhead.

*Kennebec*, Aaron Humphrey.

Two new circuits were formed in Maine; Kennebec, including the upper towns on the Kennebec river, afterwards called Norridgewock circuit; and Bath circuit, embracing the region about the mouth of the Kennebec. The Bath circuit extended as far as the town of Union.

We were not as successful (Lee remarks,) in Bath as we were in other places; disputes about the settled preacher ran high, and the contention was too severe on both sides. In Union there was a good work begun, and souls were awakened and brought to God. There were at this time (says Lee,) but few that felt freedom to unite with us.

This reluctance is not surprising; as Methodism at that time, did not present a very assuring prospect of permanency.

<sup>7</sup> Stevens' History of M. E. Church.

*Four* circuits, *six* preachers, under the supervision of one presiding elder, whose district comprehended nearly the whole of New England, constituted the plan of labor for the Province of Maine for the year 1796-7. The labors of the preachers in Maine were remarkably successful. A new circuit was formed called Pleasant River Circuit, and the following returns of members were made at the ensuing conference in 1797: Bath circuit 31; Penobscot circuit 110; Portland circuit 175; Readfield circuit 300; total 616; gain of seventy-two per cent. Entire church: preachers 293; members 57,064. The name of Peter Jayne appears in the records of the Readfield Quarterly Conference for December 23, 1796, instead of John Broadhead. The reason of this change is not given.

The New England Conference met for the second time in Wilbraham, Massachusetts, September 19th, 1797. Asbury being detained by sickness, Lee presided at his request and made the appointments. "The business," says Lee, "was conducted to the satisfaction of the preachers, and peace and love dwelt among us." Encouraging reports were brought from Maine. Enoch Mudge, though appointed to Bath had labored chiefly on the Penobscot, and brought the news of an extensive revival. Stoneman reported a gain of nearly one hundred on Portland circuit; and Broadhead reported from Readfield circuit; news of a glorious work of God, and an ingathering of ninety-four converts.<sup>8</sup>

The appointments for Maine were as follows, namely:

Joshua Taylor, Presiding Elder.	<i>Portland</i> , Nicholas Snethen, and
<i>Readfield</i> , Joshua Taylor, and	John Finnegan.
Robert Yallalee.	<i>Pleasant River</i> , Enoch Mudge.
<i>Bath</i> , Roger Searle.	<i>Kennebec</i> , Jesse Stoneman.
<i>Penobscot</i> , Timothy Merritt.	

The most important action of the conferences, so far the societies in Maine were concerned, was the appointment of one of the sessions of the next conference in this Province, to be held in Readfield. The six circuits in Maine were organized into a district; Joshua Taylor presiding elder, acting also as preacher in charge of the Readfield circuit, with R. Yallalee as colleague.

No account is recorded of the labors of the preachers in Maine during this year. They must have faithfully attended to the arduous work upon their hands, for it is recorded that the ecclesiastical year, 1797-8, was the most prosperous one, thus far, in the history of Eastern Methodism. Wide-spread revivals had prevailed, and the

<sup>8</sup> Stevens' History, IV, 12.



struggling cause had everywhere advanced, augmenting its membership by more than one-third. "The truth had advanced victoriously among the new settlements in the wilderness of the Penobscot. The people welcomed the joyful sound, and more than a hundred and fifty were received into the church. The divine flame had also spread along the banks of the Kennebec, and many had turned from darkness to the light."

Asbury had completed his southern tour, suffering under severe pain and exhaustion from excessive labors and sickness, and in company with Lee entered the Province of Maine, Friday, August 17. The following extracts from Asbury's journal afford an idea of the journeyings of the indefatigable Bishop.

We crossed Piscataqua river at the town of Portsmouth, in a flat bottomed boat. I am so weak that the smallest shock shakes me. We came through Old York — Father Moody's parish, — (Congregationalist,) of whom many tales are told, one of which is worth telling to posterity; it is, that the only salary he received was the prayers of his people. We came on to Wells, and were kindly entertained at Mr. Maxwell's. I was restless through the night, and sleepy and sick through the next day, yet we rode forty miles to Major Ilsley's near Portland.

Friday, 17th, we passed New Stroudwater. We have ridden since Monday morning about one hundred and forty miles; the roads are intolerable; the weather extremely warm; and we are among strangers. Saturday, August 18th, we rode five miles to Presumpscot river, and stopped at Father Baker's. Sabbath day, the 19th, I preached in a barn on — "Now is the accepted time, and now is the day of salvation." Here we have the frame of a good meeting-house erected upon a beautiful spot.

Monday, August 20th, we rode to Gray and were kindly entertained by Mr. Randall. I preached to a few in a school-house, on Matt. XXIV : 12, 13, — "And because iniquity shall abound, the love of many shall wax cold."

Tuesday we came through Gloucester to Widow Roe's. We sat under the shade by the road-side and read —'s acknowledgment of his fall, in an address to the Conference, — so candid, and contrite, never did I hear. My subject at Roe's was on Acts 2:21. The people appeared careless and unfeeling.

Wednesday, 22, we rode through the woods to the Androscoggin river, thence to Lewiston, where our appointment for preaching had been made at 2 o'clock, and another at 4 o'clock. No one attending at 2 o'clock, we came on to Monmouth, Thursday, August 23d. I was at home at Brother Fogg's. He and his wife are pious souls. Such with an increase, may they live and die! I preached in the open meeting-house, to a congregation of people that heard and felt the word. My subject, Ephesians 6:13-18, — "Wherefore take unto you the whole armor," &c. I was raised, a small degree, above my feeble self, and so were some of my hearers.

"We rode that evening to Hopkins', in Winthrop, where meeting was appointed in the Congregational house. As the day was damp, and myself sick, I declined; and Brother Lee preached, and the people said it was a good time. I found father Bishop, at whose house we stayed; his son and wife exceedingly kind. This part of the district of Maine is settled with people from the south of Massachusetts, and some from New Hampshire.

"Saturday, August 25, we had to beat through the woods between Winthrop and Readfield, which are as bad as the Alleghany mountains, and the shades of death. We have now laid by our carriage and saddle to wait until Wednesday next for conference, the first of the kind ever held in these parts."<sup>9</sup>

The conference at Readfield which commenced Wednesday, August 29, 1798, was a memorable event. The venerable Bishop Asbury, weary and worn by excessive travels and labors, presided. Methodism, though recent in the Province, had taken profound hold on the sympathies of the settlers, and hundreds flocked to the small village of Readfield (now called East Readfield), to witness the assembly of its pioneers in their new wilderness country.<sup>10</sup>

The people poured in from all directions; some from a distance of many miles, by various modes of conveyance, to listen to the sermons and witness the solemnities of the occasion. The session commenced Wednesday, August 29, 1798, and continued two days. Nine preachers were present besides Asbury and Lee. Timothy Merritt, John Broadhead, Joshua Taylor, Robert Yallalee, Aaron Humphrey, Roger Searle, Jesse Stoneman, Enoch Mudge and John Finnegan. The returns of members were as follows: Bath and Union, 100; Portland, 165; Readfield, 303; Kennebec, 105; Penobscot, 263; total, 936; a gain of fifty-one per cent. In the entire Methodist Episcopal Church, ministers, 267; members, 60,169. The appointments were as follows:

Joshua Taylor, Presiding Elder.

Portland, Timothy Merritt.

Readfield, Joshua Taylor, and  
Jesse Stoneman.

Kennebec, Roger Searle.

Bath and Union, Robert Yallalee,  
and Aaron Humphrey.

Penobscot, Enoch Mudge, and  
John Finnegan.

Pleasant River, Peter Jayne.

"We were engaged all day," writes Lee, "much united in love and in the work of the ministry; we had some good accounts from different places of a gracious revival of religion."

Thursday was a "great day," says Asbury. The conference began its usual business very early, and closed it by eight o'clock, A. M. in order that the rest of the time might be devoted to public exercises.

An immense throng gathered in the village. At nine o'clock the doors of the new chapel, the first erected in Maine, were opened for the "large number of Methodists, and none else," for a love-feast together. Representatives of their common cause were there from all the surrounding regions, and from several distant places. "It was a

<sup>9</sup> Asbury's Journal.

<sup>10</sup> Stevens' History, IV, 23.

good time," says Lee, "they spoke freely and feelingly" of their christian experience, and renewed their vows with God and each other. The multitude without heard their fervent ejaculations and exhilarating melodies and waited impatiently for the public services.

At eleven o'clock the doors were opened. "From one thousand to eighteen hundred," says Asbury, "attended public preaching and ordination." "My subject," says Asbury in his journal, "was 2 Cor. 4:1, 2, 'Seeing we have this ministry we faint not,' " etc. The sermon was an able one. Lee tells us that though the Bishop, before the meeting, appeared to be weak, yet during the discourse he waxed strong and courageous. His own example of indefatigable labor under the pressure of great bodily suffering, added much force to his stirring appeals. The ordination services followed and were witnessed with great solemnity by the throng. The ordination being over, Lee ascended the pulpit and preached a stirring sermon from Rom. 16:20. "The God of peace shall bruise Satan under your feet." A divine influence fell upon the assembly; tears flowed in all parts of the house. "My soul," he says, "was animated with the presence of the Lord. It was a precious time to many." <sup>11</sup>

The people must have been gospel-hungry to remain quiet during such protracted services. Still there was another service before they dispersed. They partook of the Lord's supper together. More than two hundred persons communed. Says Lee, "I stood astonished at the sight, to see so many people at the Lord's table, when it was not quite five years since we came into this part of the world." Thus closed the first conference in Maine. The preachers immediately hastened to their appointments.

Asbury left the same day, and passed westward without delay. He was at Portland the next Sabbath, September 2d, having rode sixty miles in two days, under the heat of the sun over "desperate roads and rocks." He preached in Widow Boyinton's back room to about twenty-five persons, chiefly women, on 2 Pet. 2:9. In the afternoon he preached to about double the number, on Phil. 3:8, and returned in the evening to his very kind friend's house, Major Ilsley; the next day he went on westward, to attend the Conference in Granville, Massachusetts, journeying and preaching as he went. Lee remained a short time at Readfield.

At the next conference, held at New York, June 19, 1799, there were returned from Maine eleven hundred and seventeen members, a gain of

<sup>11</sup> Stevens' History of the Methodist Episcopal Church.

19 per cent, from the following circuits, viz. : Bath and Union 119 ; Kennebec 196 ; Pleasant River 73 ; Penobscot 207 ; Portland 222 ; Readfield 300 ; total 1117 ; number in Methodist Episcopal church, preachers 272 ; members 61,351. Asbury presiding ; Lee was also present.

The session opened for New York and all New England, and was "crowded with work." Lee preached the ordination sermon, from Acts 14 :22. The occasion was one of great interest.

The preachers in Maine this year had passed through severe struggles, but with their usual success. They were strenuously opposed by the settled ministers and their adherents. The Presiding Elder, Joshua Taylor, had been drummed out of Castine, with kettle-drum by a mob, and their cause was attacked with not a little pugnacity from the pulpit and the press, by their Calvinistic brethren.

Mr. Taylor had been drawn into a printed controversy in reply to a pamphlet by Reverend Jonathan Ward, A. M., of Alna, assailing the sentiments of the Wesleyan Methodists.<sup>12</sup>

"It was the policy of Asbury to send young men into the east, under experienced leaders," that they might be "thoroughly tested," and trained to hardness in the rough work of the frontier. This policy in some cases, was eminently successful ; a race of heroic evangelists was trained for effective service, while some, as in the case of Hubbard, the Hulls, Humphrey, and a few others, could not endure the stern test, and sought relief in other less laborious ministries. Some also, were compelled to locate and resort to other callings to sustain their families.

This year was signalized by the reception into the itineracy of the first native Methodist preacher of Maine, Joshua Soule, who was taken under the care of Joshua Taylor, to travel with him around the circuit.

Said the venerable Taylor once, to the writer : "I led Joshua Soule into the ministry, but he soon outstripped me."

The appointments for 1799, were as follows :

Joshua Taylor, Presiding Elder.	<i>Kennebec</i> , Asa Heath.
<i>Portland</i> , Timothy Merritt, and Joshua Soule.	<i>Bath and Union</i> , John Finnegan, Comfort Smith.
<i>Readfield</i> , John Broadhead, and Nathan Emery.	<i>Penobscot</i> , John Merrick. <i>Pleasant River</i> , Reuben Hubbard.

<sup>12</sup> See Chapter IV.



## CHAPTER IV.

LEE'S CO-LABORERS: P. WAGER; E. MUDGE; E. HULL; S. HULL; J. HALL; J. STONEMAN; C. STEBBINS; A. HUMPHREY; J. TAYLOR; T. MERRITT; J. BROADHEAD; R. YALLALEE; J. FINNEGAN; P. JAYNE; J. SOULE; R. SEARLE; N. EMERY; N. SNETHEN; R. HUBBARD; A. HEATH; C. C. SMITH.

Great reformatory movements in church or state require wise and heroic men for their success. Such men usually make their appearance when the providential emergency requires their services.

When Methodism entered New England, such were the prevailing religious views and tastes of the people, and so unpromising the prospect of the new sect, that young men of talent and good social standing could not be expected to be strongly attracted to the hard service of the Methodist itinerancy. Contrary however, to all worldly calculation, young men in New England, of eminent fitness for the work, soon began to hear the voice of the Master calling them to this service. Methodism more readily than other religious organizations, utilizes its forces, and without needless delay, calls its adherents into active service. The prayer and class-meetings, the love-feasts and camp-meetings, the offices of exhorters and lay preachers, furnish training schools for the practical work of the ministry, often more effectual than the theological seminary.

Volunteers soon began to offer their services. The simple tests by which their fitness was determined, were "*gifts, grace and fruit.*" Tests, which, if rightly applied, would, to a large extent, save the ministry from the incumbrance of incompetent members. Many of these recruits, soon became able to render effective service in the field of evangelical labor. Mudge, Stebbins, Taylor, Snethen, Broadhead, Merritt, Jayne, Soule, Emery and Heath, in a short time became able ministers of the gospel.

It could not be reasonably expected that all who were employed in the itinerant service would prove to be suitable persons for this work, or would abide the severe tests of this hard service. It is not strange that some of these early itinerants should turn aside to easier pursuits.

Lee had hastily explored the Province of Maine, and at the New England Conference held at Lynn, July 25, 1794, was appointed

Presiding Elder of New England District, and Philip Wager to Readfield Circuit, then embracing the whole State of Maine, — though nominally embracing only the towns on the west side of the Kennebec river.

### PHILIP WAGER.

Philip Wager was wisely chosen for this arduous work, and he entered upon it with zeal, prosecuting his evangelical labors with great diligence and success. His work seems to have been to follow up Mr. Lee's labors, preach and organize classes. He extended his labors to Portland, Bath and to Passamaquoddy. We have no account of Wager's early history and but a scanty account of his labors. His conference record is as follows, namely: 1790, received on trial and appointed to Cambridge Circuit, New York; in 1791, appointed to Otsego, New York; 1792, received in full connexion and appointed to Litchfield Circuit, Connecticut; 1793, appointed to Warren, Rhode Island; 1794, ordained Elder and appointed to Readfield Circuit, Maine; 1795, appointed to Portland, Maine; 1796, Chesterfield, New Hampshire; 1797, Dutchess, New York; 1798, located.

In Bangs' History of the Methodist Episcopal Church, volume II, page 452 (alphabetical list), the name of Philip Wager, is entered as located, and no further mention is made of him after that time in our church histories.

During the seven years of Mr. Wager's itinerancy, from the scanty record given of his labors, he seems to have been a faithful and successful minister. Lee speaks of him at their meeting in Monmouth, Maine, November 13, 1799: "Brother P. Wager came to me from his preaching place. I was greatly pleased with the account he gave me of a work of God in several places, on his circuit. At two o'clock I preached at Captain Hopkins' tavern, and the Lord moved upon the hearts of many people. Brother Wager exhorted with freedom."<sup>1</sup>

Wager organized the class at Monmouth, — the first Methodist class in Maine, — about the first of November, 1794; and the second class in Maine, at Readfield a short time after.

Wager's travels were extensive and his labors arduous, in preaching and organizing classes over so large a territory. He must have prosecuted his work with great diligence upon his extensive circuit, according to his report to the next conference at New London, Connecticut, of members gathered into the church on his circuit,

<sup>1</sup> Memoirs of Jesse Lee, by M. Thrift, p. 202.

covering the entire State, namely : Portland Circuit 36 ; Readfield Circuit 232 ; Passamaquoddy 50.

The next year Wager was appointed to Portland circuit, and reports an increase of thirty members during the year.

The writer has heard aged people speak of Philip Wager as a faithful and able preacher. His extensive travels and successful labors in Maine deserve to be held in honorable remembrance. History is strangely silent in relation to the closing years of his life.

### ENOCH MUDGE.

Enoch Mudge was the first native Methodist preacher of New England. He was born in Lynn, Massachusetts, June 21, 1776. In his fifteenth year, Jesse Lee came to Lynn. The parents of Mudge were among the first to welcome the joyful tidings of the gospel, as proclaimed by the Methoeists. The change manifest in them, produced a deep impression upon their son. He became an earnest seeker, and after several months of earnest inquiry and prayer, he came into the liberty of the gospel. He immediately began to take a part in the prayer-meetings, and soon became a class-leader, and an exhorter. At the New England conference held at Lynn, August 1, 1793, he was received on trial and appointed to Greenwich Circuit, R. I. which included most of Rhode Island. "This," he writes, "was the most important crisis in my life." He was in his eighteenth year, and had never before been absent from his father's house, a week at a time, in his life.

His anxiety, and incessant application to his duties, brought on a distressing pain in his head, and soon threw him into a fever. He was very sick, but in a few weeks rallied ; and while still very weak, resumed his work which he continued to the end of the year.

At the conference, held at Wilbraham, September 8, 1794, he was appointed to New London circuit, with two other preachers. This was a large circuit. His field of labor was changed several times during the year. "Preaching places," he writes, "multiplied ; our borders were enlarged ; the church increased ; God prospered his cause."

In 1795, Mr. Mudge, having received deacon's orders, was appointed to Readfield Circuit, Maine, with Elias Hull as colleague. In 1796, at the conference held in Thompson, Connecticut, he received elder's orders, then in his twentieth year, and was stationed at Bath, Maine, but soon went to Penobscot in place of Elias Hull. In the absence of

Jesse Lee, the presiding elder, for six months Mr. Mudge supplied his place, attending the quarterly meetings, and administering the ordinances.

This was a year of incessant labor, and great exposure, so that towards the close of the year his health failed. He, however, continued his labors. "Picked up some scattering appointments; opened others; organized churches; enlarged the field of labor, and had a prosperous year." In 1797 he was appointed to Pleasant River, Maine.

In 1798, though in feeble health, he was appointed to Penobscot Circuit, with J. Finnegan as colleague. This was a large circuit; the duties devolved upon him, were more severe than he could well endure. After much deliberation and with great reluctance, he decided to retire from the itinerant service. Accordingly, at the conference of 1799, he requested a location. He continued to reside at Orrington, preaching as occasion required, and remained in that place till 1816, when he removed to Lynn, Massachusetts, for the improvement of his health, and for the benefit of his family.

While residing in Orrington, he was twice involved in a law-suit, once being prosecuted for solemnizing a marriage. He acted as his own attorney, and the action was dropped as a "malicious prosecution."

Once he was prosecuted for defamation, having occasion to reprove a company of young people assembled for a ball or "frolic," cautioning them against the excesses, which it had been reported, a similar party in a neighboring town, had committed. This action was dismissed by the justice. Most of the prosecutors were afterwards converted and became the most steadfast friends of the preacher, and devoted members of the church.

In 1811-12 a general sensation was produced by several instances of oppressive taxation for the support of the Congregational ministry. The other denominations were aroused, and the Legislature of Massachusetts was petitioned from every quarter, to afford relief from such oppression. With a view to the promotion of this object, Mr. Mudge was elected a member of the Legislature, as were many other ministers of the gospel, of all dissenting denominations. The result was the passage of what has since been called the *Religious Freedom Bill*.

In 1815-16, he was again honored with an election to the Legislature. After his removal to Lynn, his health recovered, so that at the ensuing conference, he received an appointment in Boston, for 1817-18. In 1819 he was readmitted into the conference and stationed at Lynn. The same year, he was elected a member of the state convention for revising the constitution of Massachusetts.



He continued in the itinerant service till 1831, when he was called to the pastoral charge of the Seamen's Bethel at New Bedford, and continued to render excellent service till 1844, when he was prostrated by paralysis, and retired to his native town of Lynn, where he lingered till April 2, 1850, when he peacefully fell asleep.<sup>2</sup>

### ELIAS HULL.

Elias Hull was received into the itinerancy at the conference at New London, Connecticut, July 15, 1795, and appointed with Enoch Mudge to Readfield Circuit, Maine. His name appears on the records of the quarterly conference; the first two quarters. Afterwards the name of Aaron Humphrey appears in the place of Hull. No explanation is recorded of this change. At the ensuing conference, held at Thompson, Connecticut, September nineteenth, 1796, Hull was appointed to Penobscot, Maine; but for reasons not given, he declined to go to his appointment, and Enoch Mudge, who had been appointed to Bath, exchanged with Hull and went to Penobscot. Whether this exchange was made by episcopal authority, does not appear from the records. As Bath was the nearer and easier field of labor, these facts seem to indicate a lack of genuine itinerant heroism, and a fickleness of mind in Mr. Hull. At the conference for 1797, held at Wilbraham, September 17th, Elias Hull was received in full, ordained Elder and appointed with Daniel Ostrander, to Boston and Needham Circuit.

The next year, while Asbury was on his way to the Readfield Conference, about the 12th of August, 1798, he "was grieved to learn that another was retreating from the itinerant legion, tired of its discomforts. Elias Hull, he tells us, was negotiating with a Congregational church, for a comfortable settlement. In this he succeeded, but was subsequently expelled for drunkenness."<sup>3</sup>

Elias Hull was settled over a Congregationalist church in Seabrook, New Hampshire I am told, "with much rum." I think he was re-ordained. He was an eloquent preacher,—could preach without manuscript. The Congregationalists were greatly pleased with him at first, but his sun went down in darkness. The church was scattered; and the old house stood for years, without any regular preaching. Liquor did it.

Some years ago the old house was fixed up, and is now in the hands of the Baptists.<sup>4</sup>

### STEPHEN HULL.

Stephen Hull, brother of Elias Hull, first appears in the minutes for 1796 as "continued on trial," and appointed to Greenwich. In 1797,

<sup>2</sup> From Stevens' Memorials of Methodism.

<sup>3</sup> Ibid. p. 340.

<sup>4</sup> Letter of Reverend N. D. George to the writer.

he was received in full connexion, and appointed to Pomfret, Connecticut; 1798 to Greenwich; 1799 to Needham.

His name appears upon the records of the Readfield circuit quarterly conference, held at Farmington, June 7th and 8th, 1796, as colleague of Aaron Humphrey, probably in place of his brother Elias. June 17th, the same year, Jesse Lee while on his way to conference, speaks of meeting the two Brothers Hull with Brother Baker at Falmouth.

Reverend Paul Coffin, pastor of the Congregational church at Buxton, while on a missionary tour through the interior of Maine, has the following record in his journal, namely: "June 23, 1796, Philip's Gore (Otisfield). Heard Stephen Hall (Hull) the Methodist. The whole (discourse) was juvenile, not accurate or instructive, either in language or sentiment."<sup>4</sup>

About the same time, Miss Nancy Woodward, afterwards Mrs. Wm. Caldwell, while earnestly seeking salvation, received great help from the instructions of Reverend Stephen Hull as a circuit preacher. "His prayers and exhortations were like apples of gold in pictures of silver; his discourses were very pathetic."

A good judge of preaching, who heard the Hulls at Farmington, made the following record in his journal: "Elias and Stephen Hull are fine looking men and good preachers."<sup>5</sup>

Stephen Hull is reported to have followed the example of his brother Elias, and to have entered the ministry of the Congregational church. His subsequent history is unknown. Probably his life went out in darkness.

### JOSHUA HALL.

Joshua Hall was born in Leceister, Sussex county, Delaware, October 22, 1768. He experienced religion in Kent county, in 1787. He was admitted into conference, at New York, in 1792, and appointed to Croton circuit, New York.

In 1795 he was appointed to Penobscot circuit, Maine. For a more particular account of Mr. Hall, the reader is referred to the second part of this volume, prepared by Rev. W. H. Pillsbury.

### JESSE STONEMAN.

We find but a meager account of Jesse Stoneman. He was received on trial in 1793, and appointed to Clarksburg. From that time his

<sup>4</sup> Collection of Maine Historical Society, IV, p. 302.

<sup>5</sup> Journal of Honorable William Allen.

conference record is as follows, namely ; 1794, continued on trial, but appointment not entered in the minutes ; 1795 (admitted to full connexion), appointed to Litchfield, Connecticut ; 1796, Portland, Maine ; 1797, Kennebec circuit ; 1798, Readfield circuit ; 1799, Ohio. From this time till 1806, he probably traveled western circuits in Ohio, and Pennsylvania, though his name does not always appear on the list of appointments, — probably through mistake. Mr. Stoneman located in 1806, after thirteen years' service on extensive and widely separated circuits.

### CYRUS STEBBINS.

Cyrus Stebbins was born in Wilbraham, Massachusetts, October 30, 1772 ; he joined the conference, July, 1795, and was appointed to Warren circuit, Rhode Island. In 1796, he was ordained Deacon, and appointed to Readfield circuit, Maine, with John Broadhead ; in 1797 he was appointed to Pittsfield circuit, Massachusetts, with E. Stevens ; from this time till 1805, he received appointments in New York city, Brooklyn and Albany. In 1805, he withdrew and entered the ministry of the Protestant Episcopal Church, and served as rector of St. George's Church, Schenectady ; Christ Church, Hudson, and Grace Church, Waterford, New York, where he died February 8th, 1841.<sup>6</sup>

Dr. Stevens thus describes Mr. Stebbins :

He was a pungent and powerful preacher ; some of his sermons were often recalled by our older ministers in New England ; one of them particularly, preached under the old homestead of Pickering, on the text, "These mine enemies, which would not that I should reign over them, bring hither and slay them before me." The whole assembly stood appalled at the declarations of divine wrath against all ungodliness ; trembling spread throughout their midst, and many went home to call on God, and prepare for his coming retribution.

Had he remained in the itinerancy, his peculiar talents would have secured for him an extended influence and usefulness, much beyond what he attained in the Episcopal church. It is evident that Mr. Stebbins, in leaving the Methodist itinerancy, left the sphere of his greatest success.

### AARON HUMPHREY.

The first account we have of Aaron Humphrey is in the records of the Readfield Quarterly Conference, held at Readfield, April 12th and 13th, 1796, where his name appears in place of Elias Hull, as one of

<sup>6</sup> Minutes of the Conferences, and History of Old Sand Street Church, Brooklyn.

the preachers on that circuit. At the following conference, he was received on trial, and appointed to Kennebec circuit.

In 1798, he was received in full connexion, and appointed to Bath and Union, and subsequently was appointed to Norridgewock, Hallowell, Readfield and Livermore circuits, successively; in 1809, he located, and soon afterwards entered the ministry of the Protestant Episcopal Church; in 1810, "Christ Church," Gardiner, having been closed during the year, was opened under the ministry of Aaron Humphrey, who more than a year afterwards was admitted to "holy orders." Mr. Humphrey left the church in Gardiner in 1814.<sup>7</sup> No further account is recorded of Mr. Humphrey.

### JOHN BROADHEAD.

John Broadhead's name is endeared to New England Methodists. He was born in Smithfield, Northampton county, Pennsylvania, October 5, 1770. Like most of the distinguished evangelists noticed in these pages, he was blessed with the lessons and example of a pious mother, and was the subject of deep religious convictions when but a child. "He has been heard to say that he never forgot the impressions made upon his mind, while kneeling at his mother's feet, learning his little prayers." This early seriousness disappeared amid the gayety and temptations of youth; but about his twenty-second or twenty-third year he became a regenerated man.

He entered the itinerant service in 1794; his first circuit was that of Northumberland, Pennsylvania.

In 1795, he was appointed to Kent, Delaware. The next year, he was appointed to Readfield, Maine, then one of the only three circuits in that Province.

In 1797, he was appointed to Lynn and Marblehead, Massachusetts. The next year he labored on Warren circuit, Rhode Island. In 1799 he returned to Maine, and labored on Readfield circuit. The next year, he was appointed to New London District, Connecticut, and superintended the labors of Ruter, Branch, Vannest, Sabin, Ostromder, and other "mighty men." In 1802 he traveled the Vershire District, chiefly in Vermont. The next year, he was appointed to Hanover, New Hampshire, and the three following years, he had charge of the New Hampshire District.

He returned to Massachusetts in 1807, and traveled, during two years the Boston District, with a host of able men under him, among

<sup>7</sup> Frontier Missionary.



whom were Pickering, Webb, Munger, Steele, Kibby, Merwin, and Ruter. The next four years he was appointed, respectively, to Portsmouth and Newmarket, after which, he was for four years, on the superannuated list; but took an appointment again in 1820, at Newmarket and Kingston, as colleague of Joseph A. Merrill. He was now advanced in years and afflicted with infirmities, and his subsequent appointments show much irregularity. In 1821, he was again superannuated, but took an appointment the next two years as colleague of Phineas Crandall, at Newmarket; the ensuing three years, he was on the supernumerary list, but labored as he was able, at Newmarket and Epping, New Hampshire. In 1827, he took an effective relation to the conference, and labored two years respectively at Newmarket and Poplin, New Hampshire. The following two years, he was left without appointment, at his own request. In 1831, he was again placed on the supernumerary list. In 1833 he resumed effective service, and was appointed to Salsbury and Exeter, New Hampshire; the next year, supernumerary, in which relation he continued until 1837, when he once more entered the itinerant ranks, and died after a year's service at Seabrook and Hampton Mission, New Hampshire.

He was forty-four years in the ministry, forty-two of them in the east, laboring more or less in all the New England States.

He died April 7, 1838, of heart disease, from which he had suffered for a number of years. His departure was peaceful and triumphant.

Broadhead was a true christian gentleman, unaffectedly dignified, and of a temper so benign that all who approached him loved him, and even little children found in him an endearing reciprocation of their tender sympathies; he was universally a favorite among them.

Such was the esteem entertained for him, by his fellow-citizens of New Hampshire, that besides important offices in their state legislature and executive council, and a term of four years in Congress of the United States, his consent alone was necessary to have secured him the supreme office of the State; while in civil positions, he retained unabated, his spiritual zeal. While in Washington, he maintained, at his lodgings, a weekly prayer-meeting, which was composed of his fellow-legislators; and on Sabbaths, he preached, more or less, in all the neighboring Methodist churches.

As a preacher, he possessed more than ordinary talents; his clear understanding, combined with quick sensibilities and a vivid imagination, could not but render him eloquent on the themes of religion.

He was six feet in stature, with an erect and firmly built frame, and

he retained to the last the dignified uprightness of his mien. His features were well defined; his forehead high and expanded; his eyes dark, large, and glowing with the benevolence of his spirit. In fine, he was one of the noblest men in person as he unquestionably was in character.<sup>8</sup>

### JOSHUA TAYLOR.

Joshua Taylor was born in Princeton, New Jersey, February 5, 1768. A strictly moral education in his childhood, and especially the example and instruction of a devoted mother, imparted to his mind an early religious bias. The death of his mother, when he was about twenty years of age, led to an earnest religious awakening. He wept and mourned, and struggled with doubts and temptations. In February, 1789, he attended a Methodist prayer-meeting, and remained after the close of the meeting with a few who remained to pray. While the company were singing, light broke in upon his mind and he went home rejoicing.

Some months later, he was induced to exhort in public, and soon the way was opened before him for more important labors. In 1791 he joined the conference on trial, and was appointed to Flanders circuit, New Jersey; the next year to Fairfield circuit, Connecticut; afterwards he traveled successively, Middletown, Granville, and Trenton circuits, in Connecticut, Massachusetts, and New Jersey. These were extensive circuits, requiring long journeys and much labor.

In 1797, the Province of Maine was made a district, with three circuits, and Mr. Taylor was appointed the presiding elder, and also preacher in charge of Readfield circuit.

His labors in this district were exceedingly arduous. The district extended from the Saco to the Penobscot rivers, including all the intervening region. Much of the country was newly settled; the roads were rough; the rides long and hard, and the lodgings in log cabins were far from comfortable. The people, however, did the best they could to entertain their itinerant guests. The most serious difficulty, was the hostile spirit he encountered from some who professed to be christians of the Calvinistic creed. "The quarterly meetings," writes Mr. Taylor, "were seasons of refreshing. The heavenly baptisms on these occasions, fully compensated me for all I had ever done or suffered for the cause of God. Revivals occurred, and many friends to the cause were raised up." During the year 1799, Mr. Taylor was

<sup>8</sup> Stevens' History, slightly abridged, Vol. III, pp. 499-504.



George Photo-Gravure Co.

Rev. Joshua Taylor.

AGED 82.





drawn into a printed controversy with a Congregational clergyman, in which he did good service to the cause of truth as well as to Methodism. This controversy is more particularly described in Chapter V.

During the year 1800, Bethel circuit was organized. This circuit contains most of the region bordering on the upper Androscoggin.

During this year, he attempted to introduce Methodism into Castine, but was rudely repulsed, with threats of violence, and was drummed out of town by a clamorous mob. In 1801 he was appointed presiding elder of Boston district, having under his charge such men as Joshua Wells, Joshua Soule, George Pickering, Thomas F. Sargent, and Thomas Lyell.

In 1803, he was again appointed to Maine district, then numbering eleven circuits.

In 1804 and 1805, he was stationed in Portland. He entered upon his work, "trusting in the Lord for his support and success." At his coming, the society consisted of eleven members, of whom all but two were women. He succeeded in providing the first house of worship, and the members of the society were largely increased in number under his labors. In 1806, he was compelled, by failing health and domestic circumstances, to locate.<sup>9</sup>

Mr. Taylor opened a private school in Portland, and continued in the work of teaching about eighteen years, preaching on the Sabbath in the vicinity as occasion required.

In 1824, he removed to Cumberland, and took the pastoral charge of the small society in Cumberland and Falmouth, till about 1839, when he returned to Portland, and there passed the remaining part of his life, greatly esteemed by all who knew him.

In 1847 he was readmitted to Maine Conference as a mark of respect for his venerable character and his former valuable services, and his name was entered upon the list of superannuates. At the next session of the conference, while present in the conference, he was suddenly smitten with paralysis, and conveyed to his home in a helpless condition. From this stroke he never recovered. His mind remained calm and peaceful, and after a protracted period of physical prostration, he quietly passed to his rest above, March 20th, 1861, aged ninety-three years, one month and fifteen days.

During Mr Taylor's residence in Cumberland, he lived as a model pastor, exerting a salutary influence through the whole community. His house was open with generous hospitality, and all who needed religious sympathy or advice found a cordial welcome. When in the

<sup>9</sup> From Stevens' Memorials of Methodism, pp. 150-162.

feebleness of age, he came back to the city to die, he was the same serene christian, standing on the sunny bank of Jordan, with a kind greeting for all who called upon him. The esteem in which he was held in the city, was shown at his funeral. High dignitaries were present. The Mayor of the city had been his pupil. When the funeral procession left his residence, on High street, the bell of High Street Church first struck, to be answered, in solemn peal, by nearly all the bells in the city; and when the procession left Chestnut Street Church, the First Parish bell announced the fact."<sup>10</sup>

Joshua Taylor was small in stature, of a clear, orderly and methodical mind, of sound judgment, and a warm heart. He was a kind, generous neighbor, a sympathizing friend and a faithful minister of the gospel. His labors were extensive and useful. His memory is held in high esteem by all who knew him.

### TIMOTHY MERRITT.

Timothy Merritt<sup>11</sup> was born in Burkhamstead, Connecticut, October, 1775, and trained in the "nurture and admonition of the Lord," by devoted parents who were early members of the Methodist Episcopal Church in that State.

About the seventeenth year of his life, he experienced the renewing grace of God. Religion entirely imbued his nature, and marked him, from that period to his death, as a consecrated man. Enoch Mudge, who first led him into the pulpit, and who held with him, during life, the communion of a most intimate friendship, says: "I became acquainted with him at his father's, in the town of Burkhamstead, in the year 1794. I was introduced to him as a pious young man of great hope and promise to the infant church in that vicinity. After the forenoon Sabbath services, he accompanied me about five miles, to another appointment, and probably, for the first time, took part in the public exercises of the sanctuary. He had before been in the habit of improving his gifts in private and social meetings. He entered the traveling connexion in 1796, and was stationed on New London circuit, which was about three hundred miles in extent.

"The next year, 1797, he joined me in my labors on Penobscot circuit, in the Province of Maine. His presence to me was as the coming of Titus. We entered, heart and hand, into the arduous labors

<sup>10</sup> Essay of Rev. C. F. Allen, Maine Methodist Convention, 1871.

<sup>11</sup> Abridged from Stevens' History of the Methodist Episcopal Church, Volume III, page 409 *et seq.*

required of us in that new country, when we had to cross rivers by swimming our horses, and thread our way into new settlements by marked trees. The Lord gave him favor in the eyes of the people, and he was greatly encouraged and strengthened by a good revival in which much people were added to the Lord. Here our sympathies and christian friendship were matured and strengthened as the friendship of David and Jonathan."

The next year, 1798, he was sent to Portland circuit, where he continued two years. In 1800-1801, he was on Bath and Union circuit, and in 1802 on Bath station.

In 1803, he located, residing in Bowdoinham upon a farm, where he remained till 1817, when he again entered the itinerancy.

The fourteen years of his location were years of great toil and hardship. He did not locate to leave the work, but to relieve the infant churches of the burden of supporting him and his growing family. Besides the constant and arduous labors required for his own support, he filled appointments in different towns, constantly on the Sabbath, and delivered occasional week-day lectures. As most of the stationed preachers were unordained, he had to visit the societies to administer the ordinances, and assist in organizing and regulating affairs necessary for the peace and prosperity of the cause. Occasionally, he attended quarterly meetings, for the presiding elders, from twenty to a hundred miles from home, holding meetings on his way. He went to appointments in canoes, and skated to them in winters on the streams and rivers, ten, twelve or fourteen miles.

When he re-entered the traveling connexion in 1817, he was stationed in Boston. He continued in important appointments down to 1831, when he was stationed at Malden, and devoted much of his time to the editorial duties of *Zion's Herald*.

In 1832-1835, he was in New York as assistant editor of the *Christian Advocate and Journal*. Thence he returned to the New England Conference, and was stationed at Lynn, South Street, where he remained two years. His health failing, he received a superannuated relation which continued till his life closed, at Lynn, Massachusetts, 1845, aged seventy years.

Timothy Merritt possessed rare intellectual vigor. His judgment was remarkably clear and discriminating, grasping the subjects of its investigation, in all their compass, and penetrating to their depths. His favorite subjects were the great doctrinal truths of religion, and his object was to ascertain and prove the relations of fundamental

doctrines to experimental and practical piety. This was the distinguishing characteristic of his preaching.

The doctrine of christian perfection was his favorite theme, and he was a living example of it. "Holiness to the Lord," was his constant motto. He was emphatically a man of a single eye—a man of one work. He literally forsook all, to follow Christ, and seek the salvation of his fellow-men. Both his mental and physical system were formed for the work. He had a muscular energy which was fitted for labor and fatigue. His mind was of a thoughtful and serious turn, and of great activity. He was constantly grasping for new subjects of inquiry and new scenes of usefulness. In prayer he was grave, solemn, and fervent.

When his physical energy gave way, his mind felt the shock, but in his failing health and strength, patience had her perfect work.

No man of his day had more prominence in the Eastern churches, for either the excellence of his life or the importance of his services, than Timothy Merritt. "His influence was wide and blessed, and his memory is precious."

His published works are, *The Converts' Guide and Preachers' Assistant*; *Christian Manual*; *Discussion against Universal Salvation*.

#### ROBERT YALLALEE.

Robert Yallalee was born in Newcastle, Northumberland county, England, in 1766. He commenced preaching when he was twenty-two years old.

In 1796, he was ordained Elder by Bishop Coke, for the Foulah Mission, Africa. In company with others he embarked for Sierra Leone, where they arrived in due time, and were warmly greeted by the converted natives. War some time afterwards broke out, and this, together with other circumstances, rendered it necessary for the missionaries to leave.

Mr. Yallalee sailed for America and joined the Methodist itinerants of New England, in 1796, and was appointed to Provincetown, Mass. In 1797, he was sent as colleague of Joshua Taylor, on the Readfield circuit, Maine, and the next year, of Aaron Humphrey, on Bath and Union circuit, Maine.

In 1799, his domestic circumstances compelled him to locate. He resided in Saco, Maine, till his death, usefully employed as a local preacher. He founded the church in Saco, and planted the germs of many others while traveling in that state. He received Joshua Soule



into the church. He died July 12, 1846, in the seventy-eighth year of his age.

He was a man of but ordinary talents, but of an excellent heart. His death was attended with the peace and victory of faith.<sup>13</sup>

### JOHN FINNEGAN.

John Finnegan was born in the town of Caran, county of Tyrone, Ireland, May 29th, 1767. He was converted in the twentieth year of his age; sailed for America June 8, 1791; arrived at New York on the 12th of August following. He began his travels as a preacher in 1795, and labored two years on Otsego and Newburg circuit, New York.

In 1797, he came to New England and traveled Portland circuit with N. Snethen; Penobscot circuit with E. Mudge; Bath and Union circuit with C. C. Smith; afterwards, Needham, Warren and Greenwich circuits. In 1802 he returned to New York and continued in the itinerant service, occupying many important fields of labor, excepting three years of location, till 1827, when his name appears in the list of superannuates. He died suddenly in 1838.

"John Finnegan is well remembered in New England, a man never to be forgotten by those who knew him; a unique character, one of those original minds whose strong peculiarities found a congeniality in the peculiarities of Methodism. He was a good man and feared not death."<sup>14</sup>

### PETER JAYNE.

"Peter Jayne was born in Marblehead, Massachusetts, in 1778, and converted in his sixteenth year. He began to travel as a preacher of the gospel when eighteen years of age, and for ten years labored with great ability and success in Connecticut, Massachusetts, Maine and New York. His appointments were as follows: 1797, Middletown, Conn.; 1798, Pleasant River, Maine; 1799, Granville, Mass.; 1800, Dutchess, N. Y.; 1801 and 1802, Brooklyn, N. Y.; 1803 and 1804, Lynn, Mass.; 1805 and 1806, Boston, where he died in the faith and peace of the gospel, September 5th, 1806, at the age of twenty-eight. His death, in the vigor of his faculties, and at the period of his greatest promise, was an occasion of universal mourning among his brethren in New England, for he was a well beloved hope of the church, a man of rare abilities and excellent qualities. His mind was capacious and

<sup>13</sup> Stevens' Memorials, p. 362.

<sup>14</sup> Ibid.

critical, his information extensive, his style severe and forcible, his piety profound and uniform, and his manners were distinguished by frankness and sincerity. His ministry produced a strong impression."<sup>15</sup>

### JOSHUA SOULE.

Joshua Soule occupies a prominent position in our denominational history. He was born in Bristol, Hancock county, Maine, August 1, 1781. About 1795, his father's family removed to Avon, then a new settlement on Sandy River included in the Readfield circuit. Enoch Mudge and other traveling evangelists came to this neighborhood preaching the word of life among the sparse habitations. "Joshua Soule," said Mr. Mudge, "had a precocious mind, a strong memory, and a manly, dignified turn, although his appearance at first was exceedingly rustic." His opportunities for mental improvement were meager. The doctrines of the gospel as exhibited by the Methodist preachers, arrested his attention and commended themselves to his judgment.

In June, 1797, after seeking reconciliation with God, through Jesus Christ, with a broken and contrite heart, he found peace in believing. The chivalric zeal and energy of the Methodist itinerants, who had brought the word of life to his distant home, found a responsive sympathy in his youthful heart, and was congenial with those habits of adventure and exertion, to which his frontier life had habituated him. He longed to share their heroic labors, and to go forth "into all the world" proclaiming the joyful sound of the gospel. The Divine Spirit selected and annointed him for signal achievements in the church. He was then (1798) about seventeen years of age. Joshua Taylor, who was Presiding Elder in Maine about this time, perceived beneath the rudeness and rusticity of his appearance, those elements of promise which have since distinguished his career, and took him under his care as a travelling companion and assistant.

There was no academic institution within his reach. He was shut up to the meager opportunities of improvement afforded by an itinerant life. "He accompanied Taylor around the district, exhorting after his sermons, exciting general interest by his youth and devotion, and not a little by the contrast which he presented of rustic awkwardness with extraordinary, though unpolished talents." He was received at

<sup>15</sup>Stevens' Memorials, p. 391.

the next Conference, 1799, and appointed, with Timothy Merritt, to Portland circuit. In 1800 he travelled a circuit on Union River. In 1801, 1802 and 1803, he was appointed successively to Sandwich, Needham and Nantucket. In 1804-5 he travelled as Presiding Elder of the district of Maine. Thirteen circuits were under his superintendence. "His sermons at this time are reported to have been distinguished by that breadth of view and majesty of style which continued to mark his pulpit efforts. His word was often with irresistible power." "He shared fully, during his presiding eldership in Maine, the sufferings of the early itinerancy; long journeys on horseback over new roads, through vast forests, involving severe labor and exposure, preaching almost daily, receiving pecuniary compensation scarcely sufficient for travelling expenses and clothing."<sup>16</sup>

At the General Conference of 1808, Mr. Soule drafted the plan of a delegated General Conference, one of the most essential features of our church organization. In 1812 Mr. Soule returned to Massachusetts and was colleague of Daniel Webb at Lynn. The next year he was sent to his former district in Maine, where he remained four years.

In 1816 he was appointed book agent at New York. He established the Methodist Magazine and was its editor. Ten thousand subscribers were obtained the first year. At the General Conference in 1820 he was elected to the office of Bishop, on the 13th of May. On the 20th of the same month, after a protracted and able debate, a vote was passed by a majority of thirty-six votes, providing for the election of Presiding Elders by ballot in the several Conferences. Mr. Soule, believing this action to be subversive of the efficiency of our system of general superintendency and itinerancy, refused to enter upon the duties of the office to which he had been elected, and resigned the office. Bishop McKendree also protested against the action of Conference for the same reason. From deference to the views of these leading men, the resolution was suspended four years.<sup>17</sup>

The same year J. Soule was stationed in New York city where he remained two years; 1822-3 he was stationed in Baltimore.

In 1824, Mr. Soule was again elected to the episcopal office, in the forty-third year of his age, and the twenty-sixth of his ministry. "For forty years he sustained the onerous responsibilities of that

<sup>16</sup> Stevens' History of the M. E. Church.

<sup>17</sup> At the General Conference in 1824, the rule providing for the election of Presiding Elder was again suspended four years. At the General Conference in 1828 the rule was rescinded, with slight opposition. Bangs' History, Vol. II, pp. 333, 337.

office, traversing the continent from the Penobscot in Maine to the Colorado in Texas; presiding in Conferences, visiting, in long and perilous journeys, the Indian missions, and energetically laboring, by the many facilities of his position, for the promotion of his church.

In the discussion of the General Conference of 1844, which resulted in the division of the church, he attached himself to the party formed by the representatives of the South, and identified himself with that section of the denomination. This was a great grief to his friends in the North, but was undoubtedly the result of honest conviction."<sup>18</sup>

He was strongly conservative in disposition; and his exalted ideas of the episcopal office led him to regard as sacrilegious, the action of the General Conference in suspending Bishop Andrews.

Bishop Soule was tall, erect in person, and dignified in bearing; his forehead high, but narrow, his voice strong and commanding. In the pulpit he was slow, long in his sermons, usually occupying an hour and a half for each; elaborate, with little imagination or figurative illustration, but strongly fortified in the main positions of his subject, and vigorous in style. His discourses showed more breadth than depth, but were often overwhelmingly impressive. The dignity of his bearing gave to his sermons, at times, an imposing solemnity, but on occasions less congruous with it, appeared to the fastidious, pompous and repulsive.

He did great service and endured great privations for Methodism. Northern Methodists, however much they may regret his later measures, will ever recall him with gratitude and respect, as one of their veteran heroes and a noble son of their soil.

Considering his lack of early advantages, his eminent success was remarkable and highly praise-worthy.

He died in Nashville, Tennessee, March 6, 1867, in the eighty-second year of his age, in full assurance of faith.<sup>19</sup>

#### ROGER SEARLS.

"Roger Searls joined the itinerancy in 1795, and was appointed to Bethel, New York. The next year he was appointed to Cambridge circuit with two other preachers. In 1797 he was appointed to Bath circuit, Maine, and in 1798 he was appointed to Kennebec circuit. The next year he was returned to New York, and was appointed successively to Middletown circuit, Connecticut, Cambridge circuit,

<sup>18</sup> Stevens' History of the M. E. Church.

<sup>19</sup> Selected principally from Stevens' History of M. E. Church.



New York, and Pittsfield circuit, Mass. In 1805 he was reported withdrawn. He subsequently entered the ministry of the Protestant Episcopal church; but like most who have made the like change, he was unsuccessful and unfortunate. He sunk under a cloud and descended to a drunkard's grave. Mr. Searle was a very good preacher in the years of his itinerancy, and his labors were extensively useful."<sup>20</sup>

### NATHAN EMERY.

Nathan Emery was born in Minot, Maine, August 5, 1780. He was of the sixth generation, descended from John Emery, who came from England with his brother, Anthony Emery, to Newbury, Massachusetts, in 1635. His father, Moses Emery, was the first settler in Minot, Maine; his elder son, Moses, became a Methodist local preacher; his youngest son, Stephen, graduated at Bowdoin college, 1814, became a lawyer, Judge of district court and Attorney General; resided in Paris, Maine.

Nathan, the subject of this sketch, was the fourth son of Moses Emery, Senior; when he was fourteen years of age, (1794) he heard at his father's house, the first Methodist preacher who ever visited that region. The next summer, he and several other members of his father's family were converted and joined the Methodist society. One year later, at the age of sixteen, he was appointed Class-leader.

Early in 1799, when nineteen years of age, he was licensed to preach, and served under the Presiding Elder till the next ensuing Conference, when he was received on trial, and appointed to Readfield circuit, Maine, with John Broadhead.

In 1801 he was ordained deacon and appointed to Union circuit, Maine; 1802, Norridgewock circuit; 1803, Middletown circuit, New York Conference. From that time onward till 1821, he was appointed to prominent circuits in New York Conference.

Mr. Emery was married May twentieth, 1806, to Miss Clarissa Frothingham, of Middletown, Connecticut, a woman of rare excellence.

Mr. Emery was eminently successful as a pastor. Sand Street Church in Brooklyn prospered under his labors. The first Sunday School was organized under his care in 1816. He was a member of the General Conference in 1804 and 1816.

After taking a supernumerary relation in 1821, he removed to Blendon, now Westerville, Ohio, where he purchased a small farm.

<sup>20</sup> From Stevens' Memorial of Methodism.

His health improved and he soon resumed his itinerant labors. He died suddenly, May 20th, 1849.

Mr. Emery is described as a good preacher, his preaching useful rather than showy. His ministrations were characterized by good sense, great zeal for God, and a deep concern for the salvation of souls. Of a sweet and amiable spirit, he was greatly beloved of men; of deep and uniform piety, he was greatly honored of God.<sup>21</sup>

Mr Emery was studious in his habits, so that notwithstanding his meager advantages, he acquired a good knowledge of the Latin and Greek languages, and was scholarly in his tastes and acquirements.<sup>22</sup>

### NICHOLAS SNETHEN.

Nicholas Snethen was born November 15, 1769, at Fresh Pond, (Glen Cove) L. I. His family came originally from the foot of Mount Snawthen, Snethen or Snowdown, in Wales. His father engaged in the flour trade and resided on Long Island.

Nicholas passed his boyhood partly on a farm and partly on a freighting schooner, and acquired what knowledge he could. In 1791 the family moved to Belleville, New Jersey, and there Nicholas was converted under the preaching of the Methodists. He soon after went to Brooklyn, and in 1793 was appointed Class-leader; and in 1794 he entered the itinerancy (probably from Brooklyn) and was appointed to Fairfield circuit, Connecticut, with Zebulon Kankey; 1795, Tolland circuit, with C. Spry; 1796, ordained deacon and appointed to Vershire, Vt.; 1797, Portland circuit, Maine, with J. Finnegan. After this time, his appointments were for several years in South Carolina, Maryland and New York, always occupying important positions.

In 1801-2 he traveled with Bishop Asbury and was highly esteemed by him for his eloquence, being called by him "his silver trumpet." From 1803, he continued to receive important appointments till 1814, when he located.

Mr. Snethen was a man of superior talents. He was popular and useful while he continued in the regular work of the ministry. He was an active member of the General Conference of 1800, 1804 and 1812. His career, though brilliant, was strangely inconsistent. He published an able defense of the church in the time of O'Kelley's revolt, and afterwards became the champion of a greater scism,

<sup>21</sup> History of Old Sand Street Church.

<sup>22</sup> Letter of George F. Emery, Esq.

resulting in the formation of the Methodist Protestant church. His notions of church government were rather theoretical than practical.<sup>23</sup>

He was large, and of commanding appearance, with a most benignant expression of countenance. In his manners, he was a perfect gentleman; his intellect was comprehensive, energetic, versatile; his presence was always felt to be an element of power. As a preacher, he was eloquent and forcible.<sup>24</sup>

### REUBEN HUBBARD.

Reuben Hubbard was a native of Brimfield, Massachusetts, and was led on from his earliest infancy, by his devoted parents, to regard himself as set apart for the ministry.

He became a member of the Methodist church as early as his fifteenth year. About three years after, in 1798, he joined the New England Conference and was appointed to Pittsfield circuit. In 1799 he was appointed to Pleasant River circuit, Maine. In 1800 he was ordained deacon and appointed to Bath circuit with T. Merritt; 1801, Portland circuit; 1802, ordained Elder and appointed to Greenwich and Warren circuit, Rhode Island. Afterwards to Needham, Marblehead, Boston, Newport, Gloucester and Manchester, Middletown, Hartford and Brooklyn. In 1809 he withdrew and joined the Protestant Episcopal church, ordained by Bishop Moore, and continued to serve as rector in various places, often acting as missionary. He moved oftener, obtained less promotions, and received as little remuneration as when he was in the Methodist itinerancy. He was a good man, and was honored as a patriarch among his people. He died February 10, 1859, aged seventy-nine years.

It is difficult to see that his sphere of usefulness or personal welfare was improved by the change in his ecclesiastical relations.<sup>25</sup>

### ASA HEATH.

Asa Heath was born in Hillsdale, Columbia county, New York, July 31, 1776. His parents were Congregationalists, and took much pains to impress upon their children the importance of religious duties.

At the age of thirteen years, through the influence of his elder brother, who had been awakened by an interview with Freeborn Garrettson, he was led to give his heart to Christ.

<sup>23</sup> From Stevens' History of the M. E. Church, III, p. 34, 261.

<sup>24</sup> History of Old Sand Street Church.

<sup>25</sup> Ibid.

At the age of sixteen, he was apprenticed to a blacksmith, in Cornwall, Connecticut, where he remained till he was of age, when he engaged to work at his trade as journeyman, with good wages and a fair prospect. For some time he had severe conflicts of mind upon the subject of preaching. He strove hard to resist his convictions. Finally yielding, he ventured forth July 12, 1798, under the direction of the Presiding Elder, Reverend Sylvester Hutchinson, to Cambridge circuit, Northport, New York; on the 27th of December, 1798, he spent the Sabbath with Reverend Joseph Mitchell, at Starkboro, Vt., and preached part of the day. Elijah Hedding was present, and resolved from that day to be a christian. In the life of Bishop Hedding, by Reverend D. W. Clark, the conversion of Hedding is said to have been under the labors of Reverend Joseph Mitchell.

At the session of the Maine Conference in Saco, 1847, the last Conference in Maine held by Bishop Hedding, the venerable Bishop, before the Conference proceeded with the business, arose and said, in substance, that as this was probably the last time he should preside in this Conference, he desired to say that he had always been pleased to visit the Maine Conference, for it was under the labors of one of its venerable members that he was led to Christ. Then pointing to Father Heath, he said, "He is the man."

This statement of the Bishop is not necessarily at variance with the account of Hedding's conversion in the life of Bishop Hedding by Reverend D. W. Clark. Both Mitchell and Heath were present at the time Hedding was converted, and the influence of both these ministers was probably combined in securing this result.

Mr. Heath joined the Conference on trial in 1798, and was appointed to Pomfret, Connecticut, with Daniel Ostrander. In 1799, Kennebec circuit, Maine; 1800, ordained deacon and appointed to Portland circuit; 1801, Readfield circuit with Oliver Beale; this year he was married to Miss Sarah Moor, of Buxton; 1802-3, Falmouth circuit; 1804-5, Scarborough; 1806, located; 1818, re-admitted and appointed Presiding Elder of Portland district; 1819-20, ditto; 1821, Scarborough; 1823, located; 1830, agent of Maine Wesleyan Seminary; 1832, (re-admitted) Fayette circuit; 1833, Milburn circuit, (now Skowhegan); 1834, Industry circuit; 1835, Sidney circuit; 1836, Windsor circuit; 1837, East Hallowell; 1838, Gray; 1839, superannuated.

His location in 1806 and 1823 was necessary to provide a support for his family. His home was probably at Scarborough. During his location, he worked at his trade, taught district schools and singing



schools, and preached in Saco, Scarborough, Buxton and Portland. During the war of 1812, he was chaplain at the fort near Portland. While living in Scarborough he met with violent opposition, a ruffianly man once waylaying him with violent intentions, but mistaking his man, assaulted a Brother Boothby, Mr. Heath's companion, with blows and oaths.

After his superannuation in 1839, he lived for several years upon a farm in Monmouth; but in 1844 he removed to Standish, where he passed the remaining years of his life, and died in great peace, September 1, 1860, aged eighty-four years, after sixty years' service in the ministry.

Father Heath was short in stature, but firmly built, erect and good looking. He had a clear, musical voice, and a ready utterance; he was a careful student, sound in the faith, with a discriminating, logical mind. His sermons were excellent models for clearness of thought and forcible style. He was an instructive and interesting preacher. A short time before his death, he preached in the vicinity of his home, with unusual interest; on returning home, he remarked to his family that he never enjoyed such a day before, and should never expect to enjoy another such season, this side of heaven; and that this was probably his last sermon. On the following Tuesday he was prostrated by sickness, and after seventeen days of great suffering, he passed away, with words of rapture upon his lips. "All bright, shining," were his last words.<sup>26</sup>

#### COMFORT C. SMITH.

Mr. Smith was born in Rehoboth, Massachusetts, 1768. He joined the New England Conference in 1798. Appointments as follows, viz.: 1799, Bath and Union, Maine; 1800, Readfield, with E. Kibby; 1801, Bath and Union, with T. Merritt; 1802, Hallowell, with A. Humphrey; 1803, Bristol; 1804-5, appointments not recorded; 1806, withdrawn. The reason for Mr. Smith's withdrawal is not recorded in the minutes. In the records of the Quarterly Conference for Readfield circuit, is this minute: "Comfort C. Smith, withdrawn, not being satisfied with Doctrine and Discipline."

He settled upon a farm in North Wayne, where he remained till his death in 1849. After his retirement from the itinerancy he was known as a Universalist in sentiment.

The itinerant service in Maine, from 1793 to 1800, was very severe,

<sup>26</sup> Autobiography of Asa Heath in *Zion's Herald*, and letter from his daughter.

requiring much hardship and sacrifice, and affording a very scanty support.

Single men, with the generous, though some times rough hospitality of the people, managed to get along, Preachers with families found the receipts entirely inadequate for their support, and were compelled to locate, and resort to other employments to provide for their families.

Of the twenty-one preachers sketched in this chapter, two only were natives of Maine, Joshua Soule and Nathan Emery.

Nine were compelled, at least temporarily, to locate, to provide for their families. Two withdrew and entered the ministry of the Congregational church. Four withdrew and entered the ministry of the Protestant Episcopal church. One withdrew and joined the Protestant Methodist church. One withdrew having become "dissatisfied in Doctrine and Discipline," subsequently becoming a Universalist. One located and no further account of his history has been found. Twelve remained through life faithful to the Methodist church. One was promoted to the office of Bishop.

Of those who left the ministry of the Methodist church for that of any other church, none succeeded in promoting their own usefulness or personal advantage, while three made a complete failure, and their sun went down in darkness.



## CHAPTER V.

1793--1800. SUCCESS OF METHODISM DURING THE FIRST SEVEN YEARS OF ITS HISTORY. OPPOSITION. CONTROVERSIES. JONATHAN WARD AND JOSHUA TAYLOR. PAUL COFFIN.

During the first seven years of its history in Maine, Methodism had achieved a decided success. Its forces were organized; eleven hundred and ninety-seven names were enrolled upon its lists of members, and ten preachers were appointed to its fields of itinerant service.

These results had been accomplished by earnest evangelistic labor, under great disadvantages and against bitter prejudice and strenuous opposition.

Methodist preachers were denounced from the pulpit as "wolves in sheep's clothing," and as fanatical intruders into other ministers' fields of labor. They were treated by the settled ministry with coldness or disdain, and were challenged to controversy upon religious doctrines.

Joshua Taylor, one of the most genial and christian like of ministers, was drummed out of Castine, with threats of violence, by a clamorous mob.

Enoch Mudge was harrassed by unjust civil prosecutions. Others were threatened with personal violence.

This rough usage trained the early itinerants of Maine to heroic endurance, and made them able defenders of the truth.

It was not strange that the settled ministers who were supported by a tax levied upon the people, should be seriously disturbed by the coming of these itinerant evangelists, nor that they should be bitterly prejudiced against religious doctrines so little in harmony with the prevailing theology of the times.

The doctrines of Methodism were stigmatized as Arminianism, which, according to the common ideas of the people at that time, was pestilent heresy. The settled ministry felt it incumbent upon them to warn their people against these dangerous errors. This misconception of the doctrines of Arminius continued to prevail till Professor Stuart, of Andover, corrected this mistake. "Let this injustice of merging Pelagius and Arminius together be no more done among us, as it often has been."<sup>1</sup>

<sup>1</sup> Biblical Repository, Vol. 1.

Not only were labored sermons preached from the pulpit against the Arminianism of Wesley, and the extravagancies of the Methodist itinerants, but the Press was called into the service of opposition. In the year 1799, a pamphlet of thirty-two pages was published by Reverend Jonathan Ward, pastor of the church at New Milford, (Alna)<sup>2</sup> entitled, "*A Brief Statement and Examination of the Sentiments of the Wesleyan Methodists.*"

In this examination, Mr. Ward professes to derive from the Methodist "platform" of doctrine and discipline, the following propositions, namely:

- "1st. That they hold that Christ has abolished the moral law.
- "2d. They deny regeneration by the special influence of the Holy Spirit.
- "3d. They make justification to be by works.
- "4th. They make religion wholly selfish.
- "5th. They deny the doctrine of eternal election.
- "6th. They deny the final perseverance of the saints.
- "7th. They hold to sinless perfection."

Joshua Taylor, Presiding Elder of the Maine district, replied to this gross misrepresentation of Methodist doctrine in a pamphlet of seventy-six pages, in which, with great thoroughness, he exposed the misapprehensions and fallacies of Mr. Ward's pamphlet. The first, second, third and seventh of the above propositions, it was not difficult for Mr. Taylor to refute, as they are all directly contradicted by the Articles of Religion in the Methodist Discipline, especially by Articles VII, VIII, IX, and X.

"Article VII. Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

"Article VIII. The condition of man after the fall of Adam is such that he can not turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will."<sup>3</sup>

<sup>2</sup> Rev. Mr. Ward was a graduate of Dartmouth College; a man of highly respectable character.

<sup>3</sup> Methodist Discipline, pp. 18 and 19.



And yet, with this statement of Methodist doctrine before him, Mr. Ward declares that the Methodists make "justification to be by works."

The reply of Mr. Taylor called forth from Mr. Ward a "Vindication" of his assault, extended through one hundred pages, in which he undertook to prove his seven propositions, by a misconstruction of the Methodist Articles of Religion, and then endeavors to prove the doctrines of "*irresistible grace*" in regeneration, and "*unconditional election*." These two dogmas are argued at length.

Mr. Taylor follows with a "Reply to the Vindication" in a pamphlet of ninety-six pages, in which the argument of Mr. Ward is successfully refuted.

It is sufficient to say that Methodism in Maine sustained no discomfiture and suffered no damage by this spirited controversy.

The discussion was published and somewhat widely circulated. The pamphlets containing this controversy were procured and bound in a volume, by Deacon Elijah Livermore, of Livermore, which is now in the library of the New England Methodist Historical Society, in Boston, entitled "Ancient Religious Controversy in Maine." Such a controversy would not now be possible. The dogmas of *unconditional election* and *irresistible grace* have long since disappeared from the pulpit. Arminian sentiments now dominate the evangelical churches, so far, at least, as their pulpit utterances are concerned.

Calvinism may be preserved as a fossil in the written creeds of the churches, but it seldom receives the assent of the people. If Calvinistic sentiment is heard at all, it is greatly modified. The danger now is that churches claiming to be orthodox, in their departure from the harsh doctrines of Calvinistic theology, may drift in the opposite extreme, to a dangerous liberalism, thus repeating the disastrous errors of other years.

A new theology is fast gaining ground, especially in Congregational churches. The strongholds of New England orthodoxy are invaded by rationalistic speculation. Eminent theologians of the Calvinistic school are beginning to look to the Methodist church for the "conservation of orthodoxy." Methodist ministers, with their Arminianism undisguised, are installed as pastors of Congregational churches.

Methodism has yet an important providential mission. No church in America is in a condition to offer so effectual a defense against Romanism on the one hand, and rationalism on the other, as the Methodist Episcopal church.

It was not strange that the early Methodist itinerants, none of whom were favored with collegiate advantages, should be regarded with disdain by the settled clergy, who were college graduates.

Reverend Paul Coffin was settled as pastor of the Congregational church in Narraganset (Buxton) in 1763, and remained in that office over sixty years. He was a graduate of Harvard college, and in 1812 received the degree of D.D. He was educated in the Calvinistic belief, but in a few years after his ordination, he adopted Unitarian sentiments, and became so strongly opposed to Trinitarian theology that he would not allow Watt's doxologies to be sung in his congregation.

Mr. Coffin for several years made an annual missionary tour through the interior of Maine, and left in his diary a record of his journeys and observations, which are published in the fourth volume of the *Collections of the Maine Historical Society*.

Mr. Coffin's travels were, to a considerable extent, in the route of Jesse Lee. He came in contact with the Methodist itinerants, and with the Baptists, whom he denounced in severe terms, and of whom he does not record an approving word. A few extracts will show his estimate of the Methodists and Baptists:

"June 23, 1796, Phillips Gore, (Otisfield). Heard Mr. Stephen Hall, (Hull,) the Methodist. The whole discourse was juvenile; not accurate or instructive, either in language or sentiment."

"June 25, 1796, Paris. Here is a predestinarian society of Baptists, under a Mr. Hooper."

"June 27, 1796. Heard the same Mr. Hall, (Hull,) from Isaiah 40:31; a very lean discourse from an excellent text."

"October 11, 1796, Lewiston. Mr. Merritt preached from John 3:16; a very singular sermon. I told him his sermon was very empty."

According to all other accounts of Timothy Merritt's sermons, they were far from being "empty." Mr. Merritt had courteously given up his appointment to accommodate Mr. Coffin on the previous evening. He was entitled, at least, to common politeness in return.

Mr. Coffin continues his statements in this style throughout the whole of his journeys, without a word of approval. He is equally severe in his criticisms of the Baptist ministers, some of whom he charges with immoral practices.

Mr. Coffin records his objections to the Methodists in a formal manner, under the head of, "*Some Remarks on the Methodists*."

“ I. They seem to view themselves as apostles to all the world, and yet preach to christians only.

“ II. They make many and injurious divisions among christians.

“ III. They license men to preach who are almost totally void of all ministerial qualifications.

“ IV. They seem to be enthusiastic, and to make conversions out of deceived imaginations.”

And so on to number XI, all in similar style.

The publication of Mr. Coffin's journal, without considerable elimination, in the Collections of the Maine Historical Society, is a gross impropriety, much more damaging to the memory of the venerable pastor of Buxton, than to the reputation of the ministers and people whose character he so severely assails. Mr. Coffin's journal was evidently not designed for publication. It is valuable only as affording an illustration of the intolerant spirit of the times in which the writer lived.

It is not claimed for the early Methodist itinerants that they were highly *educated*, as this term is used. They made no pretension to high literary culture. They may sometimes have been “rude in speech,” regardless of grammatical rules, and as Mr. Coffin says “enthusiastic.” The meetings of the Methodists were probably more demonstrative than the strict rules of propriety would allow; but some measure of exuberant joy may be pardoned in those who had been delivered from the influence of a dismal fatalistic theology and brought into the liberty of the sons of God. Extravagance in religion is less unseemly than a cold and lifeless formalism.

However deficient in literary culture, the early Methodist preachers were generally men of good common sense. They were careful students of the bible, and able defenders of their doctrinal views and their ecclesiastical system. And judged by their success, they were not inferior to any equal number of any other religious denomination in Maine, at that time. Jesse Lee, Enoch Mudge, John Broadhead, Joshua Taylor, Timothy Merritt and Nicholas Snethen, were no ordinary men. They would have been brilliant lights in any religious denomination.

The standing order in Maine, both of the Calvinistic and so called Arminian wing, was strongly opposed to the Methodists. The preachers of this order were well educated and generally excellent men. From their point of observation the doctrines of Methodism were radically heretical; its organization anti-republican, and its

ministers illiterate enthusiasts, obtruding themselves into other ministers' fields of labor. The settled ministers, therefore, felt themselves in duty bound to warn their people against all such intruders, and to "banish and drive away all such strange and erroneous doctrines."

Many years passed before Methodist preachers, in Maine, were treated with fraternal courtesy by the settled ministers or by their people, and before Methodist churches were deemed worthy of brotherly recognition.

This spirit of uncompromising opposition compelled the early Methodist preachers to defend their doctrines and usages with argument. Their preaching, of necessity, took on a controversial style, and generally carried conviction to the judgment of their hearers. Many of them, though with meagre literary advantages, were fully a match for their liberally educated opponents.

The determined opposition to Methodism did not prevent its growth. In the Astor library in New York, it is said there are more than six hundred volumes against Methodism. But Methodism, without stopping to notice these numerous assaults, has swept on, until it has become the strongest Protestant church in America.

So Methodism in Maine, though the *youngest* religious denomination in the state, has become numerically the *strongest*.

The old controversies have ceased. The evangelical churches of Maine have come into friendly relations, and in their annual conventions mutual greetings are cordially exchanged.

Thus the New Jerusalem is beginning to come down from heaven to earth.





## CHAPTER VI.

1800-1803. METHODISM IN MAINE. THE MEMBERSHIP IN MAINE. GENERAL CONFERENCE OF 1800. IMPORTANT MEASURES. SALARIES OF PREACHERS. SUPPORT OF THE BISHOPS. ELECTION OF RICHARD WHATCOAT. THE CONFERENCES ALLOWED TO SIT ONE WEEK. PLACES OF THE MEETING DETERMINED BY THE CONFERENCES. TIME FIXED BY THE BISHOP. QUARTERLY MEETING CONFERENCES. IN ABSENCE OF A BISHOP, A PRESIDING ELDER MAY PRESIDE AT ANNUAL CONFERENCE. THE XXII ARTICLE OF RELIGION CHANGED. SLAVERY. SUSPENSION OF STRINGENT RULES. SHARP DISCUSSION BETWEEN DR. COKE AND JESSE LEE. RULES RELATING TO SLAVE HOLDERS MODIFIED. CONFERENCE AT LYNN. APPOINTMENTS TO MAINE. LEE VISITS MAINE. DEDICATES MEETING-HOUSE AT KENT'S HILL. LEE'S JOURNEY TO PENOBSCOT AND BACK TO KENNEBEC, SANDY RIVER, ANDROSCOGGIN, WHITE MOUNTAINS, &c. 1801, CONFERENCE AT LYNN. APPOINTMENTS IN MAINE. STATISTICS. 1802, CONFERENCE IN MONMOUTH. BISHOP ASBURY'S JOURNEYS. GENEROUS CONTRIBUTION FROM THE SOUTH FOR THE PREACHERS OF NEW ENGLAND CONFERENCE. APPOINTMENTS FOR MAINE. STATISTICS. 1803, CONFERENCE IN BOSTON. STATISTICS. APPOINTMENTS IN MAINE.

Methodism in Maine entered upon the nineteenth century, so thoroughly organized and so well established, as to afford encouraging promise of a permanent and prosperous life.

Maine formed one district of the New England Conference, Joshua Taylor, Presiding Elder. There were six circuits, served by nine traveling preachers. The entire membership in the Province this year was one thousand one hundred and ninety-seven, and the entire membership in the United States was sixty-four thousand eight hundred and ninety-six.

The third General Conference was held this year in Baltimore, commencing May 6, 1800, and continuing till the 20th of the same month. This General Conference was one of the most remarkable in the history of the church. A revival was in progress during the entire session, in which a hundred persons were converted. The business was less varied and perplexing than in the session of that body in later years. The early session of the Conference was more like a protracted revival meeting than is possible with the General Conference of more recent times.

Several important measures were adopted. The most important was the election of a new Bishop. The work had been rapidly increasing, while Bishop Asbury's health had been declining. Some

relief from his heavy responsibilities was evidently necessary. After considering various plans, it was at length decided to elect a new Bishop, with equal authority. Two candidates for this office were proposed; Jesse Lee and Richard Whatcoat. Mr. Lee was well and favorably known, North and South, as a man of great energy and force of character, deep piety, and superior ability as a preacher.

Mr. Whatcoat was one of the ministers whom Wesley ordained as Deacon and Elder, and sent over to this country with Dr. Coke in 1784. He was a man of deep piety, a faithful minister of the gospel, of great meekness and modesty, of grace, and dignified deportment.

Each candidate had warm friends. At the first ballot, there was no choice; at the next ballot, Whatcoat had a majority of four votes. The result of this ballot could not fail somewhat to disturb the mind of Mr. Lee, not so much that he was not elected, as that his election was defeated by a false and damaging rumor, that "Mr. Asbury was anxious to get rid of him." He traced the story to its source. Mr. Asbury denied its truth, in open Conference, and earnestly requested Mr. Lee to accompany him in his journey, and aid him in his work. Thus vindicated, Mr. Lee went on in his career of active labor. On Sunday, May 18, the day on which Mr. Whatcoat was ordained, while multitudes were thronging the churches, Mr. Lee thought of the multitude outside, and at five o'clock went to the Market House and preached a most effectual sermon from John XVII:3, "And this is life eternal, that they might know thee," &c. He preached as if his heart, as well as his lips, were touched by a live coal from the altar of the upper temple. He was afterwards informed that seven souls were awakened by the sermon and brought to God.<sup>1</sup>

Other important measures were adopted by this Conference. The salaries of traveling preachers were increased from sixty-four dollars to eighty dollars, and the same for a wife or widow, the allowance for children remaining the same as previously; and the rule was repealed requiring a report of all donations given by friends.

In 1816, the salary was increased to one hundred dollars. The rule upon this subject was modified, from time to time, till the General Conference of 1856, when all restrictions were removed, and the whole subject of salaries of preachers was referred to the several Quarterly Conferences. Provision was also made at the General Conference of 1800, for the support of the Bishops by apportionment to each annual Conference. The discipline was elaborately revised, section by section. The Bishops were required to allow the annual Conferences to sit, at

<sup>1</sup> Life of Lee by L. M. Lee, p. 379.

least, a week. They still could appoint the times, but not the places, of the sessions.

The pastoral term was limited to two years in the same appointment.

The title "Quarterly Meeting Conference" was given to the quarterly assembly of the official members of the circuits. Provision was made for the election of a Presiding Elder to preside in an annual Conference in the absence of a Bishop.

Article XXII, of the Articles of Religion, was so changed as to strike out all references to "The General Act of Confederation," and to recognize the United States as a "Sovereign and independent Nation."

The subject of slavery was discussed. No member of the Conference either from the North or South, was disposed to regard slavery other than a great evil; they differed only as to the means for its removal. The laws of the slave holding states forbidding emancipation, it was thought, rendered it impracticable to enforce the stringent rules of the discipline upon slave owners. These rules were, therefore, somewhat modified. Mr. Lee, though brought up in the midst of slavery, regarded the system as a great evil, and he was never the owner of a slave. Still, he did not approve the measures adopted by the General Conference for the removal of this evil. Such was found to be the difficulties of enforcing these stringent rules, especially in Virginia, that, in consideration of "the peculiar circumstances" of the societies in that state, the Conference, by special enactment, granted them two years exemption from the pains and penalties of the New Term of Communion.

"It was in this crisis, when a truce had been proclaimed, that when, in the course of Conference business, the subject of slavery in connexion with the recent legislation of the General Conference was introduced, Dr. Coke could no longer hold his peace. He must bear testimony against slavery, and the testimony had no soft, mincing words with which to garnish over a condition of things which he regarded as an intolerable and uncompounded evil.

"Both Dr. Coke and Mr. Lee were honest, pious and warm hearted. They differed not so much in their opinion of the evil of slavery, as to the measures for its removal. Mr. Lee opposed the attempt to carry out the rules and provisions of the General Conference, and in a forcible manner pointed out the disastrous effects of pressing the subject of emancipation upon people not now in favor of it, and the injurious effects of these measures already, upon the religious interests of the people. Dr. Coke conceived that Mr. Lee was opposed to the

rules of the General Conference, for reasons that amounted to a justification of slavery ; and as he could not conceive how any friend of religion could support a system so full of enormity, in his judgment, he urged it as an objection to the passage of Mr. Lee's character. To this allegation Mr. Lee promptly replied ; and while defending himself from the injustice of the accusation, he was interrupted by his opponent in a manner so imperious and rude that his Virginia blood was stirred, and feelings were engendered and words uttered by both that a christian can truly regret, but may not defend. Dr. Coke discovered that he had erred in the accusation and the interruption, and with a frankness peculiar to himself, he apologized for his conduct, and peace and kindly feelings were soon restored."<sup>2</sup>

The law, in its modified form, still frowned severely upon the slave traffic and upon slave holding, but admitted of some exceptions. Coke and Asbury were bitterly opposed to slavery, and no one, North or South, pretended to justify the system. The good men then in Conference grappled with the monster evil, but they failed to strangle it.

After the adjournment of the General Conference, May 20th, 1800, Jesse Lee proceeded to the Conference at Duck Creek, at which he acted as Secretary. During the five days of the session "one hundred and fifty souls professed to experience converting grace." He then proceeded to Wilmington, his mind, as he journeyed, filled with fervent meditation. "My soul was on the wing," he writes, "and I mounted higher and higher by faith and love toward heaven." It was not surprising, therefore, that while he was preaching at Wilmington, "there was a great shaking among the dry bones." The Conference commenced at New York Thursday, June 19, 1800, Bishop Asbury presiding. Mr. Lee preached in the evening of that day in the old church, probably John Street church, from Luke 9:10. He addressed himself mostly to the ministers. "It was a time of weeping amongst the preachers," writes Lee.

On Saturday, the 21st, the Bishop put the following note into his hands. "Jesse Lee is appointed to act as an assistant to the Bishops, at the yearly Conferences, and to aid the book interest in every part of the continent where he goes." In reply to this note, he wrote to the Bishops that he did not feel altogether at liberty to take the appointment, or to travel at large ; but if he had any choice, it was, after making a visit to the East, to take a single circuit. The Bishops

<sup>2</sup> Memoirs of Lee by L. M. Lee.



seem to have consented to this arrangement. Accordingly Mr. Lee started on his eastward journey toward the seat of the New England Conference, that year at Lynn, July 17, Bishop Whatcoat presiding, Ralph Williston, Secretary.

The appointments for Maine were as follows :

Joshua Taylor, Presiding Elder.	<i>Portland</i> , Asa Heath.
<i>Norridgewock</i> , Daniel Webb.	<i>Readfield</i> , Epahras Kibby and
<i>Union River</i> , Joshua Soule.	Comfort C. Smith.
<i>Penobscot</i> , John Gove.	<i>Bethel</i> , Joseph Baker.

Members in Maine: Bath and Union, 172; Norridgewock, 166; Penobscot, 213; Portland, 230; Readfield, 310; Union River, 105. Total, 1,197; increase, 80. Members in the Methodist Episcopal church, 64,894; increase, 3,544. Preachers in the Methodist Episcopal church, 287; increase, 15.

After the adjournment of the Conference, Mr. Lee continued his journey eastward.

Tuesday, July 29, 1800, he again visits the Province of Maine. "After a long ride," he stopped at Deacon Clark's tavern, in Wells; and the next day proceeded to the interior of the state, preaching as he went, to large congregations.

Wednesday, August 6th, 1800, he rode from Monmouth to Kent's Hill, and preached in the new meeting-house to a large congregation of attentive hearers. This is presumed to have been the dedicatory sermon. He felt "much assisted in preaching." He detained "the local preachers and exhorters, and drew a plan for them to hold meetings on the Sabbath."

From this time, the route of Mr. Lee is briefly sketched, mostly without dates: "Hallowell, New Milford (Alna), Bristol, Union, Belfast, up the Penobscot to Orrington." Monday, August 18, 1800, he "swam his horse across the Penobscot river," and preached in the gallery of the Hampden meeting-house, (the lower part of the house not being finished,) at three o'clock, from Luke 7:50, and took his leave of the people. Tuesday, the 19th, he rode to Twenty-five Mile Pond, arriving at John Chase's at three o'clock; and at four o'clock he preached; "had a happy time." August 20th, rode to "Fort Halifax" (Winslow), Norridgewock, Seven Mile Brook (Anson), up Sandy river to Strong, Farmington, Jay, up the Androscoggin river, by Bethel, north of the White Mountains, to Upper Coos. September 6th, "we set out early and rode to the Connecticut, at

Northumberland meeting-house." There he left his traveling companion and rode down the river, passing on through Vermont, towards New York city.

The labors of the preachers in Maine this year, are very imperfectly recorded, except as they may be inferred from the appointments and statistical returns in the minutes of Conference, and the biographical sketches of Taylor, Merritt, Hubbard, Heath and Kibby. It is certain from these records, that they were faithful toilers in their hard field of labor.

1801. The New England Conference, this year, met at Lynn, July 17, Bishop Whatcoat, presiding; Ralph Williston, Secretary.

The appointments for Maine were as follows:

<i>Province of Maine District,</i> Ralph	<i>Penobscot,</i> Joseph Baker.
Williston, Presiding Elder.	<i>Union,</i> <sup>3</sup> Nathan Emery.
<i>Portland,</i> Reuben Hubbard.	<i>Norridgewock,</i> Aaron Humphrey.
<i>Readfield,</i> Asa Heath and Oliver	<i>Bethel,</i> John Gove.
Beale.	
<i>Bath and Union,</i> Timothy Merritt	
and Comfort C. Smith.	

Members in Maine, 1,386; increase, 189. Entire membership of the Methodist Episcopal church, 72,874; increase, 7,978. Preachers in the Methodist Episcopal church, 307; increase, 20.

1802. This year was memorable to the church in Maine, for the session of the New England Conference in Monmouth, which commenced Tuesday, July 1st, Asbury and Whatcoat, presiding; Joshua Taylor, Secretary.

The Conference was held in the public house of Sewell Prescott, which house is still standing near the academy. This place, rather than the meeting-house, was selected for the Conference session, probably because it was near the boarding places of the preachers.

The following is Bishop Asbury's account of his journey to this place, and of the Conference:

District of Maine, Tuesday, June 29, 1802. We stopped at Falmouth and within sight of Portland. Although we rode thirty miles, I was obliged to preach; my subject was, 2 Timothy IV:7, "I have fought a good fight," &c. Wednesday, 30. We had a racking ride of about forty-five miles to Monmouth; our breakfast we took at Gray, and dinner with Mr. Bradbury at New Gloucester. Thursday, July 1. Our Conference continued three days. We held it in the upper room of Sewall Prescott's house. We had fifteen members and nine probationers. The married preachers who came deficient to our Conference, received about one hundred and twenty dollars; the single brethren, about sixty-two dollars, and the probationers a small donation of two dollars each, which

<sup>3</sup> Probably Union River.

came from far.<sup>4</sup> We had three sermons. The whole of my doing was to read two letters, exhort a little and examine the deacons, Samuel Hillman, John Gove, Gilman Moody and Joseph Baker, whom Brother Whatcoat ordained.

The business of our Conference was concluded in great peace and order. I can rejoice, that by supplies from Baltimore and New York Conferences, added to those of the District of Maine and Boston, we have a goodly number of faithful, zealous young men. In seven Conferences, we have taken upon trial sixty-seven probationers.

Sunday, July 4. We concluded with a love feast, sacrament, and the ordination of five elders, to wit: Comfort Smith, Epaphras Kibby, Daniel Webb, Asa Heath and Reuben Hubbard. They kneeled outside the door of the house and received the imposition of hands from myself and the elders present. May they open the door of the church of God in discipline, and the way to heaven by preaching the gospel. Five sermons were preached through the day. The women chiefly occupied the inside, while the men stood without. It was an open time, and some felt the word. Of the multitude congregated on the occasion, allowed to be between two and three thousand, we hope many went away profited.

Monday, July 5, Bishops Asbury, Whatcoat and others, left Monmouth, on their return west.<sup>5</sup>

The following were the appointments for Maine :

Ralph Williston, Presiding Elder.

*Falmouth*, Asa Heath and

Oliver Hall.

*Poland*, Philip Munger.

*Bethel*, Daniel Jones.

*Readfield*, Joseph Snelling and

Samuel Hillman.

*Hallowell*, Comfort C. Smith

and Aaron Humphrey.

*Norridgewock*, Nathan Emery  
and Nehemiah Coye.

*Bath*, Timothy Merritt and  
Joel Wicker.

*Union*, Joseph Baker and  
Daniel Ricker.

*Penobscot*, Asa Pattie.

*Union River*, Alfred Metcalf  
and William Goodhue.

One district; ten circuits; eighteen preachers. Members, 1,414; increase, 28. Members in the Methodist Episcopal church, 86,734; increase, 13,860. Preachers in the Methodist Episcopal church, 358; increase, 51. Of the preachers in Maine, the names of eight appear for the first time. Of those eighteen preachers, eight were young men just received on trial, in Conference, and not ordained; and they had been in the itinerant service but one year. It was Asbury's policy to send young men to the frontier, as to a rough training school,—a somewhat doubtful policy, to so large an extent.

1803. The New England Conference was held in Boston, commencing the second Thursday in June, Bishops Asbury and Whatcoat presiding; Joshua Taylor, Secretary.

<sup>4</sup> The money distributed, was contributed by friends mostly in the Baltimore and Virginia Conferences.

<sup>5</sup> Asbury's Journal, III, pp. 72-3.

The appointments for Maine were as follows :

Presiding Elder, Joshua Taylor.	<i>Norridgewock</i> , Joseph Baker
<i>Falmouth</i> , Alfred Metcalf and	and Ebenezer Easty.
Dan Perry.	<i>Penobscot</i> , Philip Munger and
<i>Poland</i> , Joel Wicker.	Samuel Thompson.
<i>Bethel</i> , David Stimpson.	<i>Union River</i> , Asa Pattie and
<i>Readfield</i> , Joseph Snelling and	Daniel Dudley.
Thomas Perry.	<i>Bristol</i> , Comfort C. Smith.
<i>Hallowell</i> , * Aaron Humphrey	<i>Union</i> , Daniel Ricker.
and Samuel Hillman.	<i>Bowdoinham</i> , True Glidden.

One district ; eleven circuits ; eighteen preachers, of whom six were members on trial. Members in Maine, 1,748 ; increase, 334. Members in the Methodist Episcopal church, 104,070 ; increase, 17,336. Preachers in the Methodist Episcopal church, 383 ; increase, 25.





## CHAPTER VII.

1804-1808. GENERAL CONFERENCE IN BALTIMORE. GREAT DISPARITY OF REPRESENTATION. CHANGE IN TERMS OF ADMISSION TO SEATS IN GENERAL CONFERENCE. PUBLISHING BUSINESS REMOVED TO NEW YORK. ASBURY GOES NORTH. CONFERENCE AT BUXTON, MAINE, JULY 14, 1804. REMARKABLE WORK OF GOD. APPOINTMENTS FOR MAINE. 1805. NEW ENGLAND CONFERENCE AT LYNN, JULY 12. ASBURY RECEIVES A LETTER FROM DR. COKE. VIEWS OF THE MARRIAGE OF MINISTERS. APPOINTMENTS FOR MAINE. STATISTICS. 1806. ASBURY'S JOURNEY INTO MAINE. CAMP-MEETING AT BUXTON. CONFERENCE AT CANAAN, NEW HAMPSHIRE, JUNE 12. BISHOP WHATCOAT'S FAILING HEALTH. LAST SERMON. SICKNESS AND DEATH. WILLISTON AND SMITH WITHDRAWN. 1807. ASBURY'S JOURNEY IN FEEBLE HEALTH, FROM THE SOUTH, THROUGH VERMONT, NEW HAMPSHIRE AND MAINE. THEN RETURNED TO BOSTON, THE SEAT OF THE CONFERENCE, JUNE 1. PREACHING FIVE TIMES A DAY. ASBURY PREACHED TWICE. APPOINTMENTS FOR MAINE. GENEROUS GIFTS FROM BALTIMORE. 1808. NEW ENGLAND CONFERENCE AT NEW LONDON, APRIL 18. APPOINTMENTS FOR MAINE.

1804. The General Conference met at Baltimore, Monday, May 7th, Bishop Asbury, presiding. The following brief extract from his journal plainly indicates that the discussions of the Conference were not entirely pleasant to himself: "What was done, the revised form of the Discipline will show. There were attempts made upon the Presiding Eldership. 'I talked but little upon any subject, and was kept in peace. I preached twice.'"

The Conference consisted of one hundred and eight members from the different Conferences as follows: Western Conference, three; South Carolina, five; New England, four; New York, twelve; Virginia, seventeen; Baltimore, thirty; Philadelphia, thirty-seven. Showing a very dangerous disproportion between the representatives from the different Conferences. The Baltimore and Philadelphia Conferences had nearly two-thirds of the whole body.

These two Conferences do not seem to have taken any advantage of their numerical superiority in the Conference. But the fact was noticed, and, according to Mr. Lee's statement, a different arrangement was attempted. Heretofore, ministers of two years' standing were allowed to sit as members; but thenceforward four years in the itinerancy were required to entitle to a seat. The Conference proceeded, according to the example of previous General Conferences,

to read, revise, alter and correct the entire spiritual and temporal laws of the church.

Up to that time, the publishing business of the church had been conducted in Philadelphia. It was determined to transfer this establishment to New York. Ezekiel Cooper was re-appointed to its superintendency, and Reverend J. Wilson as his colleague. There was little or no religious quickening at this Conference. This was a great grief, especially to Mr. Lee.<sup>1</sup>

Asbury left Baltimore May 24th, on his northerly tour. On Wednesday, July 11th, he reached Epping, New Hampshire, and preached from Acts 26:18-19. He had an "open time." Thursday, he passed on through Lee, Dover and Berwick, to Alfred. On Thursday, July 13th, he passed on to Buxton, the seat of the Conference, which commenced on Saturday, Asbury presiding; Reuben Hubbard, Secretary. Nine deacons and two elders were elected. There was preaching on Friday and Saturday. The meeting on the Sabbath, July 15th, was opened by prayer and exhortations at eight o'clock. The ordination was held in a grove, where the Bishop preached from a hay-cart for a pulpit, and he describes the occasion as an "open time." The sermon was wonderfully effectual; a great sensation spread among the multitude, and before the session closed it was estimated that fifty persons were converted. Reverend Mr. Snelling says there was a greater display of divine power at this Conference than any he ever attended. "Many were wrought upon in a very powerful manner; but, as is generally the case, there was some opposition. At one meeting, a man appearing to be in a violent passion came in and called for his wife, bidding her leave immediately. She urged him to stay a little longer; he refused and started to go, but paused a few moments; then turned back, fell upon his knees and prayed for mercy as earnestly as any. The preachers were placed in different parts of the grove, praying and exhorting, similar to what we call praying circles at camp-meeting. In the circle which I was in there were eleven persons who professed to be brought from darkness to light, besides many others who were inquiring what they must do to be saved."<sup>2</sup> Joshua Taylor declared this to be the greatest time that he had ever seen in New England. Eighty-one preachers were appointed to six districts and fifty-two circuits. On Tuesday, July 17, the business of the Conference was concluded, and the next session of the Conference was appointed at Lynn, July 12, 1805.

<sup>1</sup> Stevens' History of M. E. Church.

<sup>2</sup> Ibid.

Fifty persons were said to have been converted at this Conference, the work continuing till the last evening.

Wednesday morning, July 18th, Mr. Asbury and others with him took their departure to Limington, crossed Saco river, dined at Doctor Cochran's, and passed on into New Hampshire.

The appointments to Maine were as follows :

<i>Maine District</i> , Joshua Soule,	<i>Hallowell</i> , Aaron Humphrey
Presiding Elder.	and Dan Perry.
<i>Portland</i> , Joshua Taylor.	<i>Norridgewock</i> , Daniel Ricker.
<i>Falmouth</i> , Philip Munger.	<i>Penobscot</i> , William Goodhue.
<i>Poland</i> , True Glidden.	<i>Union River</i> , Thomas Perry.
<i>Scarborough</i> , Asa Heath.	<i>Bristol</i> , Samuel Hillman.
<i>Readfield</i> , Joseph Baker.	<i>Union</i> , David Stimson.
<i>Bethel</i> , Allen H. Cobb.	<i>Bowdoinham</i> , Daniel Dudley.

One district; thirteen circuits; fifteen preachers. Members in Maine, 2,102; increase, 354. Members in the Methodist Episcopal church, 113,134; increase this year, 9,064. Traveling preachers, 400.

1805. The New England Conference was held this year at Lynn, Massachusetts, July 12th, Bishop Asbury presiding; Joshua Taylor, Secretary. While on his way to Lynn, on receiving a letter from Dr. Coke announcing his marriage, Bishop Asbury records his views of the marriage of itinerant ministers. "Marriage is honorable in all,—but to me, it is a ceremony awful as death. Well may it be so, when I calculate we have lost the traveling labors of two hundred of the best men in America or the world, by marriage and consequent location."

Lynn, July 12, 1805, writes Mr. Asbury, we had a full Conference. Preaching at five, at eleven, and at eight o'clock; sitting of Conference from half past eight o'clock until eleven in the forenoon, and from two until six o'clock in the afternoon. We had great order and harmony, and strict discipline withal. Sixteen deacons and eight elders were ordained.

Sabbath, July 14, we held our meeting in a grove, a beautiful sequestered spot. There were many exhortations and much prayer; some were converted.

On Monday, July 15, the labors of the Conference and public religious exercises were continued. On Tuesday evening Conference rose in great peace. On Wednesday I gave them a sermon, and immediately set out for Waltham.<sup>3</sup>

The appointments for Maine were as follows :

<i>Maine District</i> , Joshua Soule,	<i>Hallowell</i> , Thomas Perry.
Presiding Elder.	<i>Norridgewock</i> , Joseph Farrar.
<i>Portland</i> , Joshua Taylor.	<i>Penobscot</i> , Levi Walker.
<i>Falmouth</i> , David Stimson.	<i>Union River</i> , Joseph Baker.

<sup>3</sup> Asbury's Journal.

*Poland*, Daniel Dudley.  
*Scarborough*, Asa Heath.  
*Readfield*, Aaron Humphrey,  
 William Goodhue and  
 John Williamson.  
*Bethel*, Dan Perry.

*Bowdoinham*, Allen H. Cobb.  
*Union*, Samuel Hillman and  
 Pliny Brett.  
*Bristol*, Daniel Ricker,  
*Livermore*, Samuel Thompson.

Fourteen circuits; eighteen travelling preachers. Members in Maine, 2,400; increase, 298. Members in the Methodist Episcopal church, 119,945; increase, 6,811. Traveling preachers, 433; increase, 33.

1806. In the summer of this year, Bishop Asbury, though suffering much from feeble health, before the New England Conference, extended his journey to Maine.

Tuesday, June 3d, (he records in his journal,) we came through the dust to Enoch Sanbourn's, East Kingston, forty-five miles. We had a ride of about fifty miles to Old Wells, on Wednesday.

Maine, Thursday, 5. We came to Portland. Joseph Crawford preached.

Friday, 6. We went towards Buxton to attend the camp-meeting. At two o'clock we came on the ground. There were twenty preachers, traveling and local.

Saturday, June 7. I preached, and on Sunday also. Some judged there were about five thousand people on the ground. There were displays of divine power and some conversions.

Our journey into Maine has been through dust and heat; in toil of body, and in extraordinary temptation of soul; but I felt that our way was of God.

Monday, June 9. We journeyed on through Buxton, Limerick, Parsonsfield, Effingham, into New Hampshire, stopping at Sandwich to lodge with Dr. Webster.

New Hampshire, Canaan, Thursday, June 12. We opened the New England Conference and went through our business with haste and peace, sitting seven hours a day. We did not, (to my grief,) tell our experiences, nor make observations as to what we had known of the work of God; the members were impatient to be gone, particularly the married townsmen.

Sunday, June 15. I ordained eleven elders in the woods. At three o'clock I preached in the meeting-house; it was a season of power.

On Tuesday, Asbury passed through Enfield and Hanover and on through Vermont, preaching at various places on his route to New York and further south.

Members in Maine this year, 2,501; gain during the year, 101. Entire membership of the church, 119,945; increase this year, 6,811. Preachers, 433. Appointments for Maine:

*Portland District*, Oliver Beale,  
 Presiding Elder.  
*Bowdoinham*, Daniel Ricker.  
*Durham*, Eleazer Wells.  
*Portland*, David Batchelder.  
*Scarborough*, Joseph Farrar.

*Falmouth*, Samuel Thompson  
 and Caleb Fogg.  
*Poland*, Solomon Sias.  
*Bethel*, Clement Parker.  
*Livermore*, John Wilkinson  
 and David Stimson.



*Kennebec District*, Joshua Soule,  
Presiding Elder.

*Readfield*, Dyer Burge and  
Benjamin F. Lambord.

*Norridgewock*, Luther Chamber-  
lain.

*Hallowell*, David Carr.

*Vassalborough*, John Williamson.

*Bristol*, Allen H. Cobb.

*Union River*, Ebenezer Fairbank.

*Union*, Samuel Hillman and

Jonas Weston.

*Orrington*, William Hunt.

*Hampden*, John Green.

Two districts; seventeen circuits; two Presiding Elders, and twenty-one traveling preachers.

Bishop Whatcoat, whose health for some time had been feeble, was obliged to confine his labors to the Conferences in the Middle States, and was this year compelled to desist from his labors. His last sermon was preached in Milford, Delaware, April 8, 1806. The next day, he succeeded in reaching Dover, Delaware, where he found a home with the Honorable Richard Basset, and received every attention which hospitality and kindness could render. He lingered for thirteen weeks, and died in peace July 5, 1806. A man greatly beloved for his deep piety and christian faithfulness.

Two preachers who had traveled several years in Maine, withdrew this year from the conference and from the church; Ralph Williston, who joined the Reformed Dutch church, and afterwards the Episcopal church, and Comfort C. Smith, who was "unsettled in doctrine" and became a Universalist.

1807. The death of Bishop Whatcoat left the entire burden of episcopal service upon Bishop Asbury, who was also burdened with serious and increasing bodily infirmities. Yet, in spite of great physical suffering, he pressed on in his travels, not only presiding at conferences, but visiting extensively in "regions beyond," preaching at almost every place in his route.

On his way from the South to the New England Conference, held this year in Boston, he passed through Vermont, over the mountains, through New Hampshire into Maine, through Kennebunk, Saco, Scarborough, to Portland, where he was entertained by his "great friend," Major Ilsley.

The next day, Friday, May 22d, they took up their journey through Falmouth to North Yarmouth, then on to Monmouth, where he preached on Isaiah 35:3-6; then they returned through Gray, toward Boston, traveling forty miles a day, and sometimes being under the necessity of seeking entertainment in a "dram and sin infested tavern." Saturday, May 30th, he preached at Waltham. Monday, June 5th, came to Boston, the seat of the Conference at which he presided; Thomas Branch, Secretary. Conference opened Tuesday, ninety-two preachers being on the list.<sup>4</sup>

<sup>4</sup> Asbury's Journal, Vol. III, p. 355.

This was the first session of the New England Conference held in Boston. The session continued through the week. There were, at this time, two Methodist churches in the city. There were more than a hundred ministers of the New England Conference, and about thirteen thousand members in the eastern states; one thousand and two hundred gain the last year. The conference had preaching five times a day. The preachers meant business, and the people had more power of endurance than in these days. Fifty-nine candidates were ordained.

Baltimore again sends three hundred dollars, her Book Concern dividend, for the poorly paid itinerants of New England. This noble charity of the southern conferences, continued year after year, to New England, affording timely and much needed help. Asbury preached on Wednesday and on Thursday,—a needless amount of service for a sick man, in the presence of so many able ministers.

On Saturday, the business of the conference was concluded, and “an hour or two was spent in conversing on the state of the Lord’s work among the people under our charge, and our own souls.” The appointments were read and the preachers were soon on their way to their several fields of labor. The Bishop immediately departed for Lynn.

The appointments for Maine at this conference, were as follows :

*Portland District*, Oliver Beale,  
Presiding Elder.

*Bowdoinham*, John Wilkinson.

*Portland*, Joel Winch.

*Durham*, David Carr.

*Scarborough*, Lewis Bates.

*Falmouth*, Samuel Hillman and  
John Patten.

*Poland*, Jonathan Chaney and  
Enoch Jaques.

*Bethel*, Allen H. Cobb.

*Livermore*, Aaron Humphrey  
and Eli Howe.

*Conway*, William Hunt.

*Kennebec District*, Joshua Soule,  
Presiding Elder.

*Readfield*, David Batchelder and  
Henry Martin.

*Norridgewock*, Ebenezer Fairbank.

*Hallowell*, Caleb Fogg.

*Vassalborough*, Joseph Baker.

*Union*, Samuel Baker.

*Bristol*, James Young.

*Union River*, Daniel Ricker.

*Orrington*, Philip Ayer.

*Hampden*, David Stimpson.

John Williamson, Missionary for  
the District of Maine.

Two districts; eighteen circuits; one mission; twenty-two circuit preachers; two Presiding Elders; one missionary; total force, twenty-five men. Members, 2,562; total membership in the church, 144,599; increase this year, 14,020. Number of preachers, 516.

1808. Early in the spring of this year, Mr. Asbury, after a fatiguing journey in the South of more than three thousand miles during the year, returned North. He arrived, by forced rides, on the 15th of April, at New London, Connecticut, the seat of the conference. Sunday, April 17th, Mr. Asbury preached in the Baptist church, which was larger than the Methodist church, and the use of it generously tendered by the Baptists for the occasion.

The conference sat until Friday; the business was done in good order, though with great haste. Seventeen deacons and nine elders were ordained in the Congregational church, in the presence of fifteen hundred or two thousand people. There was a work of grace going on during the sitting of conference.<sup>5</sup>

The conference left a deep impression upon the city; a revival ensued which continued through most of the year, and spread over much of the district.

The Bishop left immediately after the adjournment of the conference, on Tuesday, April 26th, and after a ride of thirty-eight miles in a rain storm, he arrived at New York city, with a sense of relief that he had completed his episcopal labors for the year. In addition to his extensive and fatiguing travels, he had stationed five hundred and fifty-two preachers during the year, and had preached almost daily. No preacher under his care rendered more heroic service.

The appointments for Maine were as follows:

*Portland District*, Joshua Soule,  
Presiding Elder.

*Durham*, Warren Banister and  
Isaac Smith.

*Portland*, Joel Winch.

*Scarborough*, Samuel Hillman.

*Kennebec District*, Oliver Beale,  
Presiding Elder.

*Readfield*, Ebenezer Fairbank  
and James Spaulding.

*Norridgewock*, Caleb Fogg.

*Hallowell*, Henry Martin.

*Vassalborough*, Philip Ayer.

*Falmouth*, Enoch Jaques and  
Caleb Currier.

*Conway*, Philip Munger.

*Bethel*, Jonathan Chaney.

*Livermore*, Allen H. Cobb and  
Joshua Randall.

*Poland*, John Wilkinson.

*Union*, John Williamson.

*Bristol*, Joel Steele.

*Union River*, David Kilburn.

*Orrington*, Daniel Ricker.

*Hampden*, Joseph Baker.

*Palmyra*, William Hinman.

<sup>5</sup> From Asbury's Journal.



## CHAPTER VIII.

1808-1816. GENERAL CONFERENCE AT BALTIMORE, MAY 6. DISPROPORTIONATE REPRESENTATION. DR. COKE'S OFFER OF EPISCOPAL SERVICE DECLINED. HIS CORRESPONDENCE WITH BISHOP WHITE. DIFFERENT PLANS IN REGARD TO THE EPISCOPAL OFFICE. MCKENDREE'S WONDERFUL SERMON. PLAN OF A DELEGATED GENERAL CONFERENCE. ELECTION OF PRESIDING ELDERS. MCKENDREE ELECTED BISHOP. DISCIPLINE CHANGED FOR THE SOUTH. LEE'S LAST VISIT TO MAINE. 1809. CONFERENCE AT MONMOUTH. ASBURY'S TRAVELS IN MAINE. NATIONAL TROUBLES. CONFERENCE AT WINCHESTER, NEW HAMPSHIRE. CAMP-MEETING. 1811. CONFERENCE AT BARNARD, VERMONT. 1812. FIRST DELEGATED GENERAL CONFERENCE, NEW YORK, MAY 1. MCKENDREE'S ADDRESS. ORDINATION OF LOCAL PREACHERS. ACTION ON SLAVERY. ELECTION OF STEWARDS BY QUARTERLY CONFERENCES. TEMPERANCE MEASURES. ORDINATION OF LOCAL PREACHERS. ELECTION OF PRESIDING ELDERS. NEW ENGLAND CONFERENCE AT LYNN, JUNE 20, 1812. WAR DECLARED. 1813. CONFERENCE AT SALEM, CONNECTICUT. 1814. CONFERENCE AT DURHAM, MAINE. 1815. CONFERENCE AT UNITY, NEW HAMPSHIRE. 1816. ASBURY'S DEATH. LEE'S DEATH. GENERAL CONFERENCE AT BALTIMORE. BISHOPS GEORGE AND ROBERTS ELECTED. COURSE OF STUDY. PEWED CHURCHES. LICENSING EXHORTERS. METHODIST MAGAZINE. SLAVERY. BOOK DEPOSITORY AT PITTSBURG. CONFERENCE AT BRISTOL, RHODE ISLAND. NEWS OF PEACE. THE COLD SEASON.

1808. The General Conference was held this year at Baltimore, commencing the 6th and closing the 20th of May. Delegates from New England Conference from Maine, J. Soule and O. Beale. This was, in some respects, one of the most important sessions ever held. There were some principles of fundamental importance in the organization of the church that required to be settled. Previously all members of four years' standing in the Annual Conference, had a right to a seat in the General Conference. The rapid increase in the number of elders rendered a delegated General Conference an obvious necessity. The death of Bishop Whatcoat left Bishop Asbury, in feeble health, unable to discharge the increasingly onerous duties of this office.

The present General Conference was composed of one hundred and twenty-nine members, representing the seven conferences, in the following order: Philadelphia, thirty-two; Baltimore, thirty-one; Virginia, eighteen; South Carolina, eleven; Western, eleven; New York, nineteen, and New England, seven. Nearly one-half were from



two conferences. It was time to re-model the plan of General Conference representation.

Dr. Coke for the first time was absent from the General Conference. At the session in 1804, permission had been given him to return to England and remain till the present session, unless previously re-called by these Annual Conferences. In the meanwhile, he had written a circular letter to the Annual Conferences, proposing to return to America, on condition that the work should be divided, as nearly as possible, between him and Bishop Asbury. This was not agreed to. He addressed a letter to the General Conference, in which he proposes, if he may share the rights, powers and privileges of the episcopal office with Bishop Asbury, that he will return for life to America. Or if this should not accord with the views of the body, he suggested a mode by which his name might be retained in the minutes, and he continue to reside in Europe. This last proposition was accepted by the conference.

Dr. Coke had caused considerable dissatisfaction by his circular letter to the conference, and especially by a confidential letter written by him to Bishop White, of the Protestant Episcopal church, in 1791, suggesting a union of the Methodist with the Episcopal church. Whatever impropriety there may have been, on the part of Dr. Coke, in commencing such a correspondence with Bishop White, without authority, it was a greater impropriety in Bishop White to give publicity to a confidential letter.

Letters were received from Dr. Coke, at the beginning of the conference, explaining his intention in his correspondence with Bishop White, which to a great extent, removed from the minds of the brethren all suspicions of any purpose to encourage any plans of union with the Episcopal church which were disparaging to Methodism. The letters were referred to a committee, who prepared a respectful reply to Dr. Coke, expressing the affectionate regards of the conference, and their grateful remembrance of his valuable services; but the conference did not wish him to act as Bishop. It was, therefore, decided that Dr. Coke's name should be retained in our minutes, after the names of our Bishops, with the following: "N. B. Dr. Coke, at the request of the British Conference, and with the consent of our General Conference, resides in Europe; he is not to exercise the office of superintendent in the United States, until he be recalled by the General Conference, or by the Annual Conferences, respectively."<sup>1</sup>

<sup>1</sup> From Life and Times of Jesse Lee.

This was evidently the most prudent manner of disposing of this delicate subject. Dr. Coke was a most excellent man, but too much of a bishop to suit the temper of American preachers. Many of their number had been raised up who were well qualified for the highest office in the church. It was not good policy, in view of the disturbed relations of the American with the British government, to elect another Englishman to the episcopal office. There was a diversity of opinion as to the best method of strengthening the episcopal office. There were strong advocates of a Diocesan Episcopacy. Some were in favor of discontinuing the office of Presiding Elder, and appointing a Bishop for each Annual Conference, with Bishop Asbury as a kind of presiding Archbishop. Others thought two additional Bishops were needed. In the opinion of others, one additional Bishop would be sufficient for all the present necessities of the church. These different views were largely and ably discussed by the ablest men of the conference; but except the last, they signally failed. Nearly a unanimous vote was given for electing one additional Bishop.

On Sunday, May 8th, at half past ten o'clock, William McKendree preached in Light Street church. Reverend Nathan Bangs, who was at this conference as a spectator, gives the following description of the occasion: "The house was filled to overflowing. I saw the preacher of the morning enter the pulpit, sunburnt, and dressed in very ordinary clothes. He appeared more like a poor back woodsman than a minister of the gospel. In prayer, he seemed to lack words, and even stammered. I became uneasy for the honor of the conference. He gave out his text, Jeremiah 8:21-22; 'Is there no balm in Gilead,' &c. As he advanced in his discourse, a mysterious magnetism seemed to emanate from him to all parts of the house. He was absorbed in the interest of his subject; his voice rose gradually till it sounded like a trumpet; at a climactic passage, the effect was overwhelming. It thrilled the assembly like an electric shock. The house rang with irrepressible responses; many hearers fell prostrate to the floor. An athletic man sitting by my side fell as if shot by a cannon ball. I felt my own heart melting, and found that I should also fall from my seat."<sup>2</sup>

With native preachers like Lee, Cooper, McKendree, Soule and Hedding, it was not strange that the conference should decline the overtures of Dr. Coke. "That sermon," said Asbury, on the occasion, "will decide his election."

<sup>2</sup> Stevens' History of the M. E. Church.

The election of Bishop occurred on the 12th of May. There were three candidates, Ezekiel Cooper, Jesse Lee and William McKendree ; all eminently worthy. McKendree was the acknowledged leader of Methodism in the West. The wonderful sermon on the preceding Sabbath, virtually settled the question. William McKendree received ninety-five of the one hundred and twenty-eight votes, and was declared elected. On Wednesday, May 18th, after a sermon by Bishop Asbury, from 1 Timothy 4:16, he was consecrated in due form "to the office and work of a Bishop in the church of God."

The most important question of this General Conference, was the composition of the future General Conference of the church. It was evident that the unity of the church could not be preserved on the present plan. A memorial, originating with the New York Conference, had been addressed to the several Annual Conferences, asking for a representative General Conference, and had received the approval of several of the Annual Conferences. The memorial came before the General Conference and was referred to a committee of two from each Annual Conference.

This committee, at their first meeting, appointed a sub-committee of three, Joshua Soule, Ezekiel Cooper and Philip Bruce, to prepare the instrument and report at a subsequent meeting. The plan prepared by Joshua Soule, with slight modifications, essentially the same as the present plan, after thorough discussion, was adopted. Joshua Soule is therefore entitled to the credit of suggesting this most important principle in the organization of the church, while Jesse Lee was the author of the third restrictive rule, "That the General Conference shall not alter any part or rule of our government, so as to do away Episcopacy, or to destroy the plan of our itinerant General Superintendency."<sup>3</sup>

A resolution which had been introduced at several preceding sessions, to make local deacons eligible to elders' orders, was again brought forward and lost by a vote of sixty-six to sixty. This measure was finally passed in 1812.

The following resolution was offered by Ezekiel Cooper, seconded by Joshua Wells :

"*Resolved*, That the Discipline be so altered as to read :

"Ques. By whom shall the Presiding Elders be chosen ?

"Ans. Each Annual Conference respectively, without debate, shall annually choose by ballot its own Presiding Elders."

<sup>3</sup> Life and Times of Jesse Lee, by Rev. L. M. Lee.

The resolution, after an animated debate, failed by a vote of seventy-two to fifty-two.

At this General Conference, it was moved from the chair that one thousand forms of Discipline be prepared for the use of the South Carolina Conference, in which the action and rule on slavery shall be left out; carried.<sup>4</sup>

This very extraordinary record shows the dangerous ascendancy of the slave-holding power in the church councils at that time. Mutilated editions of the Discipline were said to be occasionally met with in the South. Under a resolution introduced by Jesse Lee, the word salary, 'as used in the Discipline in respect to the ministry, was stricken out, and the word allowance substituted in its place.

The action of the General Conference of 1808, was of the utmost importance in bringing the organization of the church into a practicable and permanent form. Without a settled plan of Episcopal oversight, and a delegated General Conference, the church must have become disintegrated.

1808. After the adjournment of the General Conference, Lee having made provision for the supply of his service on the Cumberland circuit, to which he was appointed, started upon a tour of visitation to the scenes of his former labors in New England, on the 31st of May. His journey was a continuous ovation. His old friends crowded around to greet him, and multitudes gathered to listen to his preaching. Passing through Connecticut and Rhode Island, preaching daily, he reached Boston; thence he went to Portsmouth, and onward into Maine, through York to Kennebunk, where he lodged in Barnard's tavern. "Wednesday, August 3d, at Hayes', in the north part of New Gloucester, he preached to a congregation so large that they were forced to go into the woods to hold the meeting. Here he met many of his acquaintances. Many of the congregation had been recently converted. Sunday, August 7th, he preached in the meeting-house in Monmouth, at half past ten o'clock. He had liberty and a melting time. Joshua Soule exhorted and concluded the services." At half past one, he preached again from James 1:12. The congregation was uncommonly large, so that many were obliged to stay out doors for want of room in the house. In the evening he attended a prayer meeting at Brother Fogg's, and had a very affectionate hand-shaking at parting with the people.

Monday, August 8th, he preached in a school-house in Winthrop.

<sup>4</sup> Life and Times of Jesse Lee, p. 144.



The house was over-crowded with hearers, and many of them wept heartily under the word.

Tuesday, the 9th, he preached in a place he does not name, in a meeting-house with pews with doors all around the house, while the rest of the people had no seats except loose boards on blocks. He was not much pleased with this arrangement.

Wednesday, the 17th, he preached in a school-house in Lincolnville, to a good company who were quite engaged in religion. He lodged with Mr. John Williamson.

Sunday, the 21st, he rode up the east side of Penobscot river to Orrington meeting-house, and preached to a large congregation at half past ten o'clock, and to a crowded assembly at two o'clock. Many of the people were bathed in tears, for many of them had been converted under the preaching of the Methodists. He also preached again the same afternoon, at Paul Nickerson's, to a crowded house. He wept, "and the people wept."

Lee delighted in such melting seasons. A sermon was a failure with him, if it did not stir the emotions of his audience, and open the fountains of tears.

Monday, August 22d, he crossed the Penobscot river to Hampden, preached at the meeting-house from John 7:7; had a good meeting, and lodged with Joseph Baker, the circuit preacher. The next day he rode to Twenty-five mile Pond, (Unity,) preached at four o'clock, and lodged with John Chase that night.

Wednesday, the 24th, he started early, went through Clinton, crossed the Kennebec river and rode on to Fairfield meeting-house; preached at three o'clock; had a comfortable season, though weak and faint from long fasting; lodged at Doctor Phelps that night.

Sunday, the 28th, he preached in the Methodist meeting-house at Farmington Falls, at half past ten o'clock, from Isaiah 33:13, to a crowded congregation. "It was a melting time," and the people wept in every part of the house. The Lord's supper was then administered to a large number of communicants, together with twelve preachers. The people were greatly affected at the table, and many of the spectators who tarried in the house wept freely. At half past one o'clock, he preached again from Psalms 1:23. The people were greatly moved. Allen H. Cobb exhorted and concluded the service.

He then rode to James Cochran's in Vienna, and spent the night. The next day he preached in Vienna to an attentive congregation.

He found the society large and lively at this place. From Vienna he went to Strong, and returned through Jay, Livermore, Readfield, Durham, Portland and Scarborough, on to New Hampshire. He had been in the district of Maine forty-three days; he had preached forty-seven sermons and had seen very few dry or barren meetings. "This visit," said Lee, "was the most profitable and pleasing of any I had made in this part of the world."<sup>5</sup> No preacher in Maine ever moved the people like Jesse Lee.

The New England Conference, 1808, met at New London, Connecticut, April 17th, Bishop Asbury presiding, Thomas Branch, Secretary.

The appointments for Maine were as follows :

*Portland District*, Oliver Beale,  
Presiding Elder.

*Bowdoinham*, J. Wilkinson.

*Portland*, Joel Winch.

*Durham*, David Carr.

*Scarborough*, Lewis Bates.

*Falmouth*, Samuel Hillman and  
John Patten.

*Kennebec District*, Joshua Soule,  
Presiding Elder.

*Readfield*, David Bachelder and  
Henry Martin.

*Norridgewock*, Ebenezer Fair-  
bank.

*Hallowell*, Caleb Fogg.

*Vassalborough*, Joseph Baker.

*Poland*, Jonathan Chaney and  
Enoch Jaques.

*Bethel*, Allen H. Cobb.

*Livermore*, Aaron Humphrey and  
Eli Howe.

*Conway*, William Hunt.

*Bristol*, James Young.

*Union River*, Daniel Ricker.

*Union*, Samuel Baker.

*Orrington*, Philip Ayer.

*Hampden*, David Stimpson.

John Williamson, Missionary in  
the District of Maine.

Two districts; eighteen circuits; twenty-five traveling preachers in Maine; members, 1,316. Entire ministry and membership of the church, 144,509; increase for the year, 14,020. Preachers, 516.

Houses of worship had been built: in Readfield, 1795; in Monmouth, 1796; in Falmouth, (dedicated June 19,) 1797; in Kent's Hill, 1800; in Hampden, 1800; in Farmington, 1800; at Bowman's Point, (now Farmingdale,) 1802; in Portland, the old Episcopal church bought, 1804; Orrington and several other places.

These were all cheap buildings, without spire or belfry. Meetings were held mostly in school-houses, halls and barns. The circuits were large. The preachers were mostly unmarried men. Parsonages were hardly thought of.

<sup>5</sup> Memoirs of Jesse Lee by Thrift, pp. 318-322.

1809. The New England Conference met at Monmouth, June 15. Bishop Asbury and probably Bishop McKendree were present; Thomas Branch, Secretary. Asbury was accompanied by Reverend Henry Boehm as traveling companion. Such were his bodily infirmities that it was not proper for him to travel alone. He describes his journey thus :

We passed through Berwick Monday morning, and continuing on, stopped and supped with one Wells. We were here two years ago. We then prayed earnestly for, and with the kind family. It was not a fortiori hope it seems; the young woman who waited on us was brought out last August. We rode on through Kennebunk to Saco. Lodging in a tavern, we were opposed, but persisted in having prayers night and morning. Asa Heath gave us our breakfast, and we pushed on to New Gloucester, making about eighty-four miles in two days. On Thursday we opened our Conference and sat closely at work.

Sunday, July 18, I preached to about three thousand deeply attentive people, from Isaiah XLIV :23, Sing, O ye heavens, &c. It was an open season. We have eighty-two men to do the work, forty of whom compose the Conference. I have to lament my want of information, respecting both the preachers and the circuits. We have ordained twenty-one deacons and seven elders. We have located seven elders, re-admitted one, and added seventeen preachers upon trial. There is a small increase here, and fair prospects for the future.

On Tuesday, the bishop and his traveling companion hurried on through New Gloucester and Standish Corner to Samuel Bachelor's, making forty miles for one day's journey.

Thursday, they continued on, notwithstanding the rain, through Brownfield to Samuel Foss' in Conway, where they were kindly entertained.

Friday, they pushed on in usual post haste, through New Hampshire and Vermont, to New York and farther on.

No further account has been found of this conference in Monmouth, except the appointments and reports of the statistics as recorded in the minutes.

The work in Maine was divided into two districts, Joshua Soule and Oliver Beale, Presiding Elders. Twenty circuits, employing twenty-five traveling preachers. Members, 3,424 ; total membership, 163,033. Preachers, 597.

Among the names on the list of preachers in Maine, are those of Charles Virgin, a native of Rumford, Maine, Benjamin Jones, Ebenezer F. Newell and J. W. Hardy. Epaphras Kibby is again in Maine, stationed in Portland. Henry Martin, an excellent, devoted young minister, finished his course triumphantly this year.

From this time onward for several years, the progress of Methodism in Maine, though steady, was moderate. The complications of the American government with Great Britain, resulting in repeated embargoes, and culminating in the war of 1812, was disastrous to the business of the country and disturbed the harmony of the societies.

Party spirit was bitter. Though the great body of the Methodists were thoroughly loyal to the government, as they always have been, there were some who regarded the war measures of the administration as unwise and hazardous. Under such circumstances, the labors of the preachers were greatly embarrassed. Yet from year to year, with few exceptions, there was steady, though slow increase in numerical strength. The church did well to hold its own through this troublesome period.

In 1810, the New England Conference met at Winchester, New Hampshire, Bishop Asbury presiding, still attended by his traveling companion, Reverend Henry Boem.

During the session of this conference, a camp meeting was in progress at a convenient distance. This arrangement was probably designed to utilize the spiritual forces called together, and to accommodate the people shut out by the closed doors of the conference.

In 1811, the New England Conference held its session in Barnard, Vermont, commencing June 20th, and closing June 25th, Bishop Asbury presiding, accompanied by Bishop McKendree; Zechariah Gibson, Secretary. Asbury, notwithstanding his physical disability, still taking the foremost place in the preaching services. "On Monday," writes Asbury, "I ordained the elders; George Pickering preached. We disposed of eighty-seven preachers, and each took his station at once, and without hesitancy, like a man of God." He then visited Middlebury, and advised the little society to erect a house of worship on a lot fronting the college.

The forces of the church in Maine continued about the same as for several years previous; two districts and nineteen circuits, served by twenty-three ministers. Members, 3,597; increase, 163. Entire membership, 184,567; increase, 10,007.

On May 1st, 1812, the first delegated General Conference assembled in the old John Street church, New York. There were thirteen members of the New York Conference; nine from New England; six from Genesee; thirteen from the West; nine from South Carolina; nine from Virginia; fifteen from Baltimore, and fourteen from Philadelphia, the whole number being ninety.

Three of the New England delegates were from Maine, J. Soule, O. Beale and M. Ruter. The New England Conference only, had the forethought to provide substitutes to take the place of any who might be prevented, by any cause, from being present. The Conference took into consideration the propriety of the principle and approved it, and the example has ever since prevailed.



McKendree submitted a written message or address, the first example of the kind. Measures were taken for organizing new conferences. The Western Conference was divided into the Ohio and Tennessee Conferences, and the bishops were authorized to form another conference down the Mississippi. The ordination of local preachers as elders, in localities where their services were necessary, was voted, after a protracted debate, "provided that no slave holder shall be eligible to the office of local elder, in any state or territory where the civil laws will admit emancipation and suffer the liberated slave to enjoy his freedom."

It was ordered that stewards should no longer be appointed by the preacher in charge, but be nominated by him, and chosen by the Quarterly Conference.

Annual Conferences were allowed to provide funds for the relief of their own preachers and for "mission purposes." Axley took a bold and persistent stand for temperance, moving repeatedly against motions to lie on the table, that no stationed or local preacher shall retail spirituous or malt liquors, without forfeiting his ministerial character among us. The motion was finally defeated. The conference, however, sent forth a long and fervent pastoral address, in which, among many other important counsels, they denounced the practice of dram drinking, and also the distilling or selling of ardent spirits, as inconsistent with the character of a christian.

Two days were spent in a debate on the question of the election of Presiding Elders by the Annual Conferences. Lee, Shinn and Snethen were the leaders of the affirmative, and many of the ablest delegates shared their opinions; but the proposed measure failed. The bishops were strongly opposed to it. At nearly every session of the General Conference from 1784 down to 1828, this question was prominent, and the chief men in the ministry were arrayed against each other in formidable parties. At this session (1812) the majority against the measure was but three.<sup>6</sup>

The New England Conference held its session this year (1812) in Lynn, commencing Saturday, June 23d, and closing the 27th, Bishops Asbury and McKendree presiding; Zechariah Gibson, Secretary. The proclamation of war between the United States and Great Britain was just issued, causing great anxiety and much embarrassment in the work of the ministry. Asbury, though suffering much from bodily infirmity, shrank from no labor; as usual, he preached on Sunday,

<sup>6</sup> From Stevens' History of the M. E. Church.

when this service might have been assigned to McKendree, or to one of the many able preachers present.

The published accounts of this conference are meager. The meeting on Sunday was held upon the camp ground. Asbury writes, "Sunday, 26th, I preached upon the camp ground. Had not hostilities existed between us and our neighbors, I should have spent some of this time in visiting the frontiers on Niagara. Our funds allowed us to give forty-nine dollars for the support of each single preacher, one hundred and eighteen dollars for those married and their wives and children. On Monday, the members of the conference communed in the Lord's supper, after which, I read off the appointments, and we parted in great peace."<sup>7</sup>

Asbury started on his southern journey the same, notwithstanding the showers of rain, and "preached in a school-house in the evening" and preached almost daily on his way.

The declaration of war between the United States and Great Britain had just been issued by the President, bringing on a state of things very unfavorable for the cause of religion, and specially embarrassing to the Methodist itinerants and the societies under their charge.

There were still two districts in Maine, and twenty-seven traveling ministers. Members, 3,450; decrease, 147. Members of the Methodist Episcopal church, 195,359; increase, 10,790. Preachers, six hundred and eighty-eight.

1813. The New England Conference was appointed at New London, Connecticut, but on account of the disturbances caused by the war, the place of meeting was changed to Salem, a small town a few miles from New London, Bishops Asbury and McKendree presiding; D. Fillmore, Secretary.

Two districts in Maine; eighteen circuits and stations; twenty-four preachers. Members, 2,764; total membership of the church, 214,307; increase, 18,950. Preachers, 678; decrease, 10.

1814. The New England Conference held its session this year in Durham, Maine, commencing June 2d, Bishop McKendree, presiding; Reuben Hubbard, Secretary. We find no account of this conference, except the brief records in the minutes. There were two districts and twenty circuits in Maine, served by twenty-six ministers. Members, 3,544; increase, 87. Members of the Methodist Episcopal church, 211,129; decrease, 3,178. The decrease of members to be attributed to the disastrous effects of the war with Great Britain.

<sup>7</sup> Asbury's Journal.

1815. On the 11th of February, news reached this country that peace was established by the treaty of Ghent, on the 24th of December, 1814. The glad news was received with every demonstration of joy throughout the whole country, and a new era of prosperity commenced in Maine, as well as in other parts of the country.

The New England Conference met this year in Unity, New Hampshire, June 1st; Martin Ruter, Secretary. Bishop Asbury being detained on his way by sickness, George Pickering presided, and the business proceeded regularly. On the 7th, Asbury reached the place and ordained twelve deacons and twelve elders, and on Thursday, the 8th of June, he left the place and traveled westward twenty-nine miles, through rain and snow.

Joseph Lufkin, Joshua Nye and David Hutchinson of Maine, were admitted into full connexion in the conference; Joel Winch and Philip Ayer of Maine, located.

Two districts in Maine; twenty circuits and twenty-four ministers. Members, 3,388; increase, 156. Members of the Methodist Episcopal church, 211,165; increase, 36.

1816. This year was memorable for several important events, some of them bringing sadness to the church. Bishop Asbury had for some years labored under great bodily infirmity. He was now so feeble that he had to be lifted in and out of his carriage, and helped into the pulpit, and was sometimes obliged to preach sitting. His last sermon was preached in Richmond, Virginia, March 24, 1816. Being unable to walk or stand, he was carried from his carriage to the pulpit, and seated on a table. He was obliged to make frequent pauses to recover his breath during his sermon. Yet he spoke nearly an hour from Romans 9:28: "For he will finish the work," &c. After closing his discourse, he was carried to his carriage and to his lodgings. Soon afterwards he pursued his journey, with his traveling companion, to the house of his old friend, Mr. George Arnold, in Spotsylvania, where he was kindly cared for; but his strength rapidly declined. His faith remained firm. When unable to speak, he raised his hand in token of triumph, and with great composure breathed his last, March, 1816, in the seventy-first year of his age, having devoted about fifty-five years to the work of the ministry. Forty-five years of this time were in this country. For thirty years he had filled the arduous office of a general superintendent of the Methodist Episcopal church.

Mr. Asbury was eminently fitted for the high office he so long filled. He was deeply pious and thoroughly consecrated to his work; and

his administrative ability was of the highest order. His ideas of duty were severe; he spared not himself; his views of life were sombre, yet he preached with great force the glad news of a free and full salvation. He pressed on in his work, regardless of personal inconvenience, preaching almost daily in his hurried journeys, and presiding in conferences, when he needed the care of a physician.<sup>8</sup> His zeal and heroic endurance are more praiseworthy than his prudence in over-taxing himself. His last sermon, an hour long, preached sitting upon a table, stopping often to recover his breath, must have been a severe tax upon the sympathy of his audience,—a remarkable example of imprudence in a man so distinguished for good sense.

Bishop Asbury was a remarkable man, and rendered a most valuable service to the church in the forming period of its history. The strong principles of our ecclesiastical organization are largely due to the judgment and influence of the first bishop. A less vigorous administration of the episcopal office would, doubtless, have been more in harmony with American ideas, and might, perhaps, have retained in the service of the church some able ministers who became restive under what they considered arbitrary authority.

His remains were disinterred and borne to Baltimore at the time of the ensuing General Conference, and with proper solemnities, buried beneath the altar of Eutaw Street church.

In less than six months, Jesse Lee, the apostle of Methodism in New England, had also fallen. About the middle of August he attended a camp meeting on the eastern shore of Maryland. After preaching, he was seized with a fever and carried to Hillsborough. All remedies failed. For some time he was somewhat depressed; but his faith rallied, and for several days before his death, he was filled with holy joy. He died on the evening of the 12th of September, 1816. His remains were borne to Baltimore and interred in the old Methodist burial ground.

Thus two of the foremost ministers of the church passed from their earthly labors in the same year.

Jesse Lee possessed rare natural endowments. His personal appearance was commanding; he had a good voice, a ready utterance, a heroic, yet sympathetic nature, and a thorough religious experience. He preached with much unction the Wesleyan doctrine of a free and full salvation. He was probably the most effective preacher in the Methodist ministry in his day. He was several times a candidate for

<sup>8</sup> Stevens' History of the M. E. Church,



the office of Bishop, and at one time lacked only five votes of an election. He was well fitted for this office. He had great influence in the councils of the church. In the early history of Methodism in Maine, no name is remembered with more profound respect than that of Jesse Lee.<sup>9</sup>

1816. The General Conference met this year at Baltimore, on the first day of May, Bishop McKendree presiding. Oliver Beale and Joshua Soule were delegates of New England Conference from Maine.

The war with Great Britain had just closed and there was universal rejoicing through the country. There was some disturbance of harmony between the Wesleyan and American Methodists in relation to the ecclesiastical jurisdiction of the societies in Lower Canada, but no change was made.

Enoch George and Robert R. Roberts were elected bishops. A course of study, for the first time, was ordered for ministerial candidates. Measures were taken for the better support of the ministry. The annual allowance for traveling preachers was increased to one hundred dollars, and the same amount for their wives and for superannuated preachers. Action was taken against pewed churches, and the taxing of pews for the support of preaching. Provision was made for licensing exhorters. Joshua Soule and Thomas Mason were elected book agents. The order for the publication of the Methodist Magazine was repeated, and two years later this periodical was commenced. The question of the election of Presiding Elders was discussed, but the measure failed.

On motion of George Pickering, the unfinished business of the last session, so far as it related to the subject of slavery, was referred to a select committee. The committee reported the following resolution, which was adopted: "Resolved, by the delegates of the Annual Conferences, in General Conference assembled, that all the recommendatory part of the second division, ninth section, and first answer of our form of Discipline, after the word slavery, be stricken out, and the following words inserted: 'Therefore no slave holder shall be eligible to any official station in our church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.'"

A book depository at Pittsburg was authorized, and the Missouri and Mississippi Conferences established. Axley, aided by Meyers,

<sup>9</sup> Stevens' History of the M. E. Church.

again struck against the distillation and retailing of spiritous liquors, but without success. The Conference adjourned May 24th.<sup>10</sup>

The New England Conference this year met in Bristol, Rhode Island, commencing June 22d, Bishops McKendree and Roberts, presiding; Martin Ruter, Secretary.

There were two districts in Maine, Portland and Kennebec; sixteen circuits, served by twenty-one traveling preachers. Members, 3,655; gain, 267.

These were trying times for the religious interests of Maine. The effects of the war upon the business interests of the people were disastrous. Business depression necessarily embarrassed the operations of the church. The hard working itinerant had his full share of hardships.

The glad news of peace had come to cheer the people. Great discouragement, however, was caused by the cold season this year, by which the crops, to a large extent, were destroyed. A frost is said to have occurred every month of the year. Many farmers disposed of their farms at a great sacrifice, and removed to the West. The Ohio fever, as it was called, prevailed extensively. The societies in the rural sections of the state were sadly weakened by removals.

The New England Conference was held this year (1816) in Bristol, Rhode Island, June 22d, Bishop McKendree, presiding; Martin Ruter, Secretary. There is but a meager account of this conference extant. Jeremiah Marsh, of Maine, was received on trial; Cyrus Cummings and Samuel Hillman, located; Joshua Nye, supernumerary.

Two districts in Maine; sixteen circuits; twenty-one traveling preachers. Members, 3,654; increase, 266. Membership in the Methodist Episcopal church, 214,235; increase, 3,070. Preachers, 695; increase, 9.

<sup>10</sup> Stevens' History of M. E. Church, Vol. 4, pp. 452-5.



## CHAPTER IX.

1817-1831. NEW ENGLAND CONFERENCE SESSIONS, AND PREACHERS APPOINTED IN MAINE FROM 1817 TO 1819. 1820. GENERAL CONFERENCE AT BALTIMORE. J. SOULE ELECTED BISHOP. ACTION PROVIDING FOR ELECTION OF PRESIDING ELDERS. J. SOULE RESIGNS. BOOK AGENTS AUTHORIZED TO ERECT BUILDINGS IN NEW YORK. N. BANGS, BOOK STEWARD. NEW ENGLAND CONFERENCE SESSIONS FROM 1820 TO 1823. 1824. GENERAL CONFERENCE AT BALTIMORE. RULE FOR ELECTING PRESIDING ELDERS RESCINDED. DISSATISFACTION AT THE ACTION OF CONFERENCE. SECESSIONS. J. SOULE AND E. HEDDING ELECTED BISHOPS. NEW ENGLAND CONFERENCE 1824. 1825. MAINE CONFERENCE ORGANIZED. MAINE WESLEYAN SEMINARY ESTABLISHED. LUTHER SAMPSON. Z. CALDWELL. SESSIONS OF THE MAINE CONFERENCE. 1826 AND 1827. 1828. GENERAL CONFERENCE AT PITTSBURG. APPEAL OF JOSHUA RANDALL. AGITATIONS. TRIAL OF APPEALS. THE MAINE CONFERENCE AT VIENNA. 1829. THE CONFERENCE AT GARDINER. 1830. CONFERENCE AT PORTLAND. 1836. CONFERENCE AT HALLOWELL. AGENT FOR MAINE WESLEYAN SEMINARY. LIBERAL SUBSCRIPTIONS.

1817. The New England Conference met at Concord, New Hampshire, May 16. Bishop McKendree, presiding; D. Fillmore, Secretary.

There were two districts in Maine. Elijah Hedding<sup>1</sup> and Oliver Beal, Presiding Elders; sixteen circuits and stations, nineteen traveling preachers. Members, 4362, increase this year, 708. Members of the entire Methodist Episcopal church, 224,853; increase, 10,618. Traveling preachers, 716; increase, 21.

1818. The New England Conference met at Hallowell, Maine, June 4, Bishop George, presiding; D. Fillmore, Secretary. Three preachers from Maine were admitted on trial, John S. Ayer, Peter Burgess and Sullivan Bray. Two districts in Maine, Asa Heath and David Hutchinson, Presiding Elders; twenty-one circuits and stations; twenty-six traveling preachers. Members, 4897; increase, 535. Members of the entire Methodist Episcopal church, 229,627; increase, 4,774. Traveling preachers, 748; increase, 32.

1819. The New England Conference was held in Lynn, Massachusetts, June 2, 1819, Bishop Roberts, presiding.

There were two districts in Maine, Asa Heath and David

<sup>1</sup> E. Hedding changed with N. Bigelow and became pastor of Chestnut Street, Portland, Maine.

Hutchinson, Presiding Elders; twenty circuits and stations; twenty-six preachers appointed. Members, 5,533; increase, 636. Entire membership of Methodist Episcopal church, 240,924; increase, this year, 11,297. Number of traveling preachers, 812.

## GENERAL CONFERENCE.

1820. The General Conference met in Baltimore, May 1, 1820, Bishops McKendree, George and Roberts being present. Eighty-nine delegates answered to the roll-call.

Delegates from Maine were Solomon Sias and Oliver Beales. Among the prominent men of the delegates conspicuous in the history of the church, were Nathan Bangs, Freeborn Garretson, Joshua Soule, George Pickering, Elijah Hedding, Timothy Merritt, Martin Ruter, James B. Finley, James Axley, Peter Cartwright, William Capers, James O. Andrew, John Emory, Beverly Waugh, Ezekiel Cooper, all able men.

Several important measures were adopted. The term Bishop was, by vote, substituted for that of superintendent, in the report of the committee on episcopacy, as the title of the chief officer of the church. This action is, by some, considered unfortunate, being a step in the direction of prelatical assumption not warranted in the original constitution of the Methodist Episcopal church. Joshua Soule was elected to the office of superintendent or bishop, by a vote of forty-seven, to thirty-eight for Nathan Bangs. A vote was passed by the General Conference, recommending to all the Annual Conferences, "to establish, as soon as practicable, literary institutions under their own control, in such way and manner as they may think proper, and that it be the special duty of the episcopacy, to use their influence to carry the vote into effect." A series of resolutions were passed in relation to the erection of churches:

"1. That no house of worship under our charge shall be built until the site or ground shall be secured to the church, according as our deed of settlement directs."

"2. That no house of worship shall be built, or commenced, till three-fourths the estimated cost shall be subscribed."

"4. That the practice of building houses of worship with pews and renting or selling said pews, is entirely contrary to our economy."

District Conferences of local preachers were authorized and their functions described.



The committee appointed to confer with the bishop on the subject relating to the election of Presiding Elders, presented their report :

1. Recommending, in substance, the filling of vacancies in the office of Presiding Elder. "by each Annual Conference, by ballot, without debate, upon the nomination by the president of the conference, of three times the number wanted."

2. Making the "Presiding Elders an advisory council of the bishop or president, in stationing the preachers." The report was signed by Ezekiel Cooper, Stephen G. Roszel, N. Bangs, J. Wells, J. Emory, William Capers; all prominent men. The report, after an able and protracted debate was adopted.

Joshua Soule, the newly elected bishop, believing the action of the conference, in relation to the election of Presiding Elders, to be inconsistent with the principles of our church organization, declined ordination to the episcopal office, and resigned the office.

The rule relating to the election of Presiding Elders was suspended till the next General Conference, in deference to the opinion of the bishops.

The book agents were authorized to purchase suitable grounds in New York, and to erect a building for the use of the Book Concern.

An additional book agent was chosen to reside at Cincinnati.

The question of slavery was considered but no important action was taken.

Nathan Bangs was elected Editor and General Book Steward.

The New England Conference for 1820, was held at Nantucket, Massachusetts, June 21, Bishop George presiding; Timothy Merritt, Secretary.

There were three districts in Maine. Presiding Elders; Asa Heath, D. Hutchinson, B. Jones; twenty-seven circuits and stations; thirty-two traveling preachers. Members, 6,017; increase, 484; entire membership, 256,881; increase, 15,957. Received into the conference from Maine, Gilman Moody, Samuel Plummer, Abraham Holway, True Page, Samuel Baker.

1821. The New England Conference met this year at Barre, Vermont, Bishop George, presiding; D. Fillmore, Secretary. Three districts in Maine; E. Streeter, D. Hutchinson, B. Jones, Presiding Elders; twenty-eight circuits and stations; thirty-one traveling preachers. Members, 6,393, increase, 276. Received, on trial, into the conference from Maine, Gorham Greeley, Aaron Fuller.

1822. Conference, this year, met at Bath, Maine, Bishop Roberts

presiding ; D. Fillmore, Secretary. Received, on trial, from Maine ; Nathaniel P. Davereaux, Melville B. Cox, Otis Williams. Presiding Elders : E. Streeter, P. Munger, B. Jones ; thirty circuits and stations ; forty-one traveling preachers. Members in Maine, 6,524 ; increase, one hundred and thirty-one.

1823. New England Conference met at Providence, Rhode Island, Bishop George, presiding ; D. Fillmore, Secretary. Received into the conference, on trial, from Maine : M. Sanderson, Ezekiel Robinson, W. S. Douglass.

Three districts in Maine, E. Streeter, E. Wells, B. Jones, Presiding Elders ; thirty circuits and stations ; forty-three traveling preachers. Members, 6,278 ; decrease, 246. It may not be easy to determine the cause of so large a decline in the membership of the church. This may be attributed, in part, to the lack of pastoral oversight and care for the young people. The labors of our preachers, thus far, had been evangelistic rather than pastoral. Nearly a generation had passed since the first visit of Jesse Lee to Maine. The children of our people had grown up largely under the fostering care of the Sunday schools and other educational institutions of the "standing order," and often the assembly's catechism was put into their hands to form their religious ideas. These causes are sufficient to account for a decline in numbers.

The General Conference of 1820, by a resolution, urged upon the people the importance of establishing institutions of learning. The educational department of church work, at this time but just commenced, was destined to become immensely important.

#### GENERAL CONFERENCE.

1824. The General Conference met at Baltimore, May 1, in the McKendreean Female Sunday School Room, Bishops McKendree, George and Roberts being present. John Emory was chosen Secretary. One hundred and twenty-five delegates, from twelve conferences, answered to their names and presented their credentials ; nine additional delegates subsequently arrived. Two of the delegates were from Maine, Elisha Streeter and Eleazer Wells, Presiding Elders of Portland and Kennebec districts.

In the list of delegates appear the names of Nathan Bangs, Daniel Ostrander, Laban Clark, George Pickering, Elijah Hedding, Timothy Merritt, Enoch Mudge, Wilbur Fisk, George Peck, Israel Chamberlayne, Charles Elliott, Martin Ruter, James B. Finley, Thomas A.

Morris, Peter Cartwright, William Beauchamp, William Winans, William Capers, James O. Andrew, Lovie Pierce, Joshua Soule, Stephen G. Roszel, Ezekiel Cooper, Charles Pitman, John Emory; all men of ability and prominence, in the subsequent history of the church.

On Monday, the third day of the conference, Reverend Richard Reece, delegate from the British Wesleyan Conference, and Reverend John Hannah, his associate, were introduced to the conference by Bishop McKendree, and presented a communication from the British Conference, expressing their fraternal and affectionate regards.

The action of the last General Conference, providing for the election of Presiding Elders, by the Annual Conferences, which had been suspended and referred to the several Annual Conferences, was pronounced unconstitutional, by a majority vote of these bodies. The following resolutions were therefore offered and passed, viz.:

“Resolved, That the resolutions of the last General Conference, providing for the election of Presiding Elders, are not of authority and shall not be carried into effect.”

The committee to which was referred memorials, asking for lay delegation, reported adversely.

The action of the general Conference, in relation to these two changes in our church economy, was extremely unsatisfactory to a considerable number of ministers and members of the church. A secession commenced, resulting in the organization of the Methodist Protestant church. The leading agitator was Alexander McCaine, a man of superior ability, and who became one of the most influential ministers of that body.

The conference proceeded to the election of two new bishops. The most prominent candidates were Joshua Soule, William Beauchamp, Elijah Hedding and John Emory.

After balloting several times Joshua Soule and Elijah Hedding, having received a majority of the votes, were declared elected, and in due form consecrated to this high and responsible office.

Nathan Bangs was chosen Editor and General Book Steward at New York, and John Emory, Assistant. Martin Ruter was chosen book agent at Cincinnati.

Provision was made for organizing the Maine Conference.

Pittsburg was selected as the place for the next meeting of the General Conference.

The New England Conference, 1824, met at Barnard, Vermont,

Bishop Hedding presiding; D. Fillmore, Secretary. Jesse Stone, Aaron Sanderson and David Copeland were received on trial.

Three districts in Maine, E. Streeter, E. Wells, D. Hutchinson, Presiding Elders; thirty-two circuits and stations; forty-one traveling preachers. Members, 6,466; increase 188.

This year a school was opened at Kent's Hill, through the liberality of Luther Sampson, under the authority of a corporation, entitled "The Readfield Religious and Charitable Society." The object of the school was to afford an opportunity for a thorough English education to young men in indigent circumstances; especially to such as were called to the work of the ministry. An institution destined to career a of great success.

Notwithstanding the substantial progress of the Methodist church, in Maine, during the preceding thirty years, Methodism was still regarded with disfavor, by the ministers and people of the standing order. Methodist meetings, for worship, were often disturbed by rude and disorderly persons. The camp meetings were especially subject to riotous interference. Public sentiment afforded but feeble protection against disturbance, for these out-door assemblies. The boisterous style which sometimes prevailed in these meetings, was well calculated to excite a spirit of mischief, in rude and mischief-loving persons. These extravagances in religious worship, somewhat characteristic of early Methodism, were seldom encouraged by the ministry, and they rarely appear in more recent times.

Methodism in Maine, as well as elsewhere, is largely indebted for its success, to its animated and intensely earnest style. It was not uncommon for a camp meeting, in the early times, to count its converts by the hundred.

#### MAINE CONFERENCE.

The year 1825, is memorable on account of the organization of the Maine Conference. Previously, Maine had formed a part of the New England Conference. A close bond of sympathy and good will held the ministers and people of Maine in friendly relations with the people of the mother commonwealth.

According to the provisions of the General Conference in 1824, the preachers appointed to fields of labor in Maine, met to organize the Maine Conference in Gardiner, July 5, 1825, Bishops George and Hedding, presiding; O. Beale, Secretary.



The following names<sup>2</sup> were upon the conference roll: *Oliver Beale, Ebenezer F. Newell, David Kilburn, Philip Ayer, Ephraim Wiley, Aaron Sanderson, Melville B. Cox, (supernumerary) Phineas Crandall, John S. Ayer, John Briggs, James Jaques, Job Pratt, John Shaw, (supernumerary) Daniel Wentworth, John Atwell, Elisha Streeter, David Copeland, Benjamin Burnham, Caleb Fogg, True Page, Silas Frink, Eleazer Wells, Stephen Lovell, Caleb D. Rodgers, Philip Munger, Ezekiel Robinson, Abraham Holway, Otis Williams, Thomas Smith, Henry True, David Hutchinson, Peter Burgess, Benjamin Jones, Joshua Hall, Heman Nickerson, Ezra Kellogg, Sullivan Bray, David Stimson, Jesse Stone, Joshua Nye, John Lewis, David Richards, Gorham Greeley, J. L.\*Bishop.*

The only members of this faithful band of itinerants now known to be living, is the venerable Jesse Stone, now residing in North Berwick.

The arrangement of districts and circuits continued as previously. Three districts; thirty-five circuits and stations; one mission; forty-two traveling preachers. Supernumeraries, J. Shaw, M. B. Cox, E. F. Newell.

A Board of Trustees was chosen and directed to procure an act of incorporation. Members, 6,960; increase, 494.

The year 1825 is memorable in the history of Maine Methodism, for the establishment of the Maine Wesleyan Seminary. It was singularly providential, that influences had been quietly at work, without consent, preparing the way for the establishment of an institution of learning, under the care of the church, contemporaneously with the organization of the conference.

Luther Sampson a well-to-do farmer of Kent's Hill, as early as 1820, felt himself imperatively moved, to provide some means, whereby young men, called to the ministry, might obtain an education suitable for this work.

At the same time, a Methodist young man of rare piety and talents, was moved to qualify himself for usefulness by obtaining a collegiate education. Though obliged to work his way by his own earnings, he entered Bowdoin College, and made his way to an honorable graduation with such classmates as Hawthorne and Longfellow, in 1824. He was the first Methodist graduate of college from Maine. The attention of the Trustees was at once directed to the young graduate. He was chosen principal of the new Seminary at Kent's Hill, and entered upon

<sup>2</sup> The Elders in italics.

his work in the fall of 1825. A more full account of the Seminary will be given in a more advanced part of this history.

1826. The Maine Conference met, this year, July 6th, at Bucksport, Bishop George, presiding; Oliver Beale, Secretary. Thirteen were received on trial: Greenleaf Greely, James Warren, Nathaniel P. Davereaux, Rufus C. Bailey, Jonas Weston, Benjamin Bryant, John Whitney, Rishworth J. Ayer, Moses Hill, R. E. Schermerhorn, Green G. Moore, Elliot B. Fletcher, James Harrington.

There were three districts; thirty-eight circuits and stations; fifty-three preachers employed. Members, 7,306, increase, 338. Entire membership in Methodist Episcopal church, 360,800; increase, 12,601.

1827. The Maine Conference met, this year, in Portland, Bishop Hedding, presiding; Oliver Beale, Secretary; received, on trial: Ansel Gerrish, Stephen Waterhouse, Martin Ward, Isaac Moore, James Smith, Oren Bent, Pascal P. Morrill, Francis Drew, Daniel Fuller, Ariel Ward.

Three districts; forty-four circuits and stations; sixty-one preachers. Members, 8,254; increase, 948. Entire membership of the Methodist Episcopal church, 381,997; increase, 21,197; preachers, 1,576.

#### GENERAL CONFERENCE.

1828. The General Conference met at Pittsburg, Pennsylvania, in the new church. Present, Bishops McKendree, George, Roberts, Soule and Hedding; Bishop McKendree in the chair; Martin Ruter chosen Secretary. The whole number of delegates, was 176, about 170 were present.

Delegates from Maine Conference were Eleazer Wells, Ephraim Wiley, Elisha Streeter, Heman Nickerson, David Kilburn, Stephen Lovell. Seventeen conferences were represented.

The appeal of Joshua Randall from the action of the New England Conference, whereby he had been expelled from that body for heresy, was taken up.

The charge contained the following specifications, viz.: "1. In denying that the transgressions of the law, to which we are all personally responsible, have had any atonement made for them by Christ.

"2. Maintaining that the infinite claims of justice, upon the transgressor of the divine law, may, upon the condition of mere acts of

the transgressor himself, be relinquished, given up, and the transgressor pardoned without an atonement."

Mr. Randall was permitted to make his defence and was replied to by Wilbur Fisk.

The action of the New England Conference, in the expulsion of Mr. Randall, was confirmed by a vote of sixty-four to one.

Mr. Randall was a man of intelligence, and of upright character, somewhat given to metaphysical investigations. He had been, for many years, a member of the New England Conference. His appointments, most of the time, were in Maine. He afterwards settled on a farm in Dixfield, Maine, and continued to preach occasionally, under the authority of another denomination. Bishop Soule, for some time, was strongly inclined to the doctrinal vagaries of Mr. Randall.

The Canada Annual Conference, having presented a memorial, setting forth the embarrassments, under which the conference labored, in consequence of being under a foreign government, and requesting to be set off as a separate church establishment, the request was granted by a vote of one hundred and four in favor, and forty-three against it.

William Capers was chosen a delegate to the British Conference.

The agitation resulting from the action of the last General Conference, adverse to the election of Presiding Elders and lay delegates, became very serious, and extensive secession grew out of the strife, and the Methodist Protestant church was organized. Pamphlets and papers were published, assailing, with much ability and bitterness, the ecclesiastical system of the Methodist Episcopal church. Two members of the Baltimore Conference, had been expelled for distributing publications of an inflammatory character and hostile to the church.

The expelled members appealed to the General Conference. They were heard in their defence, but the action of the Baltimore Conference was confirmed. The agitators undoubtedly indulged in needless acrimony, and were schismatics; but one of the measures demanded by them, (lay delegation) has, since that time, been adopted without harm to the church, and it is difficult to see how the election of Presiding Elders, however inexpedient, can properly be declared, "inconsistent with the principles of our organization."

It is not improbable, that if the agitators, some of whom were good, as well as able men, had been met in a more conciliatory spirit. A modification of our ecclesiastical polity, might have been adopted, at that time, and a serious rupture avoided.

Bishop Soule, having, in a sermon, at the South Carolina Conference, Jan'y 14, 1827, advanced some opinions that seemed heretical, in the line of Joshua Randall's notions, a resolution was introduced by L. McCombs and T. Merritt, requiring an investigation of the subject. The matter was referred to the committee on Episcopacy. The committee, after investigating the case, presented a report exonerating the bishop from all just imputations of heretical teaching.

1828. The Maine Conference met, this year, at Vienna, Aug. 14, Bishop Hedding, presiding. Admitted, on trial: Caleb Fuller, James Thwing, Samuel Jewett, John W. Atkins, George Webber, Daniel Crockett.

Three districts; forty-nine circuits and stations; sixty-eight preachers appointed. Members, 9,428; increase, 1,179.

1829. The Maine Conference met at Gardiner, Bishop Hedding, presiding. Admitted, on trial: Moses Lufkin, Harvey Crane, William F. Farrington, John Libby, Joseph Robins, Daniel Cox, Alfred G. Hall, Isaac Downing, Elijah Crooker, James Warren, 2d, Joseph Gerry, Moses Davis, Moses Donnel, Ebenezer C. Ewins. Members, 9,942; increase, this year, 514. Members of Methodist Episcopal church, 447,743; increase this year, 29,305.

The following resolutions, on the subject of Free Masonry, were adopted, viz.:

"1. Resolved, That we consider ourselves bound, as ministers of the gospel of Christ, to avoid all such questions and measures for or against Masonry, as produce excitement and stir up strife among our people.

"2. Resolved, That we will not encourage or attend either Masonic or anti-Masonic meetings, of any kind; and we affectionately advise all our brethren in the ministry and membership, to do the same."

1830. The Maine Conference met in Portland, June 9, 1830, Bishop Hedding being present; Oliver Beale, Secretary. Admitted, on trial: Charles L. Browning, Caleb Mugford, Joseph Hammond, Samuel P. Blake, Moses Rollins, John Bacheller, George D. Strout, Freeman J. Knapp, John Young, Gershom F. Cox, Abner P. Hillman, Frances Masseure, Charles W. Morse, Edward Hochkiss.

Four districts; sixty-six circuits and stations; eighty-five preachers appointed; three places left to be supplied. Members, 11,062; increase, this year, 1,120.

The following action was taken, in behalf of Maine Wesleyan Seminary, viz.:



“Voted, That Brother Asa Heath, agent of Maine Wesleyan Seminary, be allowed to visit all our circuits and stations, in prosecuting the object of his agency.”

1831. The Maine Conference met at Hallowell, June 8th, Bishop Soule, presiding; Justin Spaulding, Secretary. Admitted, on trial, Aaron Fuller, Isaac Lord, James Cushing, Rufus Day, Josiah Higgins, B. D. Eastman, J. C. Aspenwall, J. H. Jenne, Mark Trafton.

Five districts. Portland, Readfield, Kennebec, Somerset and Saint Croix; seventy-one circuits and stations, ninety-one traveling preachers. Members, 13,478; increase, 2,418.

The encouraging increase in membership, in Maine, for several years, may be partly attributed to the organization of the work in Maine, into a separate conference.

The trustees of the Maine Wesleyan Seminary, having requested the conference to appoint one of its members as an agent, to solicit funds in behalf of the institution, the request was granted, and Rev. Charles Baker was appointed to that service.

Mr. Caldwell, the principal of the seminary, being present, was requested to address the conference; whereupon he made an earnest address, by which the preachers were greatly moved. It was voted that a subscription should be opened immediately, for the institution. Bishop Soule pledged toward the object, his annual appropriation from the Maine Conference, for five years.

Encouraged by the generous example of the bishop, the preachers promptly responded to the appeal, and the sum of thirteen hundred and sixty dollars was soon pledged for the institution,—a very generous subscription at that time, considering the limited pecuniary ability of the preachers.

The conference proceeded to elect, by ballot, the delegates to the General Conference for 1832. The following brethren were elected, viz.: Oliver Beale, Elisha Streeter, John Lord, Benjamin Jones, David Hutchinson, Justin Spaulding, William Marsh, William H. Norris, Sullivan Bray, Peter Burgess, Ezekiel Robinson.



## CHAPTER X.

1832-1839. GENERAL CONFERENCE IN PHILADELPHIA, 1832. DELEGATES FROM MAINE CONFERENCE. DISTRIBUTION OF BOOK ROOM PROPERTY TO THE CANADA CONFERENCE. ACTION IN FAVOR OF MISSIONS, SUNDAY SCHOOL, &c. ELECTION OF EDITORS. BOOK AGENTS, &c. MAINE CONFERENCE OF 1832. PREACHERS' AID SOCIETY. DAY OF FASTING AND PRAYER AGAINST CHOLERA. AGENT FOR M. W. SEMINARY. 1833. MAINE CONFERENCE. A PRAYER MEETING FOR MISSIONS THE FIRST MONDAY OF EACH MONTH. A DAY OF PRAYER AND FASTING FOR MORE LABORERS, &c. THE COLONIZATION SOCIETY COMMENDED. 1834. MAINE CONFERENCE. TRIAL OF A MEMBER. G. F. COX APPOINTED AGENT FOR M. W. SEMINARY. 1835. MAINE CONFERENCE. THE SUBJECT OF SLAVERY. "APPEAL" AND "COUNTER APPEAL." REPORT OF COMMITTEE ON SLAVERY. DEFENCE OF REPORT, BY G. F. COX. W. C. LARRABEE. 1836. GENERAL CONFERENCE. CENSURE OF TWO MEMBERS FOR LECTURING ON SLAVERY. MEMORIALS ON SLAVERY REFUSED. ORANGE SCOTT. HIS ADDRESS. VOTE OF CENSURE. MAINE CONFERENCE. GROWTH OF THE CHURCH IN MAINE. HOUSES OF WORSHIP. ORGAN IN CHESTNUT STREET CHURCH. 1837. MAINE CONFERENCE. MAINE WESLEYAN JOURNAL COMMITTEE. WESLEYAN UNIVERSITY DISOWNED. A RESOLUTION PLEDGING CONCILIATORY LANGUAGE IN THEIR COMMUNICATIONS IN MAINE WESLEYAN JOURNAL. 1838. THE MAINE CONFERENCE. SLAVERY. ARTICLES OF PACIFICATION. ACTION OF CONFERENCE. 1839. MAINE CONFERENCE. MEMORIAL ON THE SUBJECT OF SLAVERY. LETTERS FROM JUDGE DANA RELATING TO A METHODIST COLLEGE IN MAINE. THE CENTENARY OF METHODISM. ADVICE OF CONFERENCE IN RELATION THERETO.

1832. The General Conference met in Philadelphia, Tuesday, May 1st, Bishops Soule and Hedding being present. One hundred and ninety-five delegates, from nineteen Annual Conferences, answered to their names. The delegates from Maine were Oliver Beale, John Lord, Benjamin Jones, Justin Spaulding, William Marsh, Sullivan Bray, Peter Burgess, Ezekiel Robinson, Charles Baker, David Hutchinson and William A. Norris.

Delegates from the Canada Conference were introduced and invited to seats with the conference.

Voted, to recommend a distribution to the Canada Conference, of a proportionate share of the property of the Book Concern.

The bishops were authorized to ordain a superintendent for the Canada Conference. It does not appear that the services of our bishops were called for, for that object.

Chapter 1, section 5, question 2, was amended so as to require the preachers "to promote, by all proper means, the cause of missions and Sunday schools, and the publication, by our press, of Bibles, tracts and Sunday school books."

Nathan Bangs was elected editor of the Quarterly Review and of our books. John P. Durbin was elected editor of the Christian Advocate and Journal, and Zion's Herald, (these two papers being merged in one.) Mr. Durbin was also editor of the Youth's Instructor, Child's Magazine, tracts and Sunday school books. Peter Akers was chosen assistant editor. Beverly Waugh was chosen principal agent and book steward. Thomas Mason was chosen assistant agent. A book depository was established at New Orleans.

The ratio of representation in the General Conference was fixed; one delegate for every fourteen members of an Annual Conference, and one additional delegate for a fraction of two-thirds this number.

1832. The Maine Conference met at Bucksport, July 18, Bishop Roberts, presiding; Justin Spaulding, Secretary.

Admitted on trial: William Pierce, Albert F. Barnard, Martin Ward, Henry Butler, William Withee, Arad P. Mayhew, Marcus Wight, Moses Palmer, Benjamin F. Sprague, Thomas Greenhalgh, William Tripp, Joseph Adams, Asbury Caldwell, D. Greely and J. Whitney. Of these, three were educated at Maine Wesleyan Seminary.

Four districts; seventy-seven circuits and stations; one hundred and five traveling preachers. Members, 14,355; increase, 877. Members in the Methodist Episcopal church, 548,593; increase, 35,479.

Voted, to form a Preachers' Aid Society, and E. Robinson, P. Burgess and W. H. Norris, were chosen a committee upon this subject. A vote was passed recommending to the members of our church to observe Friday, the 10th of August, as a day of fasting and prayer for the removal of the fearful scourge of the cholera.

Voted, in accordance with request of the trustees of Maine Wesleyan Seminary, that Charles Baker be re-appointed agent to solicit funds in aid of that institution.

1833. Maine Conference met at Bath July 3d, Bishop Hedding, presiding; J. Spaulding, chosen Secretary.

Admitted on trial: James Farrington, Moses P. Webster, John Cumner, Thomas B. Spaulding, John M. Foy, Cyrus C. Munger, John W. Dyke, Albert Church and Phineas Higgins.

Voted, to devote the evening of the first Monday of each month to a meeting of prayer for missions. Also voted, "that the last Friday in December be observed by the members of this conference as a day

of fasting and prayer, that God would raise up and send forth laborers into his vineyard, and pour out his spirit upon their labors."

A resolution was passed commending the colonization society as "meriting the approbation of all the friends of freedom and African improvement."

Five districts; eighty-five circuits and stations; one hundred and five traveling preachers. Members, 14,591; increase this year, 236. Contributed for missions, \$782.46; for publishing fund, \$58.44.

1834. The Maine Conference met at Gardiner, July 2, Bishop Hedding, presiding; O. Beale, Secretary, and S. P. Blake, assistant. The conference was occupied one day with the trial of one of its members, accused of immorality. The charge was sustained by abundant testimony, and the accused member was expelled; the first case of expulsion from the Maine Conference.

Gershom F. Cox was appointed agent of Maine Wesleyan Seminary to solicit funds for that institution, on a plan proposed by him to raise ten thousand dollars in subscriptions of not less than one hundred dollars, as a permanent fund for the benefit of the institution. Several pledges of one hundred dollars were obtained on the occasion. A Conference Temperance Society was organized.

Admitted on trial: W. H. Pilsbury, William Brown, R. Day, B. Follet, G. Ellis, C. C. Cone, J. Rice, C. G. Robbins, M. Palmer, H. W. Latham, C. H. Lovejoy, H. N. Macomber, J. W. Dow, G. Child.

Six districts in Maine Conference; ninety circuits and stations and one hundred and fourteen traveling preachers. Members, 15,463; increase, 902. Entire membership of the church, 638,784; increase, 3,948. Preachers, 226; decrease, 1.

1835. The Maine Conference met at Bangor, July 1, Bishop Emory, presiding; O. Beale, Secretary; S. P. Blake, Assistant Secretary.

The subject of slavery had begun to assume a serious aspect. An "appeal" to the church had been sent forth by some members of the New England Conference, that awakened no little anxiety. Dr. Wilbur Fisk published a "counter appeal,"<sup>1</sup> in which, while he admitted the great evil of slavery, he expressed the opinion that the measures advocated in the "appeal" were unwise and likely to produce mischief. The excitement continued to increase. Our church papers were largely occupied with the discussion of this subject.

At the session of the Maine Conference this year, a committee on

<sup>1</sup> The Counter Appeal was written by Dr. D. D. Whedon, then Professor in Wesleyan University, but was signed by Dr. Fisk.



slavery was appointed, of which Rev. William H. Norris was chairman. The committee, after careful deliberation, presented a report containing ten resolutions covering, as was evidently intended by the committee, our entire responsibility, as christians and citizens, in relation to this subject. The report was carefully drawn, evincing no small degree of legal ability. It was supposed by some to have been prepared by Bishop Emory. Mr. Norris, the chairman, was strongly conservative in his views, and was doubtless in full sympathy with the doctrine of the report.

The following resolutions contained in the report were adopted with great unanimity, not more than five or six voting in the negative :

Resolved, 1. That in the language of the discipline we are as much as ever convinced of the great evil of slavery, and earnestly desire its universal "extirpation."

Resolved, 2. That although, as men and christians, we take a deep and lively interest in the welfare of our fellow beings of the whole human race, yet in our judgment, as citizens of the United States, residing in non slave-holding states, we are not responsible, politically or morally, for the existence or the continuance of slavery in the slave-holding states; each of the United States, agreeably to the principles which constitute the original compact of union between the states, being in this respect as completely independent of and foreign to each other, as any European or foreign government.

Resolved, 3. That, believing, as we do, that Congress itself has no jurisdiction over this subject within the several states, we deem it incompatible with our duty as peaceable and orderly citizens, directly or indirectly, by public agitation or otherwise, to excite that body to assume any such jurisdiction in regard to it, which could not but lead, in our apprehension, to the disastrous result of a dissolution of the union of the states, if not to a civil or servile war, involving, in all human probability, the greater oppression, if not the extirpation of the slaves themselves, and of that portion of the free colored population which are mingled among them.

Resolved, 5. That, as ministers of a church extending throughout the United States and territories, and united in one communion, under one common discipline, we can not feel ourselves at liberty to denounce as grossly wicked and immoral, any portion of our brethren in the ministry or membership of our common church, so long as they conform, in the judgment of the regular church authorities, to the discipline by which we have solemnly and mutually pledged ourselves to be governed, and the provisions of which the General Conference, our highest ecclesiastical judicatory, judges consistent with christian character and ministerial profession.

Resolved, 7. That we will gladly co-operate in any peaceable and practicable measures consistent with our sense of obligation above expressed, for the benefit of the whole colored race, and especially for the religious and moral instruction, both of the slaves and of the free colored population; for the support of missions among them and also of schools wherever admissible under existing local laws; for the ultimate extirpation of slavery, both from the church and the country, and for the civilization and evangelization of the entire continent of Africa, as well for the benefit of Africa itself as for all such descendants of Africans as may be liberated here and choose to return to that land of their fathers.

Resolved, 9. That, as ministers of the sanctuary and especially of the Methodist Episcopal church, it is our solemn duty and our solemn promise at the holy altar, especially so many of us as have been ordained elders, to maintain and forward as much as lieth in us, quietness, peace and love, among all christian people, and especially those that are or shall be committed to our charge, and that we will so do, the Lord being our helper.

The report, so far as acted upon, resolution by resolution, with very slight alteration, was adopted by the conference with great unanimity. The Maine Conference was thus committed to conservative and prudent measures in relation to the subject of slavery.

Rev. G. F. Cox published an able defense of the action of the conference, in a series of articles in the *Maine Wesleyan Journal*, over the signature of "Massillon." The older members of the conference at that time, were strongly conservative upon the subject of slavery. The generous sympathy of southern Methodists for the struggling cause in New England, and especially in Maine, had won their esteem. The bitter denunciation of the churches and of the civil government by W. L. Garrison and other anti-slavery agitators, was regarded by them as contrary to the spirit of the gospel and of destructive tendency. The action of the conference, however, as will hereafter appear, failed to silence discussion or to allay excitement upon this subject except for a short season.

Admitted on trial: Daniel F. Quimby, Huse Dow, Levi Dunn, Charles P. Bragdon, John Allen, John Clough and Benjamin M. Smith.

Six districts; ninety-five circuits and stations; one hundred and eight traveling preachers, and twenty-two "places to be supplied."

The request of the trustees of Maine Wesleyan Seminary for an agent to be appointed from conference, was refused because of the scarcity of preachers.

Rev. G. F. Cox was transferred to New York Conference and appointed to Vestry Street and Mulberry Street circuit. Rev. William C. Larrabee, having been elected principal of Maine Wesleyan Seminary, was enrolled as a member of Maine Conference.

1836. The General Conference met in Cincinnati, Monday, May 2d, Bishops Roberts, Soule, Hedding and Andrews being present. One hundred and forty-seven delegates assembled from twenty-two annual conferences. Delegates from Maine Conference: Heman Nickerson, Ezekiel Robinson, Charles Baker, William H. Norris, George Webber, John B. Husted and Moses Hill.

The death of Bishops McKendree and Emory was properly noticed, and the bishops were requested to deliver sermons on the occasion during the session of the conference.

The delegates from the Wesleyan Methodist church in Upper Canada were introduced, and invited to take seats with the conference.

This General Conference was rendered memorable by the strong measures adopted to frown down the growing agitation upon the subject of slavery.

Two members of the General Conference, having lectured in the city, during the session of the conference, on the subject of slavery, the following resolutions were offered by S. G. Roozel and adopted, viz. :

“Resolved, 1. That the delegates of the Annual Conferences in General Conference assembled, disapprove, in the most unqualified sense, the conduct of two members of the General Conference, who are reported to have lectured in this city recently, upon and in favor of modern abolitionism.

“Resolved, 2. That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave, as it exists in the slave-holding states of the Union.”

The committee, to whom were referred sundry memorials from the North, praying that certain rules on the subject of slavery which formerly existed in our book of Discipline, should be restored, and that the General Conference take such measures as they may deem proper to free the church from the evil of slavery, reported the following resolution which was adopted, viz. :

“Resolved, &c., That it is inexpedient to make any change in our book of Discipline respecting slavery, and that we deem it improper further to agitate the subject in the General Conference at present.”

Rev. Orange Scott, a delegate from the New England Conference, having circulated a tract among the members of the Conference, entitled an “Address to the General Conference of the Methodist Episcopal Church, by a Member of that Body,” the following resolution was offered by Rev. William Winans and Rev. J. Stamper, namely :

“Resolved, That a pamphlet circulated among the members of this conference, purporting to be an address to the General Conference of the Methodist Episcopal church, by a member of that body, containing reports of the discussion on modern abolitionism palpably false, and calculated to make an impression to the injury of the character of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of this body, and meriting unqualified reprehension.”

The resolution, or motion, was laid over. Rev. Orange Scott arose and avowed himself to be the author of the pamphlet alluded to, and as he considered himself under obligation to defend himself, requested a copy of the resolution, which, on motion, was granted. The next day the resolution was called up, when Mr. Scott addressed the

conference in a speech of considerable length. Mr. Winans made a few remarks in explanation, when, on motion, the resolution was adopted by ninety-seven in favor, and nineteen in opposition.<sup>2</sup>

Mr. Scott was an able speaker and a fearless advocate of what he believed to be right. There were many delegates from the northern conferences who were in favor of anti-slavery sentiments and measures. The overwhelming vote of censure can be explained only upon the supposition that the course taken by Mr. Scott was regarded as imprudent and contumacious.

The committee to draft the pastoral address, were Nathan Bangs, William Capers and Thomas A. Morris. In their report occurs the famous advice "to wholly refrain from agitating the subject of slavery." After the reading of the report, John B. Husted, of the Maine conference, moved to amend by inserting the Disciplinary sentence, "We are as much as ever convinced of the great evil of slavery;" but the motion did not prevail. It was a time of great excitement, and the conference was not disposed to consider any amendments in the direction of abolitionism. The pastoral address was adopted by a nearly unanimous vote. Moses Hill was the only member of the Maine delegation that voted against it. Some northern delegates afterwards felt that they had conceded too much to the south. The pastoral address was not published in the Journal of the General Conference.

The action of the General Conference on the subject of slavery, was far from being satisfactory to many northern Methodists. It was a subject of severe comment in anti-slavery speeches and papers, and instead of preventing discussion and allaying excitement, produced the opposite result. The excitement became more intense and extensive.

The attempt on the part of some northern conferences to carry out the arbitrary measures of the General Conference, generally ended in a mortifying failure. The leaven of anti-slavery sentiment was steadily pervading the northern church, in spite of all efforts to suppress it.

The Maine Conference met this year in Portland, July 10, Bishop Hedding, presiding; W. H. Norris, Secretary.

Four members of the conference were reported deceased during the year: Greenleaf Greely, Arad P. Mayhew, Moses Davis and Richard

<sup>2</sup> Journal of General Conference, 1836.



Schermerhorn. Appropriate memorial services were held by the conference.

Admitted on trial: Alvra Hatch, Benjamin F. Tefft, Nathan Webb, Jr., Theodore Hill, David P. Thompson, William H. Pillsbury, Henry K. W. Perkins, Jesse Harriman, John W. Dow, Hobart Richardson, John Cleaveland, Ira P. Thurston, Eliakin Scammon, Asahel Moore, Levi S. Stockman, Nathan D. George, Eaton Shaw, Richard H. Ford.

Five districts: Portland district, Readfield district, Gardiner district, Augusta district, Bangor district, Calais district; ninety-seven circuits and stations; one hundred and sixteen traveling preachers; eight places to be supplied. Members, 15,631; increase during the year, 539. Total membership in the Methodist Episcopal church, 650,103; increase during the year, 2,425.

There had been a steady and encouraging growth of the church in Maine, especially since the organization of the Maine Conference in 1825. Houses of worship were built upon most of the circuits and stations. These houses were generally plain structures without steeples, bells or organs.

This year was somewhat memorable for the placing of an organ in Chestnut Street church, in Portland, Maine, the first example of the kind in the history of the Methodist church in the United States.

1837. The Maine Conference met at Hallowell, June 28, Bishop Waugh, presiding; G. F. Cox, Secretary; S. P. Blake, Assistant Secretary. Admitted, on trial: James Rice, Parker Jaques, John C. Perry, Asa Green, Lemuel Trott, Cyrus Scammon, William D. Sewall, John Moore, Jr., Stephen Allen, Henry L. Linscott, George Parsons. Members, 15,853; increase, 767; total members of Methodist Episcopal church, 658,157; increase, 5,125; traveling preachers, 2,933; increase, 169.

Voted, That the Presiding Elder of Portland district, the Editor of Maine Wesleyan Journal, and the preacher in charge at Portland, be an executive committee, to take the entire oversight of the Depository, and make all necessary arrangements for its establishment.

The committee were also instructed not to involve the conference in debt above three thousand dollars, and they were required to report to the conference annually, an accurate account of the fiscal concerns of the Depository.

The conference, by vote, declined to assume any share in the supervision of Wesleyan University.

A resolution was adopted, by which members of the conference pledged themselves, "in their communications in the *Maine Wesleyan Journal*, to avoid all intemperate expressions, and everything of a personal character, and to promote, as far as possible, conciliatory and kindly feelings with each other."

The controversy on the subject of slavery, had become somewhat bitter; the pledge, above recorded, was evidently needed.

1838. The Maine Conference met at Wiscasset, Wednesday, June 27, Bishop Hedding, presiding; G. F. Cox, Secretary, and S. P. Blake, Assistant Secretary. Admitted, on trial: James Thurston, Jr., Simeon W. Pierce, Moses Springer, George Pratt, John Hobart, James Cushing, Obadiah Huse, Henry M. Blake, Howard Winslow, Daniel F. Quimby, John W. Dunn, John W. True, Charles Collins, John G. Pingree, Moses Brown, Charles Andrews, Rufus H. Stinchfield, Francis A. Soule.

Six districts; one hundred and nine circuits and stations; one hundred and thirty-one traveling preachers: seven places to be supplied. Members, 18,422; increase, this year, 2,589; members of Methodist Episcopal church, 696,549; increase, this year, 47,481; traveling preachers, 3,106; increase, this year, 1730.

The agitation of the subject of slavery, had become widespread, and the excitement increasingly intense. In order to allay excitement increasingly intense. In order to allay excitement, and bring about a more friendly state of feeling among the members of conference, Rev. G. F. Cox read the following articles of pacification, and proposed that individuals append their names to the document, for publication. The conference voted to take the questions by yeas and nays.

#### ARTICLES OF PACIFICATION.

Whereas, the Methodist Episcopal church in the North, has been, and still is, greatly excited on the subject of American slavery, and the means which should be used for its removal from the church. And, whereas, we deem it of vital importance, that the peace of the church should be secured, in order to her prosperity; and, whereas, it is recognized as a cardinal virtue in religion, by our blessed Lord, that his followers should be peace makers, and love one another, and which are ever given as tests of discipleship. Therefore, the undersigned ministers of said church, after mutual consultation, have agreed to adopt the following principles and measures, for the purpose above named.

#### PRINCIPLES.

We believe that the system of American slavery is a great moral evil, and that the relations springing from this which bind an innocent race to perpetual bondage to others, against their wish, are sinful; although we concede that the master, who sustains this relation, is not necessarily guilty.

## MEASURES.

We agree that, in any action we may be disposed to take, on this, or any other subject, we will,

1. Never attack an officer, clergyman, or private member of the church, in a public journal or lecture, or publicly arraign the official acts of any church officer; but all such difficulties shall be adjusted according to the discipline of our church. Provided, however, that this shall not prevent the courteous investigation of principles and opinions.

2. We agree that we will not countenance any brother in leaving his proper work, to engage in agencies, to lecture on this, or any other subject, without the sanction of the proper authorities of the church.

3. No paper shall be established ostensibly, for the purpose above stated, by our aid or sanction, or shall be countenanced by us, which claims to be controlled by any Methodist or Wesleyan societies, or having appellations attached to them, peculiar to our church.

4. We agree that no societies or conventions, claiming the character specified in section three, shall receive our approbation or aid. Our conviction is, that, in the present state of affairs, the peace of the church claims, at our hands, that organizations of this character, should not exist.

5. We hold that our ministers and private members, are at liberty, (nor shall it be regarded as an offense for them thus to do) to connect themselves, as they may choose, with any anti-slavery society, independent of the church; provided, however, that our action in such cases, shall not contravene the principles of this agreement.

6. It shall not be regarded as an offense by us, but considered just, that prayer be offered in public, for the master and his slave, or for the abolishment of the system. But we recommend, that apostolic language be used, as far as may be, in such devotions.

7. Our preachers have liberty, not only to read our general rules, once a quarter, to the societies, and once a year, to the whole congregation, but to explain, at these seasons, any part of our discipline.

8. We hold that our people have the right of petitioning the General Conference, through the yearly conferences, or otherwise, upon this, or any subject with which they have to do.

9. Nevertheless, in all circumstances relating to the above, we recommend to our preachers and people to exercise "the wisdom of the serpent and the harmlessness of the dove."

Remarks by the bishop, by request of the conference, were made relative to the advice of the General Conference, expressing the opinion that while such advice was not law, it partakes of the same character, and that all members of the conference and of the church are under solemn obligation to conform to it.

After remarks by G. F. Cox in explanation, the pacification bill was passed, eighty-six voting in the affirmative and six in the negative.

This action of the conference is somewhat remarkable, when it is considered that more than one-half of those voting in favor of this conservative measure, were abolitionists. They were, however, strongly disposed to treat with much deference, the opinion of their venerable presiding bishop, and the advice of the General Conference.

The bitter vituperation, employed by some of the leading anti-slavery agitators, and the destructive doctrines advocated by them, were also among the causes that led to this action.

This measure of pacification, however, did not prevent the agitation of this exciting subject; the anti-slavery sentiment prevailed more and more, in spite of all efforts to suppress it, and, the next year, a strong anti-slavery delegation, to the General Conference, was elected.

1839. The Maine Conference met for its fifteenth session at Hampden, June 26, Bishops Waugh and Soule, presiding; G. F. Cox, Secretary. Admitted on trial: Freeman Yates, Benjamin Foster, Nathaniel Pride, Jabez T. Gay, Randall T. Mitchell, Sylvester S. Hunt, Isaiah McMahon, John Hatch, Luther P. French, Nathan Thompson, John S. Springer, Seavey W. Partridge, Mace R. Clough, Benjamin F. Sprague.

Seven districts: Portland district, Waterford district, Readfield district, Gardiner district, Augusta district, Bangor district, Calais district; one hundred and twelve circuits and stations; one hundred and thirty-four traveling preachers; thirteen places to be supplied. Members, 18,932; increase, during the year, 500.

Justin Spaulding, missionary in Rio de Janeiro, South America, S. Lovell and J. S. Springer, transferred to New England Conference, J. Perrin, transferred to New Hampshire Conference. W. C. Larrabee, A. Caldwell, G. F. Cox, M. Hill, and D. C. Randall, were chosen a committee, to memorialize the General Conference on the subject of slavery.

The following members were elected delegates to the next General Conference, viz.: Ezekiel Robinson, D. B. Randall, W. C. Larrabee, Moses Hill, Benjamin Jones, R. C. Bailey; reserved delegates, J. Young, T. Smith, and A. Caldwell.

A resolution of the New England Conference, recommending an alteration of the general rule on slavery, was again brought up, and, on motion to concur, a discussion ensued. Several substitutes were offered, which were ruled out of order by the chair.

The bishop was requested to speak on the subject, whereupon, Bishop Soule addressed the conference "in a deeply interesting manner." The vote was then taken: forty-seven answering Nay, and two Yea.

Tabulated statistics from the several circuits and stations, for the first time, appear upon the Journal of Conference.

A letter to the conference, from Hon. Judah Dana, was read by the committee on education, recommending that measures be taken to establish a college somewhere in the vicinity of the Penobscot river, to



be under the direction of the conference, advising that part of the centenary funds be appropriated to this object, and proposing to convey five hundred acres of land on "Bachelder's grant" in aid of such an enterprise.

The conference gratefully acknowledged the generous proposal of Judge Dana, and referred the subject to a committee, consisting of W. C. Larrabee, G. F. Cox, George Webber, J. B. Husted and J. H. Jenne.

This committee reported to the conference of 1840, "that in their opinion, the time will come when the interests of education and of the church, will require the establishment of a college under the control and patronage of the Methodist Episcopal church, within the bounds of this State, and recommending that the trustees of this conference be authorized to receive the deed, which Judge Dana may be pleased to give, of the land to be held in trust, for such purposes as he may specify."

The enterprise of establishing a Methodist college in the State, as contemplated by Judge Dana, has never been entered upon. The conferences in Maine and East Maine, have been sufficiently taxed in sustaining and endowing the seminaries within their bounds, including the college department for young ladies at Kent's Hill.

A committee was appointed on the centenary of Methodism, consisting of George Webber, G. F. Cox, P. Munger, B. Jones, C. Baker, E. Robinson, and William Marsh.

The committee presented an elaborate report, in which they recommended :

1. That the 25th day of October, be observed as a day of thanksgiving and praise to God, for the wonderful success of the Methodist church, during the century of its existence.

2. The order of services, for the occasion, was recommended.

3. Meetings, before the 25th of October, were recommended for the purpose of obtaining subscriptions and contributions to the centenary fund. The subscription books to be provided for each circuit and station and to be kept open during the year.

The object for which contributions were asked, were mostly to raise funds for the benefit of the superannuated preachers, their widows and children, and for the cause of education.

The committee appointed to memorialize the General Conference, upon the subject of slavery, presented a very elaborate report in which

that body is earnestly entreated "to take some efficient measures by which the entire influence of the Methodist Episcopal church, may be turned against the great evil of slavery. Per order, G. F. Cox."

There being no invitation from any place, for the session of the conference of 1840, Rev. W. C. Larabee invited the conference to hold its session at Kent's Hill.

The conference, by vote, accepted the invitation, and decided to hold its next session at that place.



## CHAPTER XI.

1840-1843. GENERAL CONFERENCE AT BALTIMORE, MAY 1, 1840. REV. R. NEWTON. THE BISHOP'S ADDRESS. MEMORIALS ON SLAVERY. REPORT OF COMMITTEE. MINORITY REPORTS. O. SCOTT. SILAS COMFORT'S APPEAL. RESOLUTION OF DR. FEW. MOTION TO AMEND LOST. PETITIONS FOR LAY DELEGATION. MODERATE EPISCOPACY. PASTORAL ADDRESS. THE MAINE CONFERENCE JULY 22, 1841. AGENT OF BIBLE SOCIETY. COLLECTION. THEOLOGICAL INSTITUTE. DEPOSITORY. RESOLUTIONS ON SLAVERY. ASSOCIATES OF MAINE WESLEYAN JOURNAL. EMBARRASMENTS. G. F. COX. MILLERISM. STATISTICAL RETURNS. MAINE CONFERENCE AT SKOWHEGAN. TRIAL OF MEMBERS. MAINE WESLEYAN SEMINARY. RESOLUTIONS. BOOK DEPOSITORY. REPORT ON SLAVERY. ANTI-SLAVERY SENTIMENT OF THE CONFERENCE. SABBATH EXERCISES. STATISTICS. FUNDS FOR SUPERANNUATES, &c. MAINE CONFERENCE JULY 20, 1842, AT GARDINER. MEMORIAL SERMON BY M. HILL, ON THE DEATH OF A. CALDWELL. COMMITTEE ON DIVISION OF THE CONFERENCE. SECOND ADVENT EXCITEMENT. STATISTICS. MAINE CONFERENCE AT BATH, JULY 19, 1843. REV. C. H. PITMAN, SECRETARY OF MISSIONARY SOCIETY. MILLERISM. EXTREME EXCITEMENT. STRANGE PERSISTENCY. OTHER ERRORS. MEMBERS OF CONFERENCE REPROVED. RECLAIMED. MEMORIAL TO GENERAL CONFERENCE ON THE SUBJECT OF SLAVERY. BISHOP HEDDING'S SERMON ON THE DEATH OF BISHOP ROBERTS. DIVISION OF CONFERENCE NOT RECOMMENDED. ADMISSIONS ON TRIAL. STATISTICS. DELEGATES TO NEXT GENERAL CONFERENCE.

1840. The General Conference met in Baltimore, Friday, May 1, 1840. Bishops Roberts, Hedding, Andrew, Waugh and Morris, were present. Rev. Robert Newton, a delegate from the British Wesleyan Conference, was introduced, and addressed the conference; also delegates from the Methodist conference in Canada were introduced and their addresses heard.

The Bishops' address was read, in which they express their approval of the pastoral address of the previous General Conference, especially that part of it relating to the subject of slavery, concurring in the advice to the entire church "to wholly abstain" from all abolition movements, and from agitating this exciting subject in the church and "that this is in perfect agreement with the individual, as well as the associated views of the superintendents."

Bishops, like civil magistrates, are necessarily inclined to conservative views. The destructive principles and measures advocated by the ultra anti-slavery agitators, were calculated to make prudent

men cautious. These chief ministers of the church were not without good reasons for their prudent advice.

Numerous memorials on the subject of slavery were presented, praying for the restoration of the original rule against slave-holding, which were referred to the committee on slavery. The report of the committee was in due time presented by Dr. N. Bangs, recommending no change in the rule of the church upon this subject; a minority report was also presented by O. Scott; both reports were laid upon the table and not taken up. The conference, however, indirectly acted upon the subject. Rev. Silas Comfort, a Presiding Elder of the of the Missouri Conference, having been judged guilty of mal-administration for admitting the testimony of a colored person in a church trial, had appealed to the General Conference against the action of his conference. The appeal was presented by George Peck, his counsel. After a protracted debate, the conference, by a majority vote, refused to affirm the decision of the Missouri Conference. A motion was made to reconsider this vote, but after some discussion, the motion was withdrawn. Whereupon, Dr. Ignatius A. Few, a delegate from the Georgia Conference, offered the following resolution, namely :

“Resolved, That it is inexpedient and unjustifiable for any preacher among us to permit colored persons to give testimony against white persons, in any state where they are denied that privilege in trials at law.”

Several amendments modifying the resolution were offered, which were laid upon the table. After considerable debate, the resolution was adopted by a vote of seventy-four to forty-six. Several attempts were made to reconsider this action, but they failed. Even to some southern members, this atrocious measure was evidently considered unwise. Rev. W. A. Smith, delegate from the Virginia Conference, moved to add the following proviso, viz. : “Provided that when an Annual Conference, in any state or territory, shall judge it expedient to admit the introduction of such testimony within its bounds, it shall be allowed to do so.” The question on the substitute, was, on motion, ordered to be taken by yeas and nays, when sixty-nine yeas and sixty-nine nays were given. So the motion failed by a tie vote. This action of the conference in relation to the testimony of colored persons, roused the indignation of northern Methodists. They had again and again conceded to the demands of the South against their sense of right; but this was more than they could patiently endure.



Memorials, without number, were sent to the next General Conference for a repeal of this obnoxious measure.

Petitions were also presented praying for lay delegations and for a moderate episcopacy; but the committee to which they were referred recommended no change in the policy of the church.

The pastoral address drawn up by Dr. George Peck, was conciliatory in tone, and not calculated to offend either the North or the South.

The action of the conference in relation to slavery, was poorly calculated to check the spreading excitement, or prevent the agitation of this exciting subject.

1840. The Maine Conference met at Kent's Hill, July 22d, Bishop Soule, presiding; C. W. Morse, Secretary.

Admitted on trial: Daniel Waterhouse, Mark R. Hopkins, William Campbell, William E. Pinder, Joseph Milliken, Jr., John C. Murch, Alfred C. Godfrey, Phineas Higgins, Alexander Baillie, Mark Tuell, William Wyman, James Cushing, Orlando H. Jasper, Joseph Hawkes, Samuel Ambrose, Francis Drew, John Benson, Silas S. Cummings, Benjamin Lufkin, Herrick M. Eaton, Joseph P. Hutchings.

Rev. Mr. Lane, agent of the American Bible Society, was introduced and addressed the conference on the claims of the Bible cause.

Resolutions were offered in favor of the Bible cause, and pledging the co-operation of the members of this conference in its favor. The sum of one hundred and twenty dollars was raised on the occasion, to make Rev. J. Spaulding and Rev. W. H. Norris and their wives life members of American Bible Society, Mr. Spaulding, a member of Maine Conference, and Mr. Norris, being missionaries in South America.

The committee on the Theological Institute presented their report, which was read by B. F. Tefft, the chairman. The report contained several resolutions approving the doings of the "Wesley Institute Association," and recommending the appointment of a committee of five to represent this conference in said association. The resolutions were all adopted, and G. F. Cox, George Webber, David Copeland, B. F. Tefft and John Hobart, were appointed a committee for that object.

The committee on the Depository, appointed at the last conference, reported that they had attended to the duty assigned them, and had sold out the amount of stock to Day, Lyon and Company, at the prices charged against the Depository, and had received notes for the amount.

The following resolutions on the subject of slavery, were offered by Asbury Caldwell, which were adopted by a rising vote, viz. :

“ 1. Resolved, That the great evil of American slavery is mainly of a moral kind, and that in our judgment it is the imperative duty of all christians, especially of all Methodists, to seek its destruction by all wise, prudent and constitutional means.

“ 2. Resolved, That we have reason to fear that the cause of emancipation has seriously suffered from the apparent hostility of some of its friends to the institutions and constituted authorities of the church. This we deeply deplore, and we are penetrated with a solemn sense of the importance of seeking our object by such means only as are in accordance with our constitutional obligations and the pacific principles of the gospel of Christ.

“ 3. Resolved, That we highly approve the course pursued by our delegation in the late General Conference on Dr. Few's resolution relative to the admission of the testimony of colored persons in church trials.”

Resolutions were adopted recommending the appointment of a committee to prepare a more systematic plan of Sunday school and Bible class instruction, and of returns of Sunday school statistics.

The associates of the Maine Wesleyan Journal having represented that the associates were exceedingly embarrassed by a heavy debt, the conference disclaimed any responsibility, inasmuch as the conference, in 1838, had conveyed the whole concern to Rev. G. F. Cox, agreeably to his own proposal; nevertheless, the conference recommended that a liberal subscription be made by the members, to relieve the associates, and that special efforts be made to solicit individual contributions from the brethren in their several charges. The list of the conference was read for the purpose of obtaining subscriptions in aid of the associates. The result of this measure is not recorded in the journal of the conference. The financial affairs of the Maine Wesleyan Journal were evidently becoming seriously embarrassed. The anti-slavery controversy carried on in its columns had become bitter, and distasteful to many subscribers; and to add to the embarrassment of the paper, the editor, previous to this time, had committed himself to the vagaries of William Miller, and he was now availing himself of his position as Presiding Elder of Portland district, to disseminate his views upon this subject.

The statistical returns were more systematic than at previous conferences. Sixty-six circuits and stations reported Sunday schools in operation, with an aggregate of nine hundred and twenty-five

teachers and five thousand three hundred and forty-six scholars. The committee on Sunday schools, in their report, express their regret that fifty circuits and stations sent no report of Sunday schools for the year. The statistical report, however, shows an encouraging advance in this line of church work.

Seven districts ; one hundred and eleven circuits and stations ; one hundred and forty-five traveling preachers ; twenty-four places left to be supplied ; J. Spaulding, superintendent of mission in Rio de Janeiro ; J. C. Aspenwall, transferred to New Hampshire Conference. Members, 22,538 ; increase this year, 3,596. W. C. Larrabee, principal of Maine Wesleyan Seminary.

The amount received, from all sources for superannuated preachers and other claimants, was nine hundred and thirty-six dollars and forty-three cents, of which sixty-two dollars and twenty cents was paid to the bishops, and the rest distributed to superannuates and other claimants.

The Maine Conference met for its eighteenth session at Skowhegan July 21, 1841, Bishop Hedding, presiding ; C. W. Morse, Secretary. He subsequently was excused and W. H. Pilsbury chosen in his place.

Admitted on trial : William D. Jones, Amos P. Battey, Cornelius Stone, Robert R. Richards, Charles Munger, Abijah Kendall, Hezekiah C. Tilton, Benjamin F. Hilton, Zebulon Manter, Edward Brackett.

The conference was occupied several days, most of the time in trying the cases of two members who had been suspended by a council, on charges of immorality. The charges were sustained, and one of the accused members was expelled, and the other suspended for one year.

A committee was appointed to inquire into the fiscal concerns of Maine Wesleyan Seminary, and a resolution was adopted recommending that the sum of five thousand dollars be raised during the ensuing year in aid of that institution. The resolution did not bring the needed relief to the struggling seminary. A motion prevailed, directing that all papers and accounts of the Book Depository be put into the hands of J. Hobart for collection and settlement.

The committee on slavery consisting of Moses Hill, D. B. Randall, C. C. Cone, G. F. Cox and B. F. Tefft, presented their report, which was adopted without dissent. The report contained the following resolutions :

“1. Resolved, That it is the deliberate and solemn conviction of this conference that slavery is a sin against God, man and nature,

contrary to the dictates of conscience and true religion, and ought to be immediately and universally abandoned.

"2. Resolved, That, as a body of christian ministers, we regard the existence of slavery within the sacred enclosure of our own church, with the deepest mortification, and that it is our duty to seek its immediate and entire extirpation, by all wise and prudent means.

"3. Resolved, That a committee be appointed and instructed to prepare a memorial to the next General Conference, on the reception of colored testimony<sup>1</sup> in church trials."

The adoption of this report on slavery plainly indicated a strong and unanimous anti-slavery sentiment in the Maine Conference at that time.

The conference had been careful and conservative; but the action of the last General Conference upon the resolution of Dr. Few, was a humiliating offense to the church in the north, and roused the indignation of the most conservative of her ministers.

For some years past, the subject of slavery had become a disturbing element in the politics of the country. The anti-slavery sentiment had been rapidly gaining ground, and the "irrepressible conflict" was every year becoming more violent and alarming. The action of all ecclesiastical bodies covering slave-holding states, had been conservative and apologetic in regard to slavery.

The Maine Conference of 1840 and 1841 placed itself on record as an anti-slavery conference.

#### SABBATH EXERCISES.

There being no house in Skowhegan sufficiently large to accommodate the crowds expected on the Sabbath, seats had been prepared in a pleasant grove in the vicinity of the village, where the public exercises were held, including the ordination services. As was anticipated, a large congregation assembled, the people coming from several miles around. The occasion was deeply interesting. The sermon of Bishop Hedding, remarkable for his venerable appearance, his simple

<sup>1</sup> The phrase, "Colored Testimony," undoubtedly has reference to the famous resolution of Dr. Few, adopted by the General Conference of 1840, declaring it to be "inexpedient and unjustifiable for any preacher among us, to permit colored persons to give testimony against white persons in any State where they are denied that privilege in trials at law," adopted by a vote of seventy-four to forty-six.

The term *colored* and *white*, as descriptive of persons are misnomers. All healthy persons of any race are *colored*. The slave in the South was sometimes no more darkly colored than his master.



and fervid style, held the attention of the crowd to its close. The ordination services were also witnessed with deep interest, the services of the conference producing an evidently favorable impression upon the community.

The statistical returns from the circuits and stations were much more systematic and complete than ever before, indicating an advance in church work.

#### ABSTRACT OF STATISTICS.

Six districts; one hundred and fifty circuits and stations; one hundred and thirty-six preachers appointed; nineteen places left to be supplied.

Members, 22,844; increase this year, 306.

Number of Sunday schools, 179; increase this year, 99.

Number of teachers, 1,296; increase this year, 371.

Number of scholars, 7,824; increase this year, 2,498.

Received for conference claimants, \$1,313.08.

Justin Spaulding, missionary to Rio de Janeiro; H. K. W. Perkins, missionary to Oregon; W. C. Larrabee, professor in Asbury University, Indiana; S. Allen, principal of Maine Wesleyan Seminary.

The Maine Conference for 1842, held its session in Gardiner, July 20th, Bishop Waugh, presiding; W. H. Pilsbury, Secretary. Admitted on trial: Silas M. Emerson, Edward A. Stockman, Charles C. Mason, Augustus P. Sanborn, Scolly G. Usher, Timothy Hall, John L. Frazier, Silas B. Brackett, Christopher C. Covell, David Higgins, Noah Hobart, Asa Green, Gould F. Elliot, Barnet M. Mitchell, Francis A. Bean, Ephraim H. Whitney, Charles B. Dunn, James M. Hutchinson, Alfred C. Godfrey, Cyrus Phenix.

On motion, Rev. Moses Hill was requested to preach a memorial sermon, on the death of Rev. Asbury Caldwell, who had died during the last year.

Dr. Bangs addressed the conference, in relation to the Wesleyan University.

Charles Baker was appointed visitor to that institution and Ezekiel Robinson was chosen a trustee.

The committee appointed at the last conference, to consider the expediency of a division of Maine conferences, presented their report, in which they recommended such division, and that the Kennebec river be the dividing line, from its mouth to the bend below Skowhegan, thence due north to the northern line of the State. The Second Advent excitement had been quite extensive, resulting, in some places, in serious injury to the church. Rev. G. F. Cox had industriously

inculcated this theory, while serving as Presiding Elder in Portland district; a considerable number of the preachers had imbibed the Second Advent views of William Miller.

Mr. Cox was removed from the district and appointed to Orrington, where he taught the doctrines of Miller, to the damage of the strong and flourishing society in that place.

#### ABSTRACTS OF STATISTICS.

Six districts; one hundred and forty-five circuits and stations; one hundred and fifty-five preachers appointed. Members, 24,738; increase, 1,894.

Received for conference claimants,	-	-	-	\$1,097 51
Aggregate of preachers, estimated salaries or claims, <sup>2</sup>	-	-	-	35,687 43
Aggregate of preachers, claims received,	-	-	-	27,187 31
Average salary or claims,	-	-	-	356 87
Average claims received,	-	-	-	271 87
Highest salary (at Gardiner),	-	-	-	600 00
Lowest salary,	-	-	-	107 00
Lowest amount paid,	-	-	-	33 00

Sunday schools, 126. Sunday school teachers, 1,027. Scholars, 6340.

The Maine Conference met, for its nineteenth session, at Bath, July 19, 1843, Bishops Hedding and Morris, being present. William H. Pilsbury was chosen Secretary.

Rev. Charles Pitman, Secretary of the Missionary Society of the Methodist Episcopal church, was present. His address in advocacy of the missionary cause, and his eloquent sermon, on Sunday, were very highly appreciated.

The subject of Millerism came very prominently before the conference.

The second advent excitement had become quite extensive during the year; lecturers had traveled over the country, with charts and hideous diagrams, demonstrating that the second coming of Christ, to destroy the world and inaugurate the judgment, would occur on the 23d of April, 1843. Some preachers and people professed to have received the witness of the Holy Spirit, to the truth of this dogma. As the appointed time for this great event drew near, the excitement became extreme. The people, in some places, were carried by the delusion, into wild excesses. Some sold their farms for a trifle, and, with others, abandoned their business, and devoted their time to religious meetings; some prepared for themselves, ascension robes, made of cotton cloth, and assembled in grave yards, in the night, to

<sup>2</sup> Reports were received only from one hundred circuits and stations.

meet the expected coming of the Lord, and to hear the first blast of Gabriel's trumpet. Some of the deluded people were placed under guardianship, to prevent waste of property.

The preachers generally opposed the delusion. Revs. G. Webber, Moses Hill, P. Munger, C. Munger, and others, faithfully and ably assailed the error, in public discourses, and the church, generally, was held to the solid doctrines of revelation.

The appointed day in April passed, without witnessing the tremendous catastrophe. Many, both preachers and people, saw, and confessed their error, and were restored to the confidence of the church.

Others clung to their theory of the second advent, admitted their mistake in reckoning, and postponed the time of the Lord's coming. Some, disgusted with their disappointment, gave up their christian hopes and religious belief.

Error is progressive and cumulative in its tendency, and gathers to itself, in its onward flow, other kindred forces, till it becomes strong and ruinous. The advocates of Millerism, finding their calculations as to the time of the second advent, at fault, called in other errors to the support of their general theory,—the denial of the essential immortality of the soul; the unconscious state of the dead, till the resurrection; the annihilation of the wicked and Jewish sabbatism. The advocates of this conglomeration of errors, have taken a position of hostility to the church, and in some places, have seriously hindered the cause of religion.

Eight or ten members of conference and three members on trial, were found to have advocated Millerism; some of whom had left their work, as pastors, for this purpose. These brethren were called to account, and by vote of the conference, were reprov'd by the presiding bishop and required to abstain from advocating "the peculiarities of Millerism," one was suspended, and the rest "passed." Those who were not present were notified of the action of the conference, by the Secretary, and their character passed. The members on trial, who had offended in this matter, were committed to their presiding elders for reproof and correction.

The action of the conference was timely and judicious. The brethren who had been led astray by this delusion, with a few exceptions, saw their error, and, like honest men, meekly submitted to the censure of the conference. They were restored to the confidence of their brethren, and most of them rendered valuable service to the church, in their subsequent life. The few recalcitrant offenders

withdrew from the church, went on from bad to worse, till, like wandering stars, they disappeared in darkness.

The committee appointed to memorialize the General Conference, on the subject of slavery, presented the following report, viz. :

“To the bishops and members of the General Conference of the Methodist Episcopal church, in session at New York, May 1, 1844.

“1. In view of that most humiliating resolution of the last General Conference, prohibiting the reception of the testimony of colored persons, in church trials, we earnestly entreat you to take such action as shall effectually annihilate the influence of that resolution, and secure to all our members, equal rights and privileges, whether as parties or witnesses.

“2. In view of the fact that the constitution of the Methodist Episcopal church is decidedly anti-slavery in its character, we deem it a measure of consistency, and solemnly believe, that the interest of the whole church absolutely requires, that you distinctively recognize this principle, in your elections, by electing no man to the Episcopal office, or the office of Missionary, Secretary, Book Agent, or Editor, who is a slave-holder.

“3. We most respectfully, but earnestly petition you, in the name of common humanity, and especially in the name of the holy religion, which we profess, to take such constitutional measures as shall separate the Methodist Episcopal church from all connexion with the sin of slave-holding.

Bath, July 26, 1843.

M. Hill,	} Committee.
H. Nickerson,	
N. D. George,	
D. B. Randall.”	

Adopted by a rising vote.

Delegates to the next General Conference: Moses Hill, Ezekiel Robinson, Charles W. Morse, Daniel B. Randall, John Hobart, Heman Nickerson, George Webber.

At the request of conference, Bishop Hedding preached an interesting memorial sermon on the death of Bishop Roberts. His text was from Acts II: 24, “For he was a good man, full of the Holy Ghost, and of faith, and much people was added unto the Lord.”

In the discourse, occurred the following eulogy of the deceased Bishop Roberts: “I have been intimately acquainted with Bishop Roberts for thirty years; I have been his companion in almost all circumstances, and have found him to be emphatically an honest man. If he had any faults, I do not know what they were.”



The committee on the division of the conference reported adversely to division at present.

A report on education was adopted, cordially recognizing the Wesleyan University, and commending it to the patronage of our people. Also containing a series of resolutions in favor of the Maine Wesleyan Seminary, and pledging the co-operation of the conference in its support.

Admitted on trial: Andrew J. Webster, Caleb D. Pillsbury, Benjamin B. Byrne, Nathan A. Soule, Cornelius Stone, James McMillan, Frederick A. Crafts, Charles F. Allen, Jonathan Fairbank, C. H. A. Johnson, Edwin A. Helmershausen, John B. McKeon, Timothy B. Chase, Seth B. Chase, William Bates, Enoch M. Fowler, Abiel Foster, Elijah H. Gammon, Rufus G. Eaton, William McDonald, Nicholas E. Rumery, Hiram Chase, Calvin C. Whitney, Daniel Chase, Elias F. Blake, Daniel Staples—(26). The largest number ever, thus far, received, on trial, at one time.

#### ABSTRACT OF STATISTICS.

Six districts; one hundred and sixty circuits and stations; one hundred and seventy-one traveling preachers; eleven places left to be supplied. Members, 27,400; increase, this year, 2,662; number of Sunday schools, 151; teachers, 1,713; scholars, 5,812. Amount collected for superannuated preachers, and other claimants from all sources, \$993.82. The amount necessary to meet all claims, \$12,902.87, about eight per cent of the claims being paid.

Delegates to next General Conference: Moses Hill, Ezekiel Robinson, Daniel B. Randall, Charles W. Morse, John Hobart, Heman Nickerson, George Webber.



## CHAPTER XII.

1844-1851. GENERAL CONFERENCE AT NEW YORK, 1844. THE CASE OF F. A. HARDING. ACTION OF THE BALTIMORE CONFERENCE SUSTAINED. THE CASE OF BISHOP ANDREWS. TEN DAYS' DISCUSSION. VOTE OF VIRTUAL SUSPENSION PREVAILED. THE COMMITTEE OF NINE. THE PROVISIONAL PLAN OF SEPARATION. SOUTHERN DELEGATES TAKE MEASURES FOR SEPARATION. MAINE CONFERENCE IN BANGOR, AUGUST 14, 1844. DR. OLIN'S ADDRESS. THE CONFERENCE PLEDGES \$5000 FOR WESLEYAN UNIVERSITY. BIBLICAL INSTITUTE. TRUSTEES OF MAINE WESLEYAN SEMINARY RESIGN THEIR TRUST. TRUST DECLINED BY CONFERENCE. REPORT ON SLAVERY. RESOLUTIONS. RESOLUTIONS TO AID THE CAUSE OF EDUCATION, AND IN AID OF THE MISSIONARY CAUSE. DEPOSITORY IN PORTLAND. G. WEBBER A COMMITTEE. MAINE CONFERENCE IN HALLOWELL, 1846. DEBATE CONCERNING THE BIBLICAL INSTITUTE. G. WEBBER CHOSEN A DELEGATE TO THE WORLD'S CONVENTION. MAINE CONFERENCE AT SACO, JUNE 30, 1847. VOTE TO REQUEST A DIVISION OF THE CONFERENCE. DELEGATE FROM THE CONGREGATIONAL CONFERENCE. INTERCHANGE OF DELEGATES. DELEGATES TO NEXT GENERAL CONFERENCE. ACTION IN REGARD TO BOOK DEPOSITORY. JOSHUA TAYLOR. GENERAL CONFERENCE IN PITTSBURG, 1848. DELEGATES FROM WESLEYAN CONFERENCES OF GREAT BRITAIN AND CANADA. FRIENDLY OVERTURES FROM THE CHURCH SOUTH, DECLINED. DEMAND OF CHURCH SOUTH FOR DIVISION OF FUNDS. LAW SUIT. MAINE CONFERENCE IN PORTLAND, JULY 19, 1848. BOARD OF EDUCATION. MAINE CONFERENCE, AUGUSTA, JULY 11, 1849. FATHER TAYLOR. DELEGATION FROM THE CONGREGATIONAL CONFERENCE. MAINE CONFERENCE AT KENNEBUNK, JULY 10, 1850. CONFERENCE ACTION ON NEWS OF THE DEATH OF PRESIDENT TAYLOR. DELEGATES TO THE CONGREGATIONALIST AND BAPTIST CONFERENCES. MAINE CONFERENCE AT WINTHROP, JULY 9, 1851. DELEGATES TO GENERAL CONFERENCE. DONATION OF R. B. DUNN.

## GENERAL CONFERENCE.

1844. The General Conference of 1844, was the most eventful in the history of the Methodist Episcopal church, and its action involved consequences of more importance to the church and probably also to the nation, than that of any previous session of that body. Forces had been steadily at work tending towards a solid North and a solid South, on the question of slavery, both in the church and the State.

The action of the General Conference in 1836 and 1840, upon the subject of slavery, was not only offensive but exceedingly humiliating to Northern Methodists. That action, instead of suppressing agitation and allaying excitement, produced the opposite results.

Loyalty to their church government, has ever been a marked characteristic of Methodists, but the action referred to, of the highest tribunal of the church, was too much for the loyalty of most Methodists. As early as 1839, and the few succeeding years, small secessions from the Methodist Episcopal church, appeared in Ohio, New York, and Michigan, on account of the connexion of the church with slavery.

In 1843, under the lead of Orange Scott, Jotham Horton, LeRoy Sunderland, Luther Lee, and others, a more formidable secession was organized, to which six thousand persons gave their adherence, including twenty-two ministers of the Methodist church, and as many more from other denominations. The new organization was arranged to form six conferences, with apparently, a fair prospect of success. But the movement was premature, and failed to draw largely from the membership of the Methodist Episcopal church. The new association was far from being harmonious, and all reasonable occasions for such a secession was soon removed.

The anti-slavery excitement had very much subsided, and there was no serious apprehension of any special unpleasantness at the great quadrennial meeting of the church.

The conference assembled in the Green street church in New York, May 1, 1844, Bishops Soule, Hedding, Andrew, Waugh and Morris being present; one hundred and fifty delegates from thirty conferences, answered to their names.

Early in the session, the appeal of F. A. Harding, from the decision of the Baltimore Conference, was called up.

Mr. Harding, a minister of the Baltimore Conference, had been suspended, for refusing to manumit a number of slaves, that had fallen to him. No other offense was alleged against him.

The case was heard, and the action of the Baltimore Conference was sustained by a vote of 117 yeas to 56 nays. This action of the conference was "preliminary and prophetic" of the decision of the conference, in the case of one of the bishops.<sup>1</sup>

The committee on Episcopacy, soon found that Bishop Andrew was involved in the same offense with Mr. Harding. Bishop Andrew well knew, that the Methodist Episcopal church, from the beginning, had guarded the ministry from all connexion with slave-holding. Why then did he not either rid himself from the "great evil" or resign his office of Bishop rather than place the peace and integrity of the church in jeopardy?

<sup>1</sup>Matlock's Anti-Slavery Struggle and Triumph.

When the case was reported to conference, a motion was made, that the bishop "be affectionately requested to resign his office." This was substituted by another motion, declaring "That it is the sense of this conference that Bishop Andrew desist from the exercise of his office, so long as this impediment remains."

A discussion ensued continuing ten days and in which the ablest men of the church participated. The southern delegates contended that as Bishop Andrew had not violated any law or rule of the discipline, the General Conference had no authority to depose or suspend him.

The northern delegates claimed that a bishop is the creation of the General Conference, and that he might be deposed or suspended, on the ground of expediency; moreover the resolution under discussion, did not propose either to depose or suspend the bishop, but simply expressed the sense of the General Conference, as to the course which the bishop ought to pursue.

Several substitutes were proposed, but none of them were adopted. At length, in spite of the protests of southern delegates, and extreme reluctance of many delegates from the North, the vote upon the resolution, was demanded. It was a moment of solemn suspense. The decision, either for or against the motion was fraught with important consequences.

The names of the delegates were called, when one hundred and eleven answered yea, and sixty-nine, nay.

To meet the alleged probable necessity for a separate church organization in the slave-holding States, the conference through a "committee of nine" prepared a plan of friendly division of the church, conditioned upon several contingences, including the action of the several Annual Conferences, necessarily requiring considerable time, thus meeting the demands of the southern delegates in the spirit of "magnanimity and generous dealing" without a parallel in ecclesiastical history. The plan was adopted by a vote of 147 yeas, to 22 nays.

On the morning after the adjournment of the General Conference, the southern delegates met in session, as a convention, in New York, and in violation of an express agreement, and in disregard of the the conditions of the "plan of separation," they proceeded to inaugurate a separation. A delegated convention was called to meet in Louisville, Kentucky, May 1, 1845. The ratio of representation was fixed, and an address was issued to the ministers and members of the southern States and Territories, urging the necessity of a separate organization.



The Louisville convention, May 17, 1845, by a vote of 94 to 3, separated from the church, and constituted a new body known as the Methodist Episcopal church south; to all intents, a secession.

1844. The Maine Conference met at Bangor, August 14, 1844, Bishop Hedding, presiding. Rev. C. B. Tippott, agent of the book concern in New York, and Rev. D. S. King of Boston, were introduced, also, Rev. Dr. Olin, president of the Wesleyan University.

The committee on education reported verbally, in part, whereupon, Dr. Olin addressed the conference in the interest of Wesleyan University. The following resolution was adopted, viz.:

“Resolved, That this conference pledges itself to raise, within five years, the sum of \$5,000, and interest, towards the permanent endowment of the Wesleyan University.” The list of the conference was called, and subscriptions taken on the pledge of the conference. Notes were given to the amount of \$3,883.33, and pledges amounting to \$150. This pledge was never fully paid.

A resolution was also adopted, approving the object and plan of the Biblical Institute, and pledging the sympathy and co-operation of the conference in its support as far as practicable.

The trustees of Maine Wesleyan Seminary, utterly discouraged by the embarrassments of the institution, came before the conference, and resigned their trust to the conference, in accordance with the provisions of the original deed of conveyance. This tender of trust was promptly declined. The conference, nevertheless, pledged its co-operation with the trustees of the seminary, in the efforts they might make for the relief of that institution. The amount pledged to the Wesleyan University, was needed, to preserve the life of their own seminary, now in serious peril. A more full account of this subject is given in the chapter on education, &c., in a more advanced part of this volume.

The report of the committee on slavery, was read by George Webber, the chairman, containing the following resolutions, which were adopted, viz.:

1. Resolved, That we are, in the language of our most excellent Discipline, “as much as ever, convinced of the great evil of slavery,” and are determined to use all christian and constitutional measures to get rid of the same.

2. Resolved, That we concur in the doings of the last General Conference, in the case of Francis A. Harding, of the Baltimore Conference, and in the case of Bishop Andrew, and the rescinding of the colored testimony resolution; and we rejoice to know that the Methodist Episcopal church, in the acts of said conference, in these cases, stands out before the christian world, worthy of her christian and anti-slavery ancestry.

3. Resolved, That we consider it a cause of most fervent gratitude to Almighty God, whatever may have been our former differences of feeling and sentiment, that we are now united in our opposition to slavery, and our prayer is that union may be one and inseparable, until slavery in our church and nation, shall be remembered among the things that were and are not.

Admitted, on trial: Charles H. Titus, William H. Foster, Benjamin Freeman, William H. Crawford, Jason Keith, William Summersides, Joseph Colby, E. K. Colby, Abraham R. Lunt.

#### ABSTRACT OF STATISTICS.

Six districts; one hundred and sixty-one circuits and stations; one hundred and fifty-nine preachers; nineteen places to be supplied. H. K. W. Perkins, missionary in Oregon; B. F. Tefft transferred to Indiana Conference; George Child, transferred to Black River Conference. Isaiah McMahon, transferred to Genesee Conference. Members, 26,003; decrease this year, 1,397.

Whole amount received for conference claimants, \$1483.62.

Paid to bishops, \$33.94.

Distributed among superannuates and other claimants, \$1,419.68.

Number of Sunday schools, 121; teachers, 976; scholars, 6,179.

The services on Sunday were memorable for an able sermon, by Dr. S. Olin, president of the Wesleyan University.

1845. The Maine Conference met for its twenty-first session in Portland, July 16, 1845, Bishop Janes, presiding; W. H. Pilsbury, Secretary; Asahel Morse, Assistant Secretary.

The following resolution was presented and adopted, viz.:

"Resolved, That we recommend the appointment of an efficient agent, as soon as next year, to raise the sum of \$15,000 for educational purposes, within the bounds of this conference; the sum so raised, to be equally divided between the Maine Wesleyan Seminary, the Wesleyan University and the Biblical Institute."

Resolutions, also, relating to the missionary cause, were adopted, pledging the members of the conference, to preach at least once a year, upon this subject, in all their appointments; to establish and sustain, as far as practicable, monthly missionary prayer meetings, and also to commend the Missionary Advocate, and to introduce the subject of missions in our Sunday schools.

Dr. Webber, who was appointed, by the last conference, a committee on the affairs of the depository, reported that he had collected, \$57.89.

On motion, Brother Webber was reappointed as committee to settle the business of the depository, with discretionary power.

The Wesleyan Association, reported the sum of \$125, as the amount of earnings due the Maine Conference. On motion, this sum was applied toward the payment of the debts of the depository.

A committee was appointed to award the scholarships, in Wesleyan University, due to the Maine Conference.

Admitted on trial: A. A. Willets, E. H. Small, S. F. Wetherbee, D. H. Mansfield, John Taggart, A. P. Sanborn, B. M. Mitchell, Lewis Wentworth, Z. H. Blair, R. B. Curtis, Samuel Sargent.

ABSTRACT OF STATISTICS, ETC.

Six districts; 166 circuits and stations; one hundred and fifty-seven traveling preachers; thirty places to be supplied. H. K. W. Perkins, missionary in Oregon. Members, 24,236; decrease, this year, 480.

Amount raised for missions, \$2,524.21.

Amount from all sources for conference claimants, \$1,389.05.

Sunday Schools 157; teachers 1,245; scholars 7,999.

1846. The Maine Conference met, for its twenty-second session, in Hallowell, July 1, 1846, Bishop Waugh, presiding.

Among the distinguished visitors present, were Rev. Dr. Dempster, president of the Concord Biblical Institute, Dr. George Peck, editor of the Methodist Quarterly Review, Rev. George Lane, agent of the book concern, and Dr. Abel Stearns, editor of Zion's Herald.

An earnest debate occurred during the session, on the claims of the Biblical Institute. The institute had been removed to Concord, New Hampshire. Some members of Maine Conference, were not much in favor of such an institution, though the enterprise had been indorsed by the two preceding conferences.

The committee on education, were opposed to the location, at Concord, believing that the institution should be located in some place possessing greater local advantages, and recommending its establishment as a department of the Wesleyan University; as such an arrangement would secure important advantages, at moderate expense.

Dr. Dempster and Dr. Stevens spoke very earnestly in favor of the institution and of its location at Concord. Dr. Webber and G. F. Cox and some others spoke in opposition.

The subsequent removal of the Biblical Institute, and making it a department of the Boston University, under the name of "School of Theology," sufficiently vindicates the judgment of the committee on education.

The conference expressed its judgment upon the subject, by the following vote, viz.:

"Voted, That we do not intend, in anything we have said, in our action on the report of the committee on education, to be understood

as being hostile to a General Theological Institution in New England."

George Webber and Moses Hill, were appointed delegates, from the Maine Conference, to the World's Evangelical Convention, to be held in London.

Mr. Webber attended the convention. J. Hobart, C. W. Morse, Moses Hill and G. Webber were appointed a committee to confer with a similar committee of the Congregationalist Conference, and such committees of other evangelical bodies, to consult upon such matters of mutual interest as may be proper for their consideration.

"Voted, That the Presiding Elders be a committee, to report at our next conference, boundaries for the division of the Maine Conference."

Admitted on trial: William Wyman, Ephraim Bryant, William J. Wilson, Alfred C. Godfrey, Thomas B. Tupper, Uriel Rideout, Edward A. Stockman, Isaiah P. Rogers, Richard Walker, Albert H. Hall, George C. Crawford.

#### ABSTRACT OF STATISTICS.

Six districts; one hundred and fifty-nine circuits and stations; one hundred and sixty-four traveling preachers; fourteen places to be supplied. Members, 20,266; decrease, this year, 3,470.

Amount received from all sources for conference claimants, \$1,192.71.

Amount collected for missions, 1,886.44.

Number of Sunday schools, 152; officers and teachers, 1,447; scholars, 7,803.

1847. The Maine Conference commenced its twenty-third session in Saco, June 30, 1847, Bishop Hedding, presiding; J. Hobart, Secretary; C. F. Allen, Assistant Secretary.

"Voted, To request the next General Conference to divide this conference."

Rev. Mr. Mareen, a delegate from the General Conference of the Congregational churches of this State, was introduced and by invitation, addressed the conference on the subject of fraternal correspondence, recommending an interchange of delegates; whereupon the following resolution was adopted, viz.:

"Resolved, That the fraternal and christian salutations presented to us, this morning, by Rev. Mr. Mareen, delegate from the Congregational Conference of Maine, be accepted, as evidence of fellowship, between the two bodies, and that delegates be appointed, by this conference, to return our christian salutations."

"Voted, That the Maine Conference hold its next session at Portland,



and that the Bangor Conference, provided such a conference be constituted, hold its session in Bangor."

The following persons were elected delegates to the next General Conference, viz. :

Joseph H. Jenne, George Webber, Eaton Shaw, Heman Nickerson, William Marsh, Elliot B. Fletcher, William F. Farrington, Moses Hill.

"Voted, That the report on the depository be put into the hands of J. H. Jenne and that the books of that concern be transferred to the agents of the book room, at New York, also that Brother Jenne, be authorized to adjust the note referred to in the report with Rev. G. F. Cox."

The depository, after all efforts to collect accounts, supposed to be due, was seriously bankrupt, and its affairs were finally closed up by a surrender of the claim of the book concern, by order of the General Conference.

Rev. Joshua Taylor, the first Presiding Elder in Maine, after Jesse Lee, for many years past, a local preacher, was re-admitted to the conference. The venerable man was smitten with paralysis, while in the conference, during its session in Portland, in 1852.

Admitted on trial: Charles Nason, Nathaniel C. Clifford, Howard B. Abbott, Josiah Hooper, John C. Prince, John Jones.

#### ABSTRACT OF STATISTICS, ETC.

Six districts; one hundred and sixty-three circuits and stations; one hundred and fifty-four preachers appointed; thirteen places to be supplied. Members, 19,467; decrease this year, 799.

Received, for conference claimants, \$1,172.24.

Collected for missions, \$1,680.79.

Aggregate of preachers' claims, \$51,832; received, \$41,305.18.

Average claim, \$341.00; average received, \$271.71.

Number of Sunday schools, 188; officers and teachers, 1,871; scholars, 9,348.

#### GENERAL CONFERENCE.

1848. The tenth delegated General Conference of the Methodist Episcopal church, assembled in Liberty street church, in the city of Pittsburg, at 9 o'clock, A. M., Bishops Hedding, Waugh, Morris, Hamlin and Janes being present. One hundred and forty-four delegates were present from twenty-three conferences; several others delegates afterward arrived.

The delegates from Maine Conference were: J. H. Jenne, George

Webber, Eaton Shaw, Heman Nickerson, William Marsh, E. B. Fletcher, W. F. Farrington, Moses Hill.

Rev. M. Richey, J. Ryerson and Anson Green, representatives of the Wesleyan Methodist church of Canada were introduced, and invited to sit with the conference, who subsequently addressed the conference.

Rev. Dr. Dixon, representative of Wesleyan Methodist church of Great Britain, was introduced. By general consent, the rules were suspended, and Dr. Dixon addressed the conference.

On the third day of the session a communication was received from Rev. Lovic Pierce, a delegate from the Methodist Episcopal church south, conveying the christian salutations of the church south, and expressing "the sincere desire that the two bodies of Wesleyan Methodists, north and south, should maintain, at all times, a warm, confiding and brotherly fraternal relation."

The friendly overtures of the church south, borne in the most courteous manner by Dr. Pierce, one of the most venerable and highly esteemed ministers of that church, placed the conference in a delicate and perplexing dilemma. The subject was referred to a committee, of which Dr. George Peck was chairman. The committee, after consideration, reported the following resolution, viz. :

Resolved, That while we tender to Rev. Dr. Pierce, all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal church south.

Several motions to amend the report were laid upon the table, when the following amendment was adopted, viz. :

Provided, however, that nothing in this resolution shall be so construed as to operate as a bar to any propositions from Dr. Pierce, or any other representative of the Methodist Episcopal church south, toward the settlement of existing difficulties between that body and this.

The report so amended was unanimously adopted.

The commissioners of the church south having presented a claim for their proportionate share of the property of the Book Concern and other funds of the church, according to the plan of separation adopted by the General Conference of 1844, and there being grave legal difficulties in the way of paying this claim, a resolution was adopted authorizing the book agents to submit the claim of the church south "to the decision of disinterested arbiters, provided that the agents, on the advice of eminent legal counsel, shall be satisfied that they are clothed with the necessary authority to submit such claims to arbitration."

The members of the General Conference were evidently anxious to meet the demands of the church south in the spirit of christian honesty and honor, but they were restricted by legal disabilities as custodians of trust funds. The case, of necessity, went to the United States court. The southern party prevailed in the suit, as might have been expected, from the southern bias of the court. The violation of the conditions of the plan of separation by the church south, would seem to an unprejudiced mind, to have wrought a forfeiture of their claim. The organization of the church south, without waiting for the conditions mutually agreed upon, was plainly a secession. The "plan of separation" was a blunder, seen and lamented too late. It was pronounced "null and void" by the General Conference of 1848.

The action of the General Conference of 1840, declaring "that the simple holding of slaves, or mere ownership of slave property, in states and territories where the laws do not admit of emancipation, constitutes no legal barrier to the election and ordination of ministers, was rescinded.

The election was as follows, viz. :

Dr. Abel Stevens, editor of *Christian Advocate*; Mr. Stevens declining, Dr. George Peck was elected; Dr. Matthew Simpson, editor of *Western Christian Advocate*; Dr. B. F. Tefft, editor of *Ladies' Repository*; Rev. William Hunter, editor of *Pittsburg Christian Advocate*; G. Lane and L. Scott, book agents at New York; L. Swornutedt and J. H. Power, book agents at Cincinnati; Charles Pitman, missionary secretary.

1848. The Maine Conference met for its twenty-fourth session in Portland, July 19, Bishop Hedding, presiding; J. Hobart and C. F. Allen, Secretaries.

The conference had been divided by the late General Conference, setting off for the East Maine Conference more than half the territory of the state with three districts, eighty-two circuits and stations and seventy-nine traveling preachers, and providing for an equal division of funds and liabilities.

Rev. Allen H. Cobb was re-admitted as an honorary member.

Rev. Dr. Dempster, of the Biblical Institute, was introduced and addressed the conference. A resolution was adopted commending the institute, and Mr. Dempster was invited to preach during the session of the conference.

The report of the committee on education was adopted, the committee recommending the appointment of the following persons to

constitute the Maine Wesleyan Board of Education, with request that said board apply to the legislature for an act of incorporation, viz.:

Dr. Eliphalet Clark and Harris C. Barnes, of Portland; Charles Davenport, of Bath; John Plaisted, of Gardiner; D. H. Goodno, of Hallowell; William Allen, of Norridgewock; Rev. George Webber, S. Allen and M. Hill, of Maine Conference.

A more particular account of the board is given in the chapter on education.

Admitted on trial: John Moore, John Flynn, Abraham R. Lunt, John Cobb, Gad S. Gilbert, Henry P. Torsey.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; seventy-nine circuits and stations; seventy-eight preachers employed; seven places left to be supplied.

Amount received for conference claimants, \$688.30.

Amount contributed for the support of missions, \$963.24.

Number of Sunday schools, 81; teachers, 993; scholars, 4,884; members, 10,576.

1849. The Maine Conference met for its twenty-fifth session in Augusta, July 11, 1849, Bishop Morris, presiding; J. Hobart, Secretary.

The conference was favored with a visit from Father Taylor, the famous pastor of the Boston Seamen's Bethel church.

Rev. Dr. Thurston of Winthrop, delegate of the Congregationalist Conference of Maine, was introduced, and presented the fraternal salutation of that body. The conference reciprocated the fraternal courtesy by appointing one of their number to convey the friendly greetings of this conference to the next conference of the Congregationalist churches of the state.

Admitted on trial: Alpheus B. Lovewell, Francis C. Ayer, Thomas Hillman.

H. P. Torsey, principal of Maine Wesleyan Seminary; S. M. Vail, professor in Biblical Institute, Concord, New Hampshire.

#### ABSTRACT OF STATISTICS.

Three districts; eighty-five circuits and stations; eighty-seven stationed preachers; six places left to be supplied; members, 9,864; on trial, 968; total, 10,832.

Number of Sunday schools, 98; officers and teachers, 1,134; scholars, 5,776.

Amount received for conference claimants, \$570.18.

Amount contributed for missions, \$939.05.

1850. The Maine Conference met for its twenty-sixth session at



Kennebunkport, July 10, 1850, Bishops Hedding and Morris, being present; D. B. Randall and S. P. Blake, Secretaries.

Intelligence having been received of the death of President Taylor of the United States, a committee was appointed to prepare some suitable action for this conference upon the occasion. Appropriate resolutions were presented and adopted, recognizing the providence of God in this sudden calamity, expressing sympathy for the afflicted family of the deceased president, and recommending a season of prayer by this conference at the close of this session.

C. W. Morse and Moses Hill were appointed delegates to the Congregationalist Conference, and C. C. Cone and W. F. Farrington delegates to the Baptist Convention.

C. F. Allen was appointed to preach the annual missionary sermon before the next conference.

H. Nickerson and S. Allen were appointed commissioners to arrange our business relations with the East Maine Conference.

Admitted on trial: Joseph Hastings, Swanton Ranks.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; eighty-nine circuits and stations; eighty-five stationed preachers; seven places left to be supplied; members, including members on trial, 10,975; increase this year, 143.

H. P. Torsey, principal of Maine Wesleyan Seminary; J. Young, agent of American Bible Society; J. Hobart, transferred to Providence Conference; J. Flynn, transferred to Oregon and California Conference.

Amount collected for conference claimants, \$986.79.

Amount contributed for missions, \$1400.00.

Number of Sunday schools, 111; officers and teachers, 1,177; scholars, 6,322.

The number of churches and parsonages are not reported in the minutes.

Aggregate of preachers' estimated claims,<sup>2</sup> \$27,291.73.

Aggregate of preachers' received claims, 22,498.47.

Average claim, \$349.96; average received, 288.44. Highest estimated claim, (Gardiner,) \$555.00; lowest claim, \$116.00. Highest amount received, \$555.00; lowest, \$100.00.

An encouraging advance since 1842.

1851. The Maine Conference met for its twenty-seventh session in Winthrop, July 9, 1851, Bishop Hamline, presiding; D. B. Randall and C. C. Cone, Secretaries.

Rev. J. P. Durbin, Corresponding Secretary of the Methodist Missionary, was present during part of the session, and preached on the Sabbath, greatly interesting a large congregation, in the Congre-

<sup>2</sup> Seventy-eight societies reported by their pastor.

gationalist church, which was opened for the use of the conference on the occasion.

Rev. A. Drinkwater, delegate from the Baptist convention, was introduced, and an hour assigned for him to address the conference.

S. Allen, G. Webber, A. Sanderson, C. C. Cone and J. H. Jenne, were chosen delegates to the next General Conference.

H. M. Blake was appointed a delegate to the Congregationalist Conference, and S. W. Pierce, a delegate to the Free Will Baptist yearly meeting.

"Voted, That each member of the conference be requested to furnish a brief history of his life, to be deposited in the archives of the conference.

"Voted, That the thanks of this conference be tendered to Reuben B. Dunn, Esq., for his donation of five hundred dollars, placed in the hands of the stewards for investment, the annual income to be devoted to the most necessitous conference claimants."

Admitted on trial: L. B. Knight, F. A. Robinson, Thomas J. True, Elbridge Gerry, Amos Hodgkins.

H. P. Torsey, principal of Maine Wesleyan Seminary; F. A. Robinson, teacher of Maine Wesleyan Seminary; J. Young, agent of Bible Society; Moses Hill, transferred to New York East Conference; A. R. Lunt, transferred to East Maine Conference.

#### ABSTRACT OF STATISTICS.

Three districts; ninety-one circuits and stations; eighty-three stationed preachers; eight places left to be supplied; members, including members on probation, 11,172; increase this year, 197.

Amount received for conference claimants, \$1,101.26.

Amount contributed for missions, \$1,927.93.

Number of Sunday schools, 116; officers and teachers, 1,315; scholars, 6,691.



## CHAPTER XIII.

1852-1863. GENERAL CONFERENCE IN BOSTON, 1852. DEATH OF BISHOP HEDDING. EULOGY. INVITATION OF MAYOR. EXCURSION IN BOSTON HARBOR. TRIALS OF APPEALS. DEATH OF DR. OLIN. RESOLUTION. LAY DELEGATION. ELECTION OF BISHOPS. THE MAINE CONFERENCE, 1852. STATISTICS. MAINE CONFERENCE, 1853. EDUCATIONAL CONVENTION. S. ALLEN APPOINTED AGENT. THE USE OF TOBACCO PROSCRIBED. STATISTICS. MAINE CONFERENCE, 1854. RESOLUTION ON SLAVERY. STATISTICS. MAINE CONFERENCE, 1855. DELEGATES TO GENERAL CONFERENCE. STATISTICS. GENERAL CONFERENCE, 1856. DELEGATES FROM BRITISH WESLEYAN AND CANADA CONFERENCES. LAY DELEGATIONS. LENGTHY DISCUSSION ON MOTION TO CHANGE THE SECTION OF DISCIPLINE ON SLAVERY. RATIO OF REPRESENTATION CHANGED. MAINE CONFERENCE, 1856. REPORT ON EDUCATION. SLAVERY. STATISTICS. MAINE CONFERENCE, 1857. REPORT ON EDUCATION. SLAVERY. STATISTICS. MAINE CONFERENCE, 1858. DEATH OF BISHOP WAUGH. RESOLUTIONS ON EDUCATION. SLAVERY. STATISTICS. MAINE CONFERENCE, 1859. REPORT ON EDUCATION. MAINE CONFERENCE, 1860. ENCOURAGING REPORT OF COMMITTEE ON EDUCATION. RESOLUTIONS ON SLAVERY. DECEASED MEMBERS. DELEGATES TO GENERAL CONFERENCE. STATISTICS. GENERAL CONFERENCE, 1860. DELEGATES FROM METHODIST EPISCOPAL CHURCH OF CANADA. IRISH WESLEYAN CONFERENCE AND WESLEYAN CHURCH OF CANADA. MEMORIALS ON SLAVERY. ACTION OF CONFERENCE. MAINE CONFERENCE, 1861. LAY DELEGATES. FIVE MEMBERS OF CONFERENCE DECEASED. ENCOURAGING REPORT ON EDUCATION. RESOLUTIONS ON SLAVERY. RESOLUTIONS ON STATE OF THE COUNTRY. STATISTICS. MAINE CONFERENCE, 1862. RESOLUTIONS ON THE STATE OF THE COUNTRY. DR. DURBIN. STATISTICS. MAINE CONFERENCE, 1863. LOYAL DECLARATION OF THE CONFERENCE. A RESOLUTION IN FAVOR OF LAY DELEGATION. STATISTICS. VISITORS.

1852. The General Conference met in Boston, May 1, 1852, Bishops Waugh, Morris and Janes, being present; Bishop Hamline being confined to his home in feeble health. One hundred and seventy-four delegates, from twenty-nine conferences, answered to their names.

Bishop Hedding, having been for some time in declining health, died at his home in Schenectady, New York, a few weeks before the meeting of conference (April 9th). The death of the venerable senior bishop was appropriately noticed by the conference with funeral services. The presiding bishops, in their address, bore the following testimony to the character and services of their deceased associate, viz.: "His end was peaceful, happy and triumphant. He sustained

the office of General Superintendent of the Methodist Episcopal church nearly twenty-eight years. He has left few equals in the church, and, take him all in all, no superior survives him; with all his greatness, he had the simplicity of a child. His amiability, gentleness and kindness, endeared him to all with whom he had intercourse."

A communication was received from the superintendent of the public schools of Boston, inviting the conference to visit the public schools; also an invitation from the mayor of the city for the conference to unite in an excursion among the islands in Boston harbor, and also to attend an address of Hon. Daniel Webster in Faneuil Hall, and to visit other institutions in the city. These polite invitations were accepted with thanks. The excursion in the harbor was rendered specially enjoyable by a bountiful collation on one of the islands, provided at the expense of the city. The entertainment was enlivened by speeches. The occasion was one of much interest, and was highly appreciated, especially by the southern delegates, as an unexpected expression of Yankee hospitality.

A communication was received from Bishop Hamline, giving an account of his feeble health and resigning his office as bishop. This was the first instance in which a bishop of our church, ordained to this office, had resigned. Some members of the conference doubted the propriety of establishing such a precedent, regarding the office of bishop as an order of life-long tenure. The resignation was, however, accepted.

Much time of the conference was occupied in trying cases of appeal from the decisions of Annual Conferences. It became apparent that some different tribunal for such cases was imperatively demanded, and several resolutions were offered to that effect.

A resolution was adopted in relation to the recent death of Dr. Stephen Olin, president of the Wesleyan University and member elect of this conference, expressing the profound sorrow of the conference and their high appreciation of the remarkable ability and worth of this great and good man.

Numerous memorials on the subject of lay delegation, some in favor of, and many against this measure, were referred to a committee. In their report, the committee presented a resolution declaring it "inexpedient so to alter the economy of the church as to introduce lay delegation into the General and Annual Conferences." The resolution was adopted by one hundred and seventy-one yeas and three nays. Twenty years afterward, lay delegation in the General Conference became an accomplished fact.



Memorials on the subject of slavery were presented and referred, but no important action was taken.

The committee on episcopacy, in their report, recommended the election of four additional bishops. Levi Scott, Matthew Simpson, Osmon C. Baker and Edward R. Ames, having received a majority of all the votes, were declared elected.

The book agents and editors of the General Conference papers and periodicals were elected.

1852. The Maine Conference met for its twenty-eighth session in Portland, 1852, Bishop Waugh, presiding; C. F. Allen and C. C. Mason, Secretaries.

Nearly two days were occupied with the trial of a member of the conference charged with immorality. After a patient hearing of the testimony, the specification and charge were declared not sustained.

The only person admitted on trial was Stephen H. Tobey.

The committee on education, in their report, presented resolutions of encouragement and co-operation for Maine Wesleyan Seminary, Wesleyan University and the Biblical Institute.

The committee on temperance, slavery, the Sabbath and other subjects, reported strong resolutions, which were adopted.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; eighty-seven circuits and stations; seventy-seven stationed preachers; fourteen places left to be supplied. Members, 9,331; on probation, 1,413; total, 10,744; decrease, 368.

Amount received for conference claimants, \$836.62.

Amount contributed for missions, \$2,060.63.

Number of Sunday schools, 114; officers and teachers, 1,275; scholars, 7,394.

H. P. Torsey, principal of Maine Wesleyan Seminary; F. A. Robinson, teacher of languages in Maine Wesleyan Seminary; J. Young, agent of American Bible Society.

1853. The Maine Conference met for its twenty-ninth session in Biddeford, May 25, 1853, Bishop Janes, presiding; C. F. Allen and C. C. Mason, Secretaries.

Written reports were read by the Presiding Elders, giving a condensed view of the state of the work upon their respective districts. This is a great improvement upon the practice of former years.

The committee on education, in their report, made favorable mention of the Maine Wesleyan Seminary, the Wesleyan University and the Biblical Institute, and of the Maine Wesleyan Board of Education. A resolution was adopted pledging the co-operation of the conference with the trustees of Maine Wesleyan Seminary and the Board of

Education, in their efforts to improve the condition of the Maine Wesleyan Seminary by securing an endowment and establishing a collegiate department in connexion with the seminary. A convention was held during the session of Conference, and measures were adopted for improving the condition of the seminary. Generous subscriptions were made, Dr. Eliphalet Clark leading off with a pledge of one thousand dollars, and Rev. S. Allen was requested to act as agent to raise funds to accomplish the work.

Committees were appointed on temperance, slavery, Sabbath observance and other subjects, and strong resolutions were adopted.

The following resolution on the use of tobacco was adopted, viz. : "Resolved, That the use of tobacco is an expensive and needless indulgence, unfavorable to cleanliness and good breeding, unbecoming in christians, and especially in christian ministers, and like the use of alcohol, a violation of the laws of physical, intellectual, and moral life." For many years, the Maine Conference uttered a similar testimony against the use of tobacco, until its use is nearly banished from the conferences. No candidate for admission can be received without a solemn promise wholly to abstain from the use of the "vile narcotic."

Admitted on trial: W. H. Strout, John M. Woodbury, Phineas Libby, Elbridge G. Dunn, Daniel Dyer.

H. P. Torsey, principal, and F. A. Robinson, teacher of languages, of Maine Wesleyan Seminary: S. Allen, agent of the Maine Wesleyan Board of Education; S. M. Vail, professor in Biblical Institute, Concord, New Hampshire.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; seventy-eight circuits and stations; sixty-eight stationed preachers; eighteen places left to be supplied. Members, 4,646; probationers, 1,678; total, 11,324; increase, 289.

Amount received for conference claimants, \$802.00.

Amount contributed for missions, \$2,550.97.

Amount contributed for Sunday school union, \$143.83.

Amount contributed for tract society, \$141.88.

Amount contributed for American Bible society, \$287.51.

Total amount contributed for charities, \$3,124.19.

Number of Sunday schools, 101; officers and teachers, 1,208; scholars 6,181.

1854. The Maine Conference met in Skowhegan, May 24, 1854, Bishop Baker, presiding; C. F. Allen and C. C. Mason, Secretaries.

The conference renewed its approval of the institutions of learning under its patronage, and pledged co-operation. The following resolution on the subject of slavery was adopted, namely:

Resolved, That we regard the passage of the "Nebraska bill" by the Congress of the United States as a wicked act, inasmuch as it is a violation of the word of God, a violation of a solemn contract, a forfeiture of national confidence, and an insult to the moral sentiment of a free people.

Reports upon other subjects were presented and adopted.

Admitted on trial: Daniel Wait, Kinsman Atkinson, James Armstrong, Edward Davies, Dudley B. Holt, George Day, Ezekiel Smith, William C. Stevens, Levi Eldridge.

#### ABSTRACT OF STATISTICS, ETC.

Ninety-two circuits and stations; seventy-eight preachers stationed. Members, 9,692; probationers, 1,576; total, 11,268; increase, 75.

Received for conference claimants, \$988.79.

Collected for missions, \$3,240.65.

Collected for Sunday school union, \$197.89.

Collected for tract society, \$556.31.

Collected for American Bible society, \$288.50.

Number of Sunday schools, 85; officers and teachers, 1,053; scholars, 5,629.

1855. Maine Conference met in Beacon Street church, Bath, May 23, 1855, Bishop Janes, presiding; C. F. Allen and A. P. Hillman, Secretaries.

Rev. Jesse T. Peck, Secretary of the Tract Society, was introduced and presented the tract cause.

The conference was occupied two or three days with the trial of accused members.

Stephen Allen, Daniel B. Randall, Aaron Sanderson and William F. Farrington, were chosen delegates to the next General Conference.

Admitted on trial: Abial H. Abbott, Joseph Mooar, Jr., Samuel W. Russell, Samuel R. Bailey.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; eighty-eight circuits and stations; seventy-seven preachers appointed; sixteen places left to be supplied.

Received for conference claimants, \$1,002.81.

Contributed for missions, \$2,547.50.

Contributed for Sunday school union, \$202.05.

Contributed for tract society, \$2,095.12.

Contributed for American Bible society, \$232.80.

Number of Sunday schools, 101; officers and teachers, 1,145; scholars, 6,308.

#### GENERAL CONFERENCE.

1856. The General Conference met in Indianapolis, Indiana, May 1, 1856, Bishops Waugh, Morris, Janes, Scott, Simpson, Baker

and Ames, being present; William L. Harris, Secretary. Two hundred and fifteen delegates from thirty-eight Annual Conferences answered to their names; several others afterwards arrived.

The election of W. L. Harris as secretary, a pronounced abolitionist, indicated the predominant anti-slavery sentiment of the General Conference.

Rev. Dr. Hannah, delegate from the British Wesleyan Conference, and Rev. F. J. Jobson, his companion, were introduced, and addressed the Conference; also Rev. Dr. Ryerson and Rev. R. Jones, delegates of the Wesleyan Conference in Canada, were introduced, and presented the fraternal greetings of the Canada Conference. Delegates were appointed to visit the conference above named and bear to them friendly messages.

Memorials were presented upon the subject of lay delegation, the time limit of the term of pastoral service, and the election of Presiding Elders, but the memorialists were never sufficiently numerous to indicate any prevailing desire for a change in the economy of the church upon these subjects.

The memorials on the subject of slavery were very numerous. They were from twenty-nine of the thirty-eight conferences, indicating unequivocally the will of the church against slavery, and in favor of some advanced action towards the removal of the "great evil."

The committee on slavery, of which Minot Raymond was chairman, after several weeks' deliberation, adopted a report by vote of seventeen to sixteen members of the committee, recommending:

1. An amendment of the disciplinary rule on slavery, so as to read as follows: "The buying, selling, or holding a human being as property."

2. "A new chapter on slavery corresponding with the rule."

The minority presented their report, expressing their non-concurrence with the majority, in their report, regarding the change recommended as inexpedient and unconstitutional.

The fourth "Restriction Rule," prohibits any change of the general rules, except upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation. No such vote of the annual conference had been given.

An earnest and able debate ensued, occupying several days. The motion to adopt the report of the majority was sustained by a majority of the votes of the General Conference, but lacked twenty-seven



votes of the required two-thirds; so the proposed change of the discipline was not effected.

The election of decided anti-slavery men, as editors of the leading periodicals and papers of the Church, plainly indicated the strong anti-slavery sentiment of the Church.

Among the most important measures of this General Conference, was the establishment of the Judicial Conference, for trying appeals from the decisions of the Annual Conferences, and the provision for the trial of members of the Annual Conferences, by a committee.

The ratio of representation, in the General Conference, was changed from one to thirty, to one to forty-five members of conferences.

The action of the General Conference, on the subject of Slavery, though not quite up to the demands of ultra abolitionists, was, on the whole, progressive in the right direction, and yet sufficiently conservative to prevent another division of the Church.

1856. The Maine Conference met, for its thirty-second session in Gardiner, July 2, 1856, Bishop Waugh, presiding; C. F. Allen and F. A. Crafts, Secretaries.

The committee on Education, presented their report, in which the Maine Wesleyan Seminary and Female Collegiate Institute, in view of the efforts then in progress, to improve the condition of this institution, is presented as the special object of effort by the Maine Conference. The Biblical Institute and Wesleyan University, are favorably mentioned, with the polite intimation, that the "critical condition and pressing claims of our own institutions" are all that we can attend to, at present.

The report on slavery takes high ground against the "great evil," and declares it to be the sense of the Conference, that the organic law of the Church, should be so changed, in its letter, as unequivocally to express the known design of its framers and the will of the Methodist Episcopal Church.

Admitted on trial: Nathan D. Center, Ezekiel Martin, True Whittier, Andrew J. Church, Nathan Andrews, John Collins, Kinsman Atkinson, Solomon V. Gerry.

#### ABSTRACT OF STATISTICS.

Three districts; ninety-one circuits and stations; eighty-three preachers appointed; eighteen places to be supplied. Members, 9,198, probationers, 1,584; total, 10,782, increase, 208.

Sunday schools, 98; officers and teachers, 1,290; scholars, 7,418.

Received for conference claimants, \$750.35.

Contributed for Missions, \$2,227.26.

Contributed for Sunday School Union, \$203.48.

Contributed for Tracts, \$406.88.

Contributed for American Bible Society, \$202.05.

Number of Sunday schools, 98; officers and teachers, 1290; scholars, 7,418.

1857. The Maine Conference met for its thirty-third session, at Saco, April 22, 1857, Bishop Hedding, presiding; A. Moore and W. H. Strout, Secretaries.

Admitted on trial: Silas H. Hyde, Alanson R. Sylvester, Joseph C. Strout, Cyrus Philbrick, Pascal E. Brown, Charles E. Springer, Samuel P. Farrington, George Briggs.

The report of the committee on education, which was adopted, still commends the Maine Wesleyan Seminary and Female Collegiate Institute, to the special liberality of the church, with favorable notice, of the Wesleyan University, Biblical Institute and New England Education Society.

The following resolution, on Slavery, was adopted, viz.:

“Resolved, That the general rule of our discipline, which prohibits ‘the buying or selling of men, women and children, with an intention to enslave them,’ was never, in our opinion, designed by its framers, to authorize slave-holding, and neither the General Rules, nor the restrictive rules, forbid the insertion, in our discipline, of a chapter, prohibiting mercenary slave-holding in the Church.”

Strong resolutions were also adopted, on Temperance and the Use of Tobacco.

#### ABSTRACT OF STATISTICS.

Three districts; ninety circuits and stations; ninety-two preachers appointed; eight places left to be supplied. Members, 9,748; probationers, 1,752; total, 11,500; increase, 718.

Received for conference claimants, \$867.74.

Collected for Missions, \$2,383.24.

Collected for Sunday School Union, \$150.91.

Collected for Tracts, \$448.23.

Collected for American Bible Society, \$290.76.

Sunday schools, 110; officers and teachers, 1,291; scholars, 7,359.

1858. The Maine Conference met for its thirty-fourth annual session in Farmington, April 21, 1858, Bishop Scott, presiding.

Admitted on trial: Charles W. Blackman, William A. Steward, James W. Hathaway, Hezekiah Mitchell, Barnum J. Hinds, Asbury C. Trafton, Benjamin Freeman, Joseph Baker, Samuel Roy.

Appropriate resolutions were adopted in relation to the death of Rev. Beverly Waugh, late senior Bishop of the Methodist Episcopal Church.

Reports were presented and adopted, upon the subject of Education, Temperance, the Use of Tobacco, the Bible and Tract cause, and the sanctity of the Sabbath.

The following resolutions on slavery, were adopted, indicating the uncompromising opposition of the conference, to the continuance of the "great evil" in our Church, viz. :

"Resolved, 1. That American slavery, in its relation to the Church, is an abomination of desolation standing in a holy place where it ought not to be.

"Resolved, 2. That the Church should, as speedily as possible, place herself above suspicion, as to any partnership with slavery, or any approval of it."

A revival was in progress during the session of the conference, which received a new impulse from the labors of the ministers in attendance, and the session of the Conference brought much spiritual benefit to the community.

#### ABSTRACT OF STATISTICS, ETC.

Three districts; ninety-five circuits and stations; ninety-six preachers appointed; eight places to be supplied. Members, 9,710; probationers, 3,324; total, 13,040; increase, 2,258.

Received for conference claimants, \$718.42.

Collected for Missions, \$1,941.88.

Collected for Sunday School Union, \$125.36.

Collected for Tracts, \$406.98.

Collected for American Bible Society, 190.90.

Number of Sunday schools, 111; officers and teachers, 1,332; scholars, 7,983.

Number of churches, 100; probable value, \$225,300; parsonages, 49; value, \$25,700.<sup>1</sup>

1859. The thirty-fifth session of the Maine Conference commenced in Lewiston, April 27, 1859, Bishop Ames, presiding; A. Moore and W. H. Strout, Secretaries.

The committees on Education, Temperance, Slavery, and other subjects, presented reports which were adopted.

S. Allen, agent of Maine Wesleyan Seminary and Female Collegiate Institute, reported that the new building, with its commodious arrangements, was well advanced towards completion.

Admitted on trial: Wellen N. Richardson, George Hoit, Cyrus A. King, Willard B. Bartlett, Charles Hatch, Josiah, Bailey.

<sup>1</sup> The number and value of the churches and parsonages are reported for the first time this year.

## ABSTRACT OF STATISTICS.

Three districts; one hundred and one circuits and stations; one hundred and four preachers appointed; fourteen places to be supplied. Members, 10,910; probationers, 2,684; total, 13,594; increase, 554.

Received for conference claimants, \$629.55.

Contributed for Missions, \$2,457.62.

Contributed for Sunday School Union, \$144.84.

Contributed for Tracts, \$429.

Contributed for American Bible Society, \$263.08.

Number of Sunday schools, 122; officers and teachers, 1,541; scholars, 8,746.

Number of churches, 101; probable value, \$232,750; parsonages, 50; probable value, \$30,700.

1860. The thirty-sixth session of the Maine Conference, commenced in Gorham, April 4, 1860, Bishop Baker, presiding; A. Moore, Secretary.

The usual committees were appointed, and reports were presented and adopted.

The report on Education, presented an increasingly encouraging view of the brightening prospects of the Seminary and Collegiate Institute at Kent's Hill. The new, magnificent building, was rapidly approaching completion, and was soon to open its ample accommodations for students; and introduce a new era in the history of the institution.

The resolutions, on the subject of slavery, expressed a determination to use all constitutional means to "divorce our church from this crying abomination."

Two venerable members of the conference, had finished their earthly labors: Rev. David Hutchinson and Rev. Cyrus Cummings. The usual memorial services were held.

Delegates to the General Conference: Howard B. Abbott, Charles C. Cone, Henry M. Blake, Henry P. Torsey.

Received on trial: Henry H. Martin, Gershom F. Cobb, Ammi S. Ladd, John Gibson, Andrew L. Kendall, George W. Ballou, Josiah H. Newhall.

## ABSTRACT OF STATISTICS.

Three districts; one hundred and two circuits and stations; one hundred and five preachers appointed; eight places left to be supplied. Members, 10,732; probationers, 2,340; total, 13,072; decrease, 522.

Received for conference claimants, \$542.38.

Collected for Missions, \$2,296.42.

Collected for Sunday School Union, \$135.44.

Collected for Tracts, \$400.79.

Collected for American Bible Society, \$195.47.



Aggregate value of churches, \$232,075; parsonages, \$29,100.

Aggregate claims of preachers for salary, \$35,501; amount paid, \$32,845.<sup>2</sup>

Average claims of preachers for salary, \$362; average receipts, \$335.

Number of Sunday schools, 128; officers and teachers, 1,515; scholars, 8,770.

Number of churches, 104; probable value, \$232,075; parsonages, 46; probable value, \$29,100.

#### GENERAL CONFERENCE.

1860. The thirteenth delegated General Conference of the Methodist Episcopal Church, assembled in St. James Hall, in the city of Buffalo, New York, May 1st, 1860.

Present: Bishops Morris, Janes, Scott, Ames, and Baker.

Two hundred and twenty-one delegates, from fifty-six Annual Conferences, answered to their names.

William L. Harris was chosen Secretary, and Benjamin Griffin, First Assistant Secretary.

The death of Rev. Beverly Waugh, senior Bishop of the Church, was announced, and appropriate memorial services were ordered.

Delegates from the Methodist Episcopal Church of Canada, also Rev. R. Scott, D. D., delegate from the Irish Wesleyan Conference, were introduced, and presented the addresses of their bodies, and received the usual courtesies; subsequently, the delegates, from the Wesleyan Conference of Canada, were introduced, and received similar attention.

The subject of slavery became the absorbing subject of this session of the General Conference.

Numerous memorials were presented, from most of the northern Conferences, asking for advanced action towards the removal of slavery, from the Church; also, petitions mostly from the border conferences, asking that no change be made in the discipline, on this subject. The Committee on Slavery, presented the majority report, containing the following statements, viz.:

“Against a change of the General Rule on Slavery, from 32 Annual Conferences, 137 memorials, signed by 3,999 persons, and from 47 Quarterly Meeting Conferences. Asking for the extirpation of slavery, from 33 Annual Conferences, 811 memorials, signed by 45,857 persons, and from 49 Quarterly Meeting Conferences.”

<sup>2</sup> These figures show an encouraging advance in the average salaries or “claims” of the preachers. Since 1850, the claims, though moderate, are sufficient, with rigid economy, for the support of the preacher's family, leaving a moderate surplus, which some preachers carefully lay aside, for sickness or old age.

The committee recommended the following resolution, viz. :

“Resolved, By the delegates of the several Annual Conferences, in General Conference assembled, that we recommend the amendment of the General Rule on slavery, so that it shall read : ‘The buying, selling or holding of men, women or children, with an intention to enslave them.’” The only change proposed in the General Rule is the insertion of the words ‘or holding.’

Several amendments were offered, but they were rejected, by a large majority. The delegates from the border conferences, protested earnestly against the proposed change, as likely to result in another division of the Church. The vote was demanded, and one-hundred and thirty-eight delegates answered yea, and seventy-four, nay ; so the motion failed, lacking ten votes of a two-thirds majority.

The committee also recommended a new Chapter to be substituted for the Chapter on Slavery in the Discipline ; various amendments were offered, but they were all voted down, and the new Chapter as it now stands in the Discipline, was adopted by 155 yeas to 58 nays. The editors of the principal Church Papers and Periodicals were decided in their anti-slavery views. The growing predominance of anti-slavery sentiment, in the Church, rendered it evident, that the enactment of a rule of discipline, prohibiting slave holding, was only a question of time.

Northern Methodists were disappointed that the General Conference did not adopt measures to secure the enactment of a rule, forbidding slave holding ; and, on the other hand, the border conferences were greatly disturbed by the strong anti-slavery action of the General Conference. A conservative paper was established, in the city of New York, in the interest of the border conferences, and of Lay Delegation in the General Conference.

There were murmurings of discontent and threats of repudiating the new law of the discipline, and the authority of the General Conference, in some of the border conferences.<sup>3</sup> Another secession seemed imminent, and would probably have occurred, but the Southern Rebellion in 1861, and the Proclamation of Emancipation, by President Lincoln, Sept. 22, 1862, put an end to the conflict in the Church, upon this subject.

1861. The Maine Conference met, for its thirty-seventh session, in South Paris, May 1, 1861, Bishop Scott, presiding.

Lay delegates were announced from the several districts. This was

<sup>3</sup> Matlock's Struggle and Triumph of Anti-Slavery.

a little in advance of any ecclesiastical authority, though the presence of the lay brethren was none the less acceptable.

Five members of the conference had finished their earthly work, during the year: Joshua Taylor, Asa Heath, Caleb Mugford, John Cumner, and Asa Greene.

By order of Conference, memorial services were held; the usual committees were appointed.

The report of the committee on Education, presented the prosperous condition of the Seminary and College at Kent's Hill, and the revival which had prevailed among the students, as cause for thankfulness, that Providence had smiled upon our labors, in behalf of the institution. The Conference pledged its co-operation with the agent, in the plan recommended for raising funds for the payment of the remaining debt.

A resolution on Slavery, was adopted, expressing dissatisfaction with the action of the last General Conference, in not entering upon the constitutional process, necessary to effect such an alteration of the general rule on slavery, as would at once free the Church from this "great evil."

The great southern rebellion had roused the nation; warlike preparations, on a gigantic scale, were going on. The venerable Dr. J. P. Durbin, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, in his address to the Conference, alluding to the state of the country, said: "If any States of our country step out of the Union, they must be whipped in."

The preachers of the Conference, expressed themselves in the most patriotic style, in their conversation, their prayers, and resolutions; some of them served as chaplains in the army, and some in the Christian Commission.

The following resolutions were adopted:

1. That we contemplate, with unqualified approval, the calm and yet determined efforts of the government of the United States, to maintain its position and authority, to put down the rebellion, at whatever cost.

2. That we will not cease to pray that Divine wisdom may guide our rulers; that the Lord God of Sabaoth, may give success to our arms, and establish the right; that our sons and brothers who have so nobly responded to the call of their country, in this hour of peril, may be under His gracious care; that we will supplicate God to interpose, and so to overrule, that these trying events may speedily result in permanent peace; the liberation of the enslaved, and the opening of the prison to them that are bound.

3. That to the maintenance of our national government in its purity, at whatever sacrifice of life or treasure, we hereby pledge our prayers, our lives, and our sacred honor.

Admitted on trial: Thomas Gifford, Joseph L. Morse, John B. Lapham, Abel W. Pottle, Samuel Payne, Nathaniel Critchett, John R. Smith.

#### ABSTRACT OF STATISTICS.

One hundred and one circuits and stations; one hundred and five preachers appointed; eight places to be supplied. Members, 11,325; probationers, 1,890, total, 13,215; increase, 65.

Received for conference claimants, \$378.08.

Collected for Missions, \$2,398.75.

Collected for Sunday School Union, \$157.49

Collected for Tracts, \$380.87.

Collected for American Bible Society, \$190.88.

Number of Sunday schools, 136; officers and teachers, 1,612; scholars, 9,025.

Number of churches, 113; probable value, \$254,500.

Number of parsonages, 48; probable value, \$30,710.

1862. The thirty-eighth session of the Maine Conference, was held in Chestnut Street Church, Portland, April 20, 1862, Bishop Baker presiding.

The usual committees were appointed, and their reports read and adopted.

The prosperous condition of the Maine Wesleyan Seminary and Female College, was a subject of special encouragement, and the Conference pledged its continued co-operation. The subject of Temperance, and the Use of Tobacco received emphatic attention.

The following resolutions on the State of the Country, were adopted, namely:

Resolved, 1. That the state of the country has a thousand hopeful aspects for religion and humanity.

Resolved, 2. That we tender our kindest sympathies to the border conferences, amid terrible trials and sufferings, and hope they will stand true to the cause and testimony of early Methodism.

Resolved, 3. That we will accept no compromise with traitors, but demand an unconditional submission of all the people, to the laws and constitution of the United States.

Resolved, 4. That we hereby cordially endorse the present administration, and pledge to the government, our prayers "our lives' our fortunes and our sacred honor."

Visitors: Rev. Dr. J. P. Durbin, Secretary of the Missionary Society of the Methodist Episcopal Church, was present.

Delegates from the Congregational Conference and the Free Baptist Kennebec Yearly Meeting were introduced to the Conference; also the agent of the American Bible Society.



## ABSTRACT OF STATISTICS.

One hundred and three circuits and stations; ninety-seven preachers appointed; sixteen places to be supplied. Members, 10,850, probationers, 1,912; total, 12,762; decrease, 453.

Received for conference claimants, \$724.00.

Collected for Missions, \$2,170.09

Collected for Sunday School Union, \$88.45.

Collected for Tracts, \$147.20.

Collected for American Bible Society, \$177.07.

Sunday schools, 121; officers and teachers, 1,492; scholars, 8,406.

Number of churches, 116 1-2; probable value, \$258,575; parsonages, 48; value, \$30,260.

1863. The Maine Conference met in Chestnut Street Church, Portland, April 22, 1863, Bishop Simpson, presiding; A. Moore, Secretary.

One member of Conference had died during the year: Rev. Cyrus Philbrick, of whom honorable mention was made by the committee on Memoirs.

The usual committees were appointed. Reports were presented and adopted.

A very encouraging report was given of the prosperity of Maine Wesleyan Seminary and Female College, and the Conference renewed its pledge of co-operation, in raising funds for the payment of the remaining debt.

The Wesleyan University and Biblical Institute, and the New England Educational Society, were cordially approved.

The Conference reaffirmed its pledge of loyalty to the government of the United States, in our great struggle against the southern rebellion.

A resolution was adopted, declaring the Conference in favor of lay delegation in the General Conference; a resolution was also adopted, declaring "that it shall be a standing rule, that no person shall be admitted into this conference, who is in the habit of using tobacco."

Admitted on trial: William McK. Bray (re-admitted); John M. Caldwell, David D. Spear, Francis Grovenor, George Wingate, William Strout, William S. Jones, Oliver M. Cousins.

## ABSTRACT OF STATISTICS.

One hundred and four circuits and stations; one hundred and one preachers appointed; eleven places left to be supplied. Members, 10,890; probationers, 1,711; total, 12,661; decrease, 161.

Received, for conference claimants, \$1,183.85.

Contributed for Missions, \$2,715.10.

Contributed for Sunday School Union, \$124.53.

Contributed for tracts, \$146.85.

Contributed for American Bible society, \$181.96.

Number of Sunday schools, 119; officers and teachers, 1,376; scholars, 8,476.

Number of churches, 113 3-4; probable value, \$267,500; parsonages 47; probable value \$29,825.

Visitors: Rev. Dr. Harris, Assistant Secretary of the Missionary Society of the Methodist Episcopal church; Rev. Mr. Graham, delegate of Maine Western Yearly Meeting, of the Free Baptist Church; Rev. Dr. Bosworth, from the Maine Baptist Convention; Rev. Mr. Putnam, from Maine Congregational Conference; Bros. J. Harriman, S. H. Beale, and E. M. Fowler, of East Maine Conference; Rev. S. F. Whidden, of New Hampshire Conference; Rev. J. H. Twombly, of New England Conference; Rev. J. B. Husted of Providence Conference.



## CHAPTER XIV.

1864-1871. MAINE CONFERENCE, 1864. FAST DAY SERMON. LAY DELEGATION RESOLUTIONS. RESOLUTION IN FAVOR OF THE BIBLICAL INSTITUTE. PATRIOTIC RESOLUTION. LAY DELEGATION IN MAINE CONFERENCE. GENERAL CONFERENCE IN PHILADELPHIA, MAY 2, 1864. A FLAG SUSPENDED IN THE CHURCH. DELEGATES FROM BRITISH WESLEYAN CONFERENCE AND OTHERS. RESOLUTIONS ON THE STATE OF THE COUNTRY. LETTER FROM PRESIDENT LINCOLN. D. W. CLARK, E. THOMPSON, AND C. KINGSLEY ELECTED BISHOPS. CHANGE OF GENERAL RULE ON SLAVERY. THE EXTENSION OF TERM OF PASTORAL SERVICE DECLARED INEXPEDIENT. ACTION ON LAY DELEGATION. DELEGATES FROM AFRICAN M. E. CHURCH RECEIVED. EDITORS ELECTED. STATISTICS, YEAR 1863. 1865. MAINE CONFERENCE SESSION. LAY DELEGATES ANNOUNCED. RESOLUTION ON TIME OF PASTORAL SERVICE. D. S. KING. FREEDMEN'S RELIEF ASSOCIATION. DECEASED MEMBERS. RESOLUTION ON SLAVERY. 1866. MAINE CONFERENCE. AGENT OF THE MAINE WESLEYAN SEMINARY PRESENTS HIS FINAL REPORT. DOXOLOGY. THE NEW ENGLAND METHODIST CONVENTION. H. NICKERSON SUPERANNUATED. COLLECTION. PATRIOTIC RESOLUTIONS. CENTENARY COMMITTEE. PLAN REPORTED. STATISTICS. 1867. MAINE CONFERENCE SESSION. REUNION OF MAINE AND EAST MAINE CONFERENCES. MEMBERS OF CONFERENCE DECEASED. REPORT OF CENTENARY CONTRIBUTIONS. STATISTICS. 1868. THE MAINE CONFERENCE AT BRUNSWICK. LAY DELEGATION DISCUSSED. THEOLOGICAL SEMINARY AT BOSTON APPROVED. STATISTICS. 1868. THE GENERAL CONFERENCE. NEW CONFERENCES IN THE SOUTH. PROVISIONAL DELEGATES RECEIVED. LAY DELEGATION, A PROMINENT SUBJECT. BOARD OF EDUCATION. REPORT OF COMMITTEE ON THE STATE OF THE COUNTRY. DELEGATION FROM AFRICAN METHODIST EPISCOPAL CHURCH AND FROM AFRICAN METHODIST EPISCOPAL ZION CHURCH. ADDRESS OF BISHOPS. STATISTICS FOR 1867. 1869. MAINE CONFERENCE. EDUCATIONAL MEETING. SUBSCRIPTIONS FOR MAINE WESLEYAN SEMINARY. LAY DELEGATION. RESOLUTION. 1870. MAINE CONFERENCE. VISITORS. REPORT OF POPULAR VOTE ON LAY DELEGATION. SUNDAY MEETING IN GRANITE HALL. REPORT ON EDUCATION. 1871. MAINE CONFERENCE. WOMAN'S FOREIGN MISSIONARY SOCIETY. SUNDAY MEETINGS, IN CHESTNUT STREET CHURCH. MAINE CONFERENCE MISSIONARY SOCIETY.

1864. The Maine Conference met for its fortieth annual session in Wesley Church, Bath, April 14, 1864, Bishop Scott, presiding; A. Moore, Secretary.

A communication was received from the President of the United States, acknowledging the receipt of resolutions adopted by the Conference of 1863, expressing the loyal sentiments of the Conference "in this time of conflict with the southern rebellion."

The day of the meeting of Conference having been appointed as a day of fasting and prayer by the state authorities, a meeting was held in the afternoon in Wesley Church, and a sermon delivered by Rev. Charles F. Allen ; text, Hosea 6 :1.

On Friday afternoon, an educational meeting was held. Interesting addresses were made, and generous subscriptions were taken for the Maine Wesleyan Seminary and Female College. Friday evening, the annual Missionary sermon was preached by Rev. Charles Munger.

The delegate of the Congregational Conference of Maine, and of the Kennebec Free Baptist Yearly Meeting, and the agent of the Freedmen's Educational Association, were introduced, and addressed the Conference.

The following resolution reported by the committee on Lay Delegation, was read and adopted, viz. :

Resolved, That we are in favor of lay representation in the General and Annual Conferences, whenever the Providence of God and the voice of the laity shall clearly indicate that a majority of our people desire it.

Admitted on trial : James W. Sawyer, Roscoe Sanderson, Joseph P. Weeks, John T. Brownell.

Committees on Education, Temperance, the State of the Country, and other subjects, presented reports which were adopted.

The Maine Wesleyan Seminary, Biblical Institute, Wesleyan University and New England Education Society, were all cordially commended.

A resolution was adopted, recommending, that on the approaching centennial celebration of Methodism, a sum of money be raised, sufficient to procure suitable buildings for the Methodist General Biblical Institute, and \$100,000, at least, for its adequate endowment.

The following patriotic resolution was adopted, viz. :

Resolved, That we pledge anew, our fidelity to the great principles of free government, which were secured and transmitted to us by our honored forefathers, and that we will stand by these principles through weal and woe, to the end, against all assaults, whether from foreign or domestic foes.

A resolution was adopted, authorizing the district stewards, of the several districts, to elect five delegates from among the lay members, in each district, to sit with this Conference, at its next session, and participate in speaking on matters relating to the temporal economy of the church.

Lay members, thus chosen, made their appearance at Conference, for several years, but the shadow of authority, conferred upon them, without the sanction of the discipline, was not very flattering to their



self-respect; and but few subsequently availed themselves of this patronizing invitation.

## ABSTRACT OF STATISTICS.

One hundred and two circuits and stations; one hundred and six preachers appointed. Members, 10,677; probationers, 1,615; total, 12,292; decrease, 409.

Received for conference claimants, \$1,408.

Collected for Missions, \$4,240.60.

Collected for Sunday School Union, \$173.24.

Collected for Tracts, \$290.18.

Collected for American Bible Society, \$448.46.

Number of Sunday schools, 118; officers and teachers, 1,444; scholars, 9,047.

Number of churches, 111 2-3; probable value, \$261.925; parsonages, 45; value \$29,350.

## GENERAL CONFERENCE.

1864. The fourteenth delegated General Conference of the Methodist Episcopal Church, met in Union Church, Philadelphia, May 2, 1864. Bishops present: Thomas A. Morris, E. S. Janes, L. Scott, M. Simpson, O. C. Baker and E. R. Ames.

William L. Harris was elected Secretary by acclamation.

Two hundred and sixteen delegates from forty-nine conferences were present.

The following standing committees were appointed, consisting of one from each Annual Conference:

1, on Episcopacy; 2, Itinerancy; 3, Boundaries; 4, the Book Concern; 5, Slavery; 6, Missions; 7, Education; 8, Lay Delegation; 9, Sunday Schools and Tracts; 10, Revisals; 11, German work; 12, State of the Country.

On motion, Friday, the 6th of May, was set apart as a day of fasting and prayer, in behalf of our country, in this hour of her peril.

By vote of Conference, a beautiful flag, presented to Rev. Dr. Elliot, by the loyal ladies of St. Louis, was suspended in the church, during the deliberations of this body.

Delegates from the British Wesleyan Conference, from the Irish Conference, from the General Conference of the Methodist Episcopal Church of Canada, and from the Wesleyan Connexion of Canada, were introduced, presented letters from the bodies they represented, and addressed the Conference.

The committee on the State of the Country, presented the following report, which was adopted:

Whereas, It is a well known fact, that the Methodist Episcopal Church, was the first to tender its allegiance to the government, under the constitution, in the days of Washington; and,

Whereas, The fair record of the Church, has never been tarnished by disloyalty; and,

Whereas, Our ministers and people are truly and deeply in sympathy with the government, in its efforts to put down rebellion, and set the captives free; therefore,

Resolved, That a committee of three, be appointed, whose duty it shall be, to proceed to Washington, and to present to the President of these United States, the assurance of our Church, in a suitable address, that we are with him, heart and soul, in the present struggle for human rights and free institutions.

Six days subsequently, Bishop Ames presented an autograph letter, from the President of the United States, as follows:

"Gentlemen: In response to your address, allow me to attest the accuracy of the historical statements it expresses, and to thank you in the nation's name, for the sure promise it gives. Nobly sustained, as the government has been, by all the Churches, I would utter nothing which might, in the least, appear invidious, against any. Yet, without this, it may fairly be said, that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault of others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! bless all the Churches! And blessed be God, who, in this great trial, giveth us the Churches."

Three new bishops were elected: Rev. Davis Wasgat Clark, D. D., Rev. Edward Thompson, D. D., and Rev. Calvin Kingsley, D. D.

Resolutions were adopted by 207 yeas to 9 nays, recommending an amendment of the General Rule on Slavery, so that it shall read, "slave-holding; buying or selling slaves," and recommending the suspension of the fourth Restrictive Rule for this purpose, and requesting the Bishops to submit the resolutions to the Annual Conferences.

A resolution was adopted, by 165, yeas to 45 nays, declaring it inexpedient to change the rule, limiting the appointment of a preacher to two years; except when in the judgment of the Superintendent and the judgment of a majority of the Presiding Elders, the interests of the church, imperatively demand it; in which case, he may return a preacher, to the same charge, the third year.

The committee on Lay Delegation, reported the following resolution, which was adopted, viz.:

Resolved, That, while we reaffirm our approval of Lay Representation, in the General Conference, whenever it shall be ascertained, that the Church desires it, we see no such declaration of the popular will, as to justify us in taking advanced action in relation to it.

On the tenth day of the session, Rev. W. R. Revels and Rev. J. P. Campbell, delegates from the African Methodist Episcopal Church,

were introduced by Bishop Morris, and severally addressed the conference; whereupon, the following resolution was adopted, viz.:

Resolved, That we have heard, with peculiar gratification, the eloquent addresses of the deputation of the African Methodist Episcopal Church, and that we congratulate them upon their past success, and bid them a hearty God speed, in entering the now widely opened field of christian labor.

D. D. Wheedon was re-elected editor of the Methodist Quarterly Review; Daniel Wise, editor of Sunday school books and papers; J. P. Durbin, Corresponding Secretary of the Missionary Society; Daniel Curry, editor of the Christian Advocate.

#### ABSTRACTS OF STATISTICS.

Members and probationers, 923,394; traveling preachers, 6,788; local preachers, 8,156; churches, 9,430; probable value, \$20,830,554; parsonages, 2,853, probable value, \$2,790,150.

Amount collected for conference claimants, \$66,410.

Collected for Missionary Society, \$399,073.

Collected for Tract Society, \$12,534.

Collected for American Bible Society, \$55,685.

Collected for Sunday School Union, \$11,633.

Number of Sunday schools, 13,908; officers and teachers, 146,967; scholars, 732,592; volumes in libraries, 2,300,783.

1865. The forty-first annual session of the Maine Conference, met in the Methodist Church, in Hallowell, May 3, 1865, Bishop D. W. Clark, presiding; A. Moore, Secretary.

The lay delegates chosen in the several districts, were announced, and some of them were present.

The pastor of the Congregationalist, and the pastor of the Free Baptist Church, in Hallowell, were introduced.

A resolution was adopted, by a vote of twenty-six to nineteen, declaring it inexpedient for a minister to remain in the same station or circuit, more than two years successively, and requesting the bishop not to allow any preacher to remain on the same circuit or station, more than two years successively, except some peculiar business, relating to the Church, demands his longer continuance.

Rev. D. S. King was introduced, and addressed the Conference, in relation to the American Freedmen's Relief Association. Mr. King introduced three children, received from slavery, who were as white, and apparently as intelligent, as most children of their age of Anglo Saxon parentage.

Rev. N. Cobleigh, editor of Zion's Herald; Rev. C. W. Cushing, principal of Laselle Female Seminary, and Rev. George Pratt of East Maine Conference, were introduced to the conference.

Rev. Mr. Sewall, agent of the American Bible Society, was introduced, and addressed the Conference on the subject of his agency.

Rev. Mr. Crane, of the Baptist Church in Hallowell, was introduced, and presented the christian salutations of the Maine Baptist convention.

The names of three members of the Conference, were announced, who had died during the year: Rev. Dan Perry, Rev. Henry M. Blake and Rev. Sargent S. Gray. Appropriate memorial services were held.

Committees were appointed on Education, the Bible, Observance of the Sabbath, Sunday Schools, Temperance, Slavery, Lay Delegation, and other subjects.

Reports were presented and adopted.

The increasing prosperity of the Maine Wesleyan Seminary and Female College, was mentioned as highly encouraging. The co-operation of the Conference was pledged.

The Wesleyan University, Biblical Institute, and New England Educational Society, were all cordially commended.

The following resolution on slavery, was adopted, viz.:

“Whereas, The end of the ‘abomination, that maketh desolate’ draweth nigh, therefore,

“Resolved, That we recognize the divine interposition and goodness, in behalf of our nation, in the overthrow of the system of slavery.”

The resolutions of the last General Conference, relating to a change of the General Rule of discipline, on slavery, so as to prohibit the holding, as well as the buying or selling of slaves, were concurred in, by a unanimous vote of the Conference.

Admitted, on trial: Patrick Hoyt; John Young and S. R. Bailey (re-admitted); Enos T. Adams, from the Methodist Protestant Church.

#### ABSTRACT OF STATISTICS.

One hundred and four circuits and stations; one hundred and three preachers appointed. Eight places to be supplied. Members, 10,503; probationers, 1,709; total, 12,212, decrease, 80.

Received for conference claimants, \$1,425.86.

Collected for Missions, \$4,459.88.

Collected for Tracts, \$371.90.

Collected for Sunday School Union, \$229.22.

Collected for American Bible Society, \$441.16.

Number of Sunday schools, 125; officers and teachers, 1,501; scholars, 9,689.



Number of churches, 112 1-2; probable value, \$264,170; parsonages, 52; value, \$35,975.

1866. The Maine Conference met, for its forty-second annual session, in the Methodist church, Lewiston, May 9, 1866, Bishop Ames, presiding; A. Moore, Secretary.

S. Allen presented his final report as agent of Maine Wesleyan Seminary. The following are items of this report:

The new building, completed and furnished at a cost of \$40,000, all debts paid; an accumulation of about \$5,000; the course of study enlarged; the faculty strengthened; the number of students increased.

Bishop Ames remarked that, "that the report just read, is remarkable. Our institutions of learning are generally in debt. Brethren, you ought to sing the doxology." The doxology was sung.

It was voted to extend the hearty thanks of the conference to Brother Allen, for his long, faithful, unremitting, and poorly paid services, in behalf of this institution.

Rev. W. C. Hoyt, secretary of centenary committee, was introduced. The following resolution was adopted, viz.:

"Resolved, That we heartily approve the New England Convention to be held in Boston, June 5, next, and recommend a general attendance from the Maine Conference, by pastors and delegates."

Rev. H. Nickerson, who had served as an effective traveling preacher more than forty years, and as Presiding Elder twenty-one years, was, for the first time, placed upon the list of superannuates. The members of Conference, with some others present, made up a purse of three hundred and fifty dollars for him.

Deceased during the year, Rev. Cornelius Stone. Appropriately noticed by the Conference.

The usual committees were appointed and their reports adopted.

The growing prosperity of Maine Wesleyan Seminary and Female College, was recognized, with expressions of thankfulness. The increasing number of students evidently requires an enlargement of the accommodations.

The generous intimations of certain liberal-hearted laymen, who have taken initial steps towards the endowment of the institution, is thankfully approved.

The committee on the state of the country, presented a series of patriotic resolutions, which were adopted.

One member, whose most prominent offense was, disloyal utterances, was expelled.

The Centenary committee reported a plan of Centenary observance, and the objects for which centennial contributions, should be solicited :

1. Local and distributed : \$60,000 for Maine Wesleyan Seminary and Female College ; the Preachers' Aid Society ; a sum sufficient to meet our pledge to Wesleyan University. -

2. Connectional : The Centenary Mission House, at New York ; the Biblical Institutes ; the Chartered fund of Methodist Episcopal Church.

#### CONFERENCE REUNION.

The Committee appointed to confer with visiting brethren, of the East Maine Conference, reported as follows :

1. That we hold our next Conference at Bath.

2. That we assure our brethren, of the East Maine Conference, of our christian love, and that we shall heartily welcome them, as guests, at the seat of our next Conference, on such day of the session as shall suit their convenience.

3. That we respectfully request the Bishops to fix the time of the setting of the two Conferences, in the State, in 1867, in the same week, if consistent with their official responsibilities and personal services.

Admitted, on trial : James O. Thompson, John R. Masterman, Melville B. Cummings, Josiah Dutton, Joseph J. W. Simpson, Hezekiah Chase, Anthony D. Dexter.

#### ABSTRACT OF STATISTICS.

One hundred and six circuits and stations ; one hundred and one preachers appointed ; eleven places to be supplied. Members, 10,304 ; probationers, 1,792 ; total, 12,096 ; decrease, 116.

Received for conference claimants, \$1,277.62.

Collected for Missions, \$8,210.18<sup>1</sup>.

Collected for Tract society, \$436.38.

Collected for American Bible society, \$445.91.

Number of Sunday schools, 118 ; officers and teachers, 1,491 ; scholars, 9,820.

Number of churches, 113 ; probable value, \$277,860 ; parsonages, 51 ; probable value, \$37,500.

1867. The forty-third session of the Maine Conference, met in Beacon Street Church, Bath, Thursday, May 2, 1867, Bishop Scott, presiding ; C. F. Allen, Secretary.

<sup>1</sup> The collections for missions were largely from special centenary contributions.

The following visiting ministers were introduced: Revs. R. H. Pattison, Secretary of the Church Extension Society, W. C. Hoyt, Secretary of the Centenary Committee, N. D. and E. T. George, N. E. Cobleigh, G. F. Cox, J. B. Husted, J. Thurston and A. H. Morrell, of the Free Baptist church of Bath.

Rev. G. Haven, editor of Zion's Herald, was introduced, and addressed the Conference, presenting the claims of the Herald.

Rev. A. C. Adams, delegate from the Congregational Conference, was introduced and addressed the conference.

On Friday, according to previous arrangement, the East Maine Conference, holding its session at Wiscasset, adjourned, and with Dr. D. W. Clark, then presiding Bishop, came to Bath for a reunion with Maine Conference. The meeting was in Wesley church, which was well filled. Addresses of welcome and response were made, and remarks by the presiding Bishops and others. A collation was served in Columbian Hall, by the citizens of Bath, the occasion closing with a love feast and benediction.

Five members of Conference were reported deceased, during the year: Rufus C. Bailey, Thomas Greenhalgh, James Farrington, Josiah H. Newhall, John Young, and Albert F. Barnard; also four wives or widows of members of conference: Mrs. Rebecca H. Webber, Mrs. Hannah Burnham, Mrs. Hannah E. P. Hillman, and Mrs. Sarah Wight. Memoirs were read. The memorial services were deeply impressive.

The treasurer of the committee on the Centennial of Methodism, (William Deering) presented the following report:

Forty-seven preachers have reported amounts paid, or pledged on their charges for centenary purposes. About half of the Conference have made no returns to the treasurer. The amounts contributed are as follows:

For Maine Wesleyan Seminary and Female College,	-	-	\$14,692.65
For Preachers' Aid society of Maine Conference,	-	-	755.70
For Wesleyan University,	-	-	316.75
For Biblical Institute,	-	-	471.00
For Centenary Mission House,	-	-	109.50
For Chartered fund of Methodist Episcopal Church,	-	-	44.50
For Ladies' Centenary Association,	-	-	318.00
For children's fund,	-	-	474.25
For Bremen Theological school,	-	-	1.00
For plate collection,	-	-	74.09
			<hr/>
			\$17,692.56

Committees were appointed on Education, Temperance, the State of the country, and various other objects.

Able reports were presented and adopted.

The subject of education, for several years, had been kept prominently before the conference, and before the people, and especially the claims of the seminary and college at Kent's Hill. The growing prosperity of this institution, proves the wisdom of this course.

Admitted, on trial: John F. Hutchins, Emerson H. McKenney, John M. Howes, A. Harvey Reed.

#### ABSTRACT OF STATISTICS.

One hundred and ten circuits and stations; one hundred and seven preachers appointed; twelve places to be supplied. Members, 10,479; probationers, 2,059; total, 12,538; increase, 406.

Received for conference claimants, \$1,412.31.

Collected for Missions, \$5,733.13.

Collected for Church Extension, \$517.49.

Collected for Tract society, \$459.61.

Collected for Bible society, \$343.07.

Collected for Sunday school Union, \$213.01.

Collected for centenary objects, \$11,709.59.

Collected for New England Educational society, \$121.14.

Collected for Biblical Institute, \$58.76.

Collected for Freedmen's Aid society, \$67.60.

Number of churches, 110 1-2; value \$420,000; parsonages, 54; value, \$39,825.

1868. The Maine Conference met in Brunswick, April 15, Bishop Simpson, presiding; C. F. Allen, Secretary.

The following visiting brethren from other conferences, were present: Rev. Mr. Plumer, George Pratt, Bros. Gould, Arey and Winslow of East Maine Conference.

Rev. Dr. Ballard of the Episcopal church in Brunswick, was introduced. Rev. Dr. Harris, President of Bowdoin college, was introduced and addressed the Conference, giving an invitation to visit the libraries, paintings and cabinets of the college. Voted to accept the invitation.

Rev. A. S. Packard, delegate of the Congregational churches, and Rev. Mr. Bryan, delegate of the Maine Baptist Convention, addressed the conference, presenting the fraternal greetings of the bodies they represented.

A lively discussion occurred on the subject of Lay delegation. Rev. S. M. Vail, D. D., Hon. J. J. Perry and others in favor, and C. Munger and Rev. William McDonald of New England Conference, against the proposed change in the economy of the Church.



The subject of education was still foremost in interest; the Seminary and College at Kent's Hill, still flourishing, out of debt, and paying its way. The agent reported \$10,000 received towards the contemplated new Seminary building, besides \$8,000 available for that purpose.

The Wesleyan University was cordially commended. The completion of the Rich Hall, for the library, at a cost of \$40,000, the gift of Isaac Rich, of Boston, is a valuable acquisition.

The establishment of the Theological Seminary, at Boston, was highly approved, and the institution commended to the generous patronage of our people.

The following persons were elected delegates to the General Conference: H. P. Torsey, Charles Munger, Joseph Colby, C. F. Allen.

The following resolution on the subject of lay delegation, was adopted:

Resolved, That we have no sufficient reason to believe that the people of our church, desire the introduction of lay delegates, into our General Conference, and we are, therefore, opposed to the further agitation of the subject by our ministers.

The thanks of the Conference, were voted to Congress, for their wisdom and firmness in carrying forward the work of reconstruction; to General Grant, and to the Honorable Secretary of War, for their firm resistance to the Chief Magistrate, in his efforts to subvert the congressional policy of reconstruction.

The treasurer of centenary committee, reported that the whole amount of centenary contributions received and disbursed, was \$16,879.84, of which \$15,039.17, was for Maine Wesleyan Seminary and Female college.<sup>2</sup>

Received, on trial: Orange W. Scott, James H. Moores, John A. Strout, Jabez Budden, J. H. Pillsbury, W. H. H. Pillsbury.

#### ABSTRACT OF STATISTICS.

One hundred and twelve circuits and stations; one hundred and three preachers appointed; fourteen places to be supplied. Members, 11,157; probationers, 2,090; total, 13,247; increase, 709.

Received for conference claimants \$1,369.64.

Collected for Missions, \$5,303.81.

Collected for Church Extension, \$209.06.

Collected for Tract society, \$230.43.

<sup>2</sup> Collections were made by many preachers, which did not come into the hands of the treasurer.

Collected for American Bible society, \$492.47.

Collected for Sunday school Union, \$194.24.

Collected for Educational society, \$132.13.

Collected for Biblical Institute, \$45.60.

Collected for Freedmen's Aid, \$388.45.

Sunday schools, 133; officers and teachers, 1,709; scholars, 11,593.

Churches, 113; value, \$414,700; parsonages, 59; value, \$46,950.

#### GENERAL CONFERENCE.

1868. The fifteenth delegated General Conference, assembled in the First Methodist Episcopal church in the city of Chicago, Illinois, May 1st, 1868, Bishops Morris, Janes, Scott, Simpson, Ames Clark, Thompson and Kingsley, were present; Bishop Baker arrived subsequently. Two hundred and twenty-nine members from fifty-five Annual Conferences, were reported.

William L. Harris was chosen secretary by acclamation. Three assistant secretaries were chosen.

Several conferences having been organized, as Mission Conferences, in the Southern States, and having elected delegates, according to the disciplinary rule for the election of delegates, and the delegates so elected, having appeared at the conference, a question arose as to the propriety of recognizing such delegates, as members of the General Conference.

The following resolution, after considerable discussion, was adopted, by a vote of 212, in favor, to 14 against.

Resolved, That the following conferences, namely, Alabama, Delaware, Georgia, Holsten, Mississippi, South Carolina, Tennessee, Texas, Virginia, North Carolina and Washington, are hereby declared to be Annual Conferences of the Methodist Episcopal church, and vested with all the rights, privileges and immunities usual to Annual Conferences of said church, and that the provisional delegates, to this body, elected by the aforesaid Conferences, severally, are hereby admitted to membership in this General Conference, on presentation of the requisite credentials.<sup>3</sup>

Eleven "provisional" delegates were then received into the General Conference, making the whole number, two hundred and forty.

Delegates, from the British Wesleyan Conference, from the Wesleyan Conference of Canada, and from the Wesleyan church of Eastern British America, and of the Methodist Episcopal Church of Canada, were introduced, with mutual expressions of good will.

The addresses were able, and the fraternal greetings were highly interesting.

<sup>3</sup> This action opened the door for the admission of Mission Conferences in foreign lands as integral portions of the Methodist Episcopal Church.

The most prominent subject before the Conference was that of lay delegation.

Numerous petitions, asking for Lay delegation, and some protesting against it, were presented, and referred to the committee on that subject.

In their report, the committee recommended a change in the Discipline, so as to provide for lay delegation in the General Conference, and presented a plan by which this change may be effected.

The report was adopted by a vote of 231 to 3.

Thomas Carlton and J. Lanahan were elected book agents, at New York, Daniel Curry, editor of the *Christian Advocate*, D. D. Wheedon, editor of the *Quarterly Review*, and D. Wise, editor of the *Sunday School Advocate* and books.

The Committee on Education, presented their report, which was adopted, in which they recommended the establishment of a "Board of Education of the Methodist Episcopal Church." The duty of this board being to receive and securely invest, the principal of the centennial educational fund and to appropriate the interest, from time to time, to the following purposes :

- (a) To aid young men, preparing for the foreign missionary work, in the Methodist Episcopal Church.
- (b) To aid young men preparing for the ministry of the Methodist Episcopal Church.
- (d) To aid universities, colleges and academies, under the patronage of the Methodist Episcopal Church.

The report of the committee, on the state of the country, was read and adopted. The report contains the following declarations :

1. That a primary duty of the church, is loyalty to the civil government.
2. The unsettled condition of many portions of our country, is to be deplored. A solemn protest was entered against any system of reconstruction, which does not secure hearty loyalty to the federal government, and place all men equal before the law, in all the rights and eligibility of citizens.
3. The spirit of peace, gentleness, forbearance, charity and good will towards each other and towards all men, is earnestly commended.
4. The attention of our rulers and people is called to the neglected duty of a formal recognition of God, his providence over nations, and of the Holy Scriptures as a divine revelation, in the written constitution of the country.

Delegates from the General Conference of the African Methodist Episcopal Zion Church, also from the General Conference of the African Methodist Episcopal Church, were received, and a committee appointed to consider their proposals of "affiliation and union."

The subject was treated in a friendly spirit, but it was considered too late in the session to mature a plan of union.

#### ADDRESS OF THE BISHOPS.

The address contains a brief survey of the progress and present condition of the Methodist Episcopal Church. "Never in the history of the church has the General Conference convened under more favorable circumstances. The Annual Conferences of the church not only spread over the United States, but the Church, claiming the world for its parish, has organized its conferences in Africa, Europe and Asia."

The number of members and probationers in 1863 was 923,394.

The number of members and probationers in 1867 was 1,146,081.

The number of traveling preachers in 1866 was 7,576.

The number of local preachers in 1867 was 9,469.

Being the largest increase which has ever occurred, with one exception, in any quadrennium, in the history of the church.

The number of churches in 1863 was 9,430; value, \$20,830,554.

The number of churches in 1867 was 11,121; value, \$35,885,439.

1869. The forty-fifth annual session of the Maine Conference was held at Saccarappa, commencing Wednesday, May 5th, 1869, Bishop Clark, presiding; C. C. Mason, Secretary.

On Thursday, Rev. Dr. Harris, Assistant Secretary of the General Missionary Society, was introduced and addressed the Conference. In the afternoon an educational meeting was held; remarks were made by Rev. E. R. Keyes, W. R. Clark, H. P. Torsey and A. J. Church. Dr. G. Haven presented the claims of Zion's Herald. J. P. Magee addressed the Conference in relation to the interests of the Book Depository. Rev. A. K. P. Small and Rev. Dr. Shailer, delegates of the Maine Baptist Convention, were introduced and presented the fraternal greetings of that body. Rev. B. F. Frink, delegate of the Congregationalist churches, was introduced and presented the salutations of those churches. Delegates were appointed to return the greetings of this Conference to the churches above named. The usual committees were appointed, and their reports were presented and adopted.

#### LAY DELEGATION.

The following preamble and resolution were adopted:

Whereas, By the action of the General Conference, the wishes of the people are made the condition of any ultimate decision. Therefore,



Resolved, That we cordially endorse said action, and will see, so far as practicable, that provisions for taking the popular vote are faithfully observed.

Rev. E. R. Keyes, pastor of Chestnut Street Church, was charged by some members of the church with uttering heretical sentiments in the pulpit. He declared himself before the Bishop and Presiding Elder, a Methodist in belief, and was transferred to another conference. In a few months he entered the ministry of the Swedenborgian church.

Admitted on trial: James I. Cummings, Leroy T. Carlton, Henry Crockett, Frederick E. Emerich, Sylvester D. Brown, Elbridge Gerry, Jr., Charles J. Clark, Daniel Halleron, Onsville H. Stevens.

1870. The Maine Conference met, for its forty-sixth session, at Augusta, May 4, 1870, Bishop Simpson, presiding; P. Jaques, Secretary.

Rev. I. Luce of Vermont Conference, Rev. M. Trafton of New England Conference, Rev. R. Stinchfield, agent of Macon College, Missouri, were introduced; also Rev. H. B. Ridgaway of New York Conference, Revs. Dunn, Helmerhausen, French, and C. F. Allen, of East Maine Conference. Subsequently, Bros. Tilton and Pillsbury of Wisconsin Conference; Beale, Hanscomb, True, Pillsbury, Marsh and W. L. Brown of East Maine Conference.

The vote of the laity on Lay delegation, according to the recommendation of the General Conference, was reported as follows:

For Lay delegation or Lay representation,	1,114.
Against Lay delegation or Lay representation,	320.
Majority in favor,	794.

The result of this vote, showing but a moderate degree of interest, in this subject, by the laity of the church in Maine Conference, the Conference, by vote of 69 to 31, declared in favor of a change of the restrictive rule, making lay delegation possible, but objected to the plan of lay delegation, as proposed by the General Conference.

Sunday was a memorable day. Granite Hall, on account of its greater seating capacity, was secured for the occasion.

The exercises were as usual: love feast, in the morning, preaching and ordinations, forenoon and afternoon, and Missionary anniversary in the evening.

The hall was crowded at an early hour. The sermon, by Bishop Simpson, was one of remarkable power, producing a deep impression upon the audience. An able sermon was also preached, by Rev. A. Prince of East Maine Conference.

Addresses were given at the Missionary meeting, in the evening, by

Rev. I. Luce, Rev. J. Colder, a returned missionary from China, and Rev. D. D. Currie of Fredericton, New Brunswick.

On Monday, Rev. Dr. Ricker, delegate from the Maine Baptist Convention, presented the fraternal greetings of that body.

Tuesday, Rev. Dr. Warren, addressed the Conference, in behalf of the Womans' Foreign Missionary society, and of the Boston Theological school.

The usual reports of committes were read and adopted.

The report on education was read by S. Allen, containing the following passages :

We have cause for thankfulness, that the superior literary advantages of the church, are bringing upon the stage, young men of cultivated intellects, as well as cultivated hearts, prepared to grapple successfully with the bold spirit of skepticism, which, under the guise of religion, is seeking to subvert the fundamental principles of christianity.

No outlay should be deemed extravagant, which is required to give our institutions of learning the highest degree of efficiency.

The pressing necessities of the Maine Wesleyan Seminary and Female College, give this institution, the first and chief claim upon our attention, for the present.

Admitted, on trial : James H. Mason, James Nixon, David Church, John P. Cole, Charles K. Evans.

1871. Maine Conference met in Chestnut Street Church, Portland, April 27, 1871, Bishop Ames, presiding ; P. Jaques, Secretary.

The Woman's Foreign Missionary Society, held its anniversary on the evening of April 28th. Addresses were given by Mrs. George E. Taylor, one of the vice presidents ; also by Rev. J. O. Knowles of New England Conference, Rev. G. Haven, editor of Zion's Herald, and Rev. George Pratt of East Maine Conference.

Sunday, the usual Conference services were held in Chestnut Street Church, which were crowded with people through the day. Love feast in the morning ; sermon by Bishop Ames in the forenoon, and by Rev. J. B. Newman, in the afternoon. The preaching was of a high order, and held the large audience in close attention.

The anniversary of the Missionary Society, was in the evening. The treasurer reported the amount collected during the year, \$4,514.84.

Addresses were made by Rev. C. Munger of Bath, and Rev. Dr. Kynett of Philadelphia, Secretary of the Church Extension Society.

Five hundred dollars were subscribed for the church in Salt Lake City, during the session of Conference.

The usual Committees were appointed and able reports were presented and adopted, all recommending, in forcible terms, an advance in the line of christian activity, and church enterprises.

The report on Education, made mention of the new Seminary building at Kent's Hill, erected at a cost of \$42,000, mainly through the munificence of Samuel R. Bearce, Esq., of Lewiston, and Hon. William Deering of Portland.

Admitted, on trial: Joseph G. Walker, George Boynton, James H. Trask, Henry Heath, Reuel L. French, Delano Perry, William H. Meredith, Frank W. Smith, David H. Hannaburgh.



## CHAPTER XV.

1872-1879. MAINE CONFERENCE, 1872. LAY ELECTORAL CONFERENCE MEETS WITH MINISTERIAL CONFERENCE. GENERAL CONFERENCE. RESTRICTIVE RULE CHANGED. LAY DELEGATES RECOGNIZED. FOUR BISHOPS DECEASED. MEMORIAL SERVICES. BOOK ROOM TROUBLE SETTLED. EIGHT NEW BISHOPS ELECTED. STATISTICS OF METHODIST EPISCOPAL CHURCH. THE MAINE CONFERENCE, 1873. VISITORS. REPORT OF COMMITTEE ON EDUCATION. MAINE CONFERENCE, 1874. MRS. WITTENMYER. MAINE CONFERENCE, 1875. FRATERNAL DELEGATES. WOMAN'S FOREIGN MISSIONARY SOCIETY. MAINE CONFERENCE, 1876. DELEGATES TO GENERAL CONFERENCE. STATISTICS. GENERAL CONFERENCE, 1876. BISHOPS. MINISTERS AND LAY DELEGATES. FRATERNAL DELEGATES. REVISION OF HYMN BOOK. GENERAL STATISTICS MAINE CONFERENCE, 1877. FRATERNAL DELEGATES AND VISITORS. TWO DISTRICTS IN MAINE CONFERENCE. MAINE CONFERENCE, 1878. WOMAN'S FOREIGN MISSIONARY SOCIETY. MRS. A. C. TRAFTON. CHAPLAIN MCCABE. THE MAINE CONFERENCE, 1879. FRATERNAL DELEGATES AND VISITORS. MEMORIAL SERVICES. DEATH OF BISHOP AMES ANNOUNCED. RESOLUTIONS.

1872. The Maine Conference met in the Methodist Church in Gardiner, April 10, 1872, Bishop Janes, presiding; P. Jaques and A. S. Ladd, Secretaries.

The usual committees were appointed; reports were presented and adopted. Resolutions were adopted recommending a change in the Discipline, so that the Presiding Elder shall not serve more than four years, and shall not be again eligible to that office, until the expiration of eight years, and that the Presiding Elders may be elected by ballot by the members of the Annual Conference.

The Lay Electoral Conference met in the vestry of the Methodist Episcopal church, Friday, April 12; organized, by electing Hon. J. J. Perry, chairman, and F. A. Plaisted, secretary. Hon. William Deering, of Portland, and F. A. Plaisted, of Gardiner, were chosen delegates to the General Conference; J. M. Heath and Chandler Beale were chosen reserve delegates.

By invitation, the Lay Conference met with their ministerial brethren in a union conference, in the evening, Friday, April 12th. The Lay Conference was introduced by the presiding bishop. An address was given by Hon. Elisha Clark, of the Lay Conference, and replied to by Bishop Janes, and the meeting closed with singing and prayer. The Presiding Elders presented written reports giving an account of their work during the year, and of the condition of their districts.



Reports of the various committees were read and adopted. The institutions of learning under the patronage of the Conference, were represented as in a prosperous condition, though all needing more ample endowments.

Admitted on trial: James Nixon, James W. Smith, A. Fitzroy Chase, Richard Vivian, Charles W. Averill, J. Roscoe Day.

Deceased during the year: Samuel W. Russell.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations; one hundred and five preachers appointed; ten places to be supplied. Members, 11,283; probationers, 2,329; total, 13,612; local preachers, 80.

Number of churches, 129 1-4; value, \$546,450; parsonages, 61; value, \$60,350.

Number of Sunday schools, 135; officers and teachers, 1,737; scholars, 11,919.

Received for conference claimants, \$1,453.50.

Collected for missions, \$4,114.95.

Collected for Womans' Foreign Missions, \$565.00.

Collected for Church Extension, \$908.81.

Collected for Tract society, \$181.84.

Collected for Bible society, \$299.74.

Collected for Sunday school union, \$179.84.

Collected for education, \$6,712.17.

Collected for Freedmen's Aid, \$369.50.

#### GENERAL CONFERENCE.

1872. The sixteenth delegated General Conference met in the Academy of Music, in the city of Brooklyn, New York, May 1st, 1872.

Bishops present: T. A. Morris, Edmund S. Janes, Levi Scott, Matthew Simpson and Edward R. Ames.

Ministerial delegates, 292; lay delegates, 129; total number of delegates, 421.

Seventy-two Annual Conferences were represented. Nine of these were in states recently in rebellion; Alabama, Georgia, Holston, Kentucky, Louisiana, North Carolina, Tennessee, Texas and Virginia Conferences; three were in foreign lands, Germany and Switzerland, India and Liberia; five were German Conferences in the United States.

Delegates from Maine: Parker Jaques, Stephen Allen, Charles Munger, Seba F. Wetherbee. Laymen: William Deering, Chandler Beale.

Bishop Simpson reported that the plan proposed by the last General Conference, providing for the admission of lay delegates into the General Conference, had been laid before each Annual Conference,

and the aggregate result of their voting was as follows: For the proposed change, 4,915; against the change, 1,597.

The following resolution was then adopted, two hundred and eighty-three yeas and six nays, viz.:

Resolved, That this General Conference does hereby concur with the Annual Conferences in changing the second restrictive rule so as to read as follows:

They shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor allow of less than one for every forty-five, nor more than two lay delegates for any Annual Conference.

The plan of Lay delegation proposed by the last General Conference was then adopted by two hundred and fifty-two yeas to thirty-six nays. It was then voted, (two hundred and eighty-eight yeas, one nay,) that the roll of the laymen, whose certificates of election were in the hands of the secretary, be called, and that those who were duly accredited, be admitted to seats in the General Conference. The roll was then called and one hundred and twenty-nine men were introduced into the conference, many of them men of prominence in civil life, as well as in the church; among them, governors, judges, and successful men of business. Thus this important change, in the highest judicatory of the church, was consummated without serious trouble, and the union of ministers and laymen appeared to be mutually agreeable.

Four bishops had died since the last General Conference, viz.: Osman C. Baker, Davis W. Clark, Edward Thompson, Calvin Kingsley. An hour was appointed for memorial services; prayer was offered; brief memorial sketches were read by Bishop Simpson, and remarks were made by others.

The tenth day of the session was appointed for the introduction of delegates from other religious bodies; the Wesleyan Methodist of Canada, the Methodist Episcopal church of Canada, the Wesleyan Methodist Conference of Eastern British America, and the National Council of the Congregational churches of the United States. The usual addresses were made on the occasion. Fraternal visitors from other churches were received.

Serious trouble had arisen in the Book Concern. Rev. J. Lanahan, assistant Book Agent, presented a report containing charges of serious irregularities and frauds in the management of the Book Concern. The subject was referred to a large committee of preachers and laymen, and a thorough investigation was made. The Committee decided, by a large majority vote, that there had been fraud in binding department, causing loss to the concern, but not such as to impair its credit, and that there had been irregularities in the management of the business;

but they exonerated the Agent and Assistant Agent from all complicity with any fraudulent transaction.

The following persons were elected bishops, viz. :

Rev. Thomas Bowman, D. D. ; Rev. William L. Harris, D. D., LL. D. ; Rev. Randolph S. Foster, D. D., LL. D. ; Rev. Isaac Wiley, D. D. ; Rev. Stephen M. Merrill, D. D. ; Rev. Edward G. Andrews, D. D. ; Rev. Gilbert Haven, D. D., and Rev. Jesse T. Peck, D. D. And they were duly consecrated and set apart to the office and work of Bishops or Superintendents of the Methodist Episcopal Church.

#### STATISTICS OF THE METHODIST EPISCOPAL CHURCH.

1871. Members, 1,421,323 ; gain since 1867 of 275,242.

1871. Churches, 13,440 ; gain since 1867 of 2,119.

1871. Parsonages, 4,309 ; gain since 1867 of 739.

Collected for conference claimants during the last four years, \$525,207.30.

Net capital of Book Concern at New York and Cincinnati, and several depositories, above all liabilities, \$460,374.47.

Paid during the last four years, salaries of Bishops and other expenses, by order of the General Conference, \$50,518.73.

1873. The Maine Conference met for its forty-ninth session in Skowhegan, May 7th, Bishop Gilbert Haven, presiding ; P. Jaques, Secretary ; C. J. Clark, Assistant.

The death of Rev. F. C. Ayer, on May 10th, a member of Conference, was announced.

Among the visitors introduced to the Conference, were Rev. Mark Trafton, Rev. B. K. Pierce, editor of Zion's Herald, Rev. Dr. Upham, of New England Conference, who advocated the claims of the New England Education Society. Rev. Messrs. Foster, Ingalls, Pitblado and Le Lacheur, were introduced. Prof. L. T. Townsend, of the School of Theology of Boston University, addressed the Conference in behalf of that institution. Rev. Mr. Gilbert, agent of the American Bible Society, was introduced, and addressed the Conference.

Communications were received from the fraternal delegates of the Baptist Convention, and from the General Conference of the Congregational churches of Maine.

On the Sabbath, the usual services were held. Sermons by Bishop Haven and Rev. Dr. J. M. Reid, Secretary of the Missionary Society.

Dr. Reid and Rev. Mr. Cushing, Principal of Lasselle Seminary, gave addresses at the Missionary anniversary in the evening.

The Committee on Education presented an encouraging report, commending the institutions of learning with which the Conference is connected, as worthy of generous patronage. The report was adopted, including resolutions :

1. Recommending an enlargement of the course of study in the Seminary at Kent's Hill, so as to afford young men who are preparing for the ministry, more thorough instruction in the studies appropriate to this work.

2. Approving the proposition of the New England Education Society to include as beneficiaries, members of the Methodist Episcopal Church, male or female, who propose to devote themselves to the work of teaching or to missionary work.

3. Recommending that a three years' course of study in any Theological school of the Methodist Episcopal Church, should be an equivalent and substitute for the first three years in the Conference course of study.

The committee on other usual subjects presented reports which were adopted. Rev. Aaron Sanderson, being compelled by failing health to ask a superannuated relation, resolutions of respect and sympathy were adopted.

Received, by transfer or re-admission : W. W. Baldwin, Sylvester F. Jones, A. B. Smart.

Admitted on trial : Charles E. Bisbee, Henry C. Sheldon, Alvah Cook, G. Roscoe Wilkins, Jeremiah Hayden.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations ; one hundred and five preachers appointed ; ten places to be supplied ; local preachers, 90. Members, 11,204 ; probationers, 2,142 ; total, 13,346 ; decrease, 266.

Received for conference claimants, \$1,866.87.

Number of Sunday schools, 139 ; officers and teachers, 1,695 ; scholars, 11,628.

Number of churches, 123 1-3 ; value, \$607,100 ; parsonages, 61 ; value, \$59,350.

1874. Maine Conference met at Biddeford, May 6th, Bishop Simpson, presiding ; P. Jaques, Secretary ; C. J. Clark, Assistant.

Rev. Dr. S. F. Upham, Rev. Dr. J. W. Hamilton, and Rev. Dr. Kynett, secretary of the Church Extension Society, were introduced ; also Rev. Mr. Gilbert and Rev. C. L. McCurdy, who spoke in behalf of the American Bible Society.

On Friday evening, Rev. Mr. Rutledge and Bishop Haven addressed a large audience on the Freedmen's Aid Society. A collection of about three hundred dollars was taken for a school in the South. On Saturday, Dr. Dio Lewis explained to the Conference the workings of the temperance movement in the West.

Mrs. Wittenmyer, of Philadelphia, spoke in the afternoon in behalf of the Ladies' and Pastors' Christian Union. The Woman's Foreign



Missionary Society held a meeting; essays were read by Mrs. George Taylor and Mrs. E. T. Adams.

Received by transfer: John Collins and H. W. Bolton, from East Maine Conference; D. W. Le Lacheur, from East British American Conference.

Admitted on trial: Peter L. Smith, J. W. Johnson, Charles W. Dealtry, Benjamin F. Pease, D. M. De Hughes, David Pratt.

#### ABSTRACT OF STATISTICS.

One hundred and eighteen circuits and stations; one hundred and sixteen preachers appointed; nine places to be supplied. Members, 11,221; probationers, 2,214; total, 13,435; increase, 89.

Collected for conference claimants, 2,431.67.

Number of Sunday schools, 140; officers and teachers, 1,674; scholars, 11,826.

1875. Maine Conference met, for its fifty-first session, in Wesley Church, Bath, May 5th. Bishop Andrews, presiding; P. Jaques, Secretary, George C. Andrews, Assistant.

The Presiding Elders reported the condition of the work on their districts.

Delegates of the Baptist and Free Baptist churches were introduced; also Rev. Mr. Gilbert, agent of the American Bible Society, and N. T. Whitaker, Secretary of the New England Methodist Education Society.

On Thursday evening, Rev. Dr. S. M. Vail, gave an account of his visit to Palestine.

Friday, May 7th, Rev. J. B. Husted was introduced.

Rev. Mr. Alexander of Nebraska Conference, was introduced, and gave a thrilling account of the suffering in that region, by the devastations of the grasshoppers. A collection was taken for the sufferers, amounting to one hundred and fifty-eight dollars.

Dr. J. O. Fiske, delegate from the Congregational Conference, was introduced, and addressed the conference, in a very kind and cordial manner; also Rev. Mr. Byington, pastor of the Congregational church, in Brunswick, and Dr. Kingsbury, delegate of Maine Baptist Convention, addressed the conference.

Dr. B. K. Pierce and J. P. Magee, were introduced; also Mrs. Wittenmyer, who represented the work of the Ladies' and Pastors' Union. During the past year 40,000 families have been visited; 2,000 children have been brought into the Sunday school, and 2,000 meetings have been held by this organization.

Friday afternoon, the anniversary of the Woman's Foreign Missionary Society was held. Dr. B. K. Pierce, presided. Addresses were read by Mrs. B. Freeman and Mrs. A. C. Trafton. Such was the eloquence of the ladies' addresses, that the presiding officer expressed pity for the gentlemen who were to follow.

Saturday afternoon, a meeting was held in the interest of education. Interesting addresses were made by Dr. H. P. Torsey, Prof. Latimer, and Mrs. A. C. Trafton, a former student in Maine Wesleyan Seminary.

The committee on memoirs read their report on the character of Rev. J. McMillan, who died during the last year. Honorable mention was made of Rev. John E. Baxter, a local preacher, who served as a supply for fifteen years; also of Hobart Richardson and John Sanborn, who had passed away during the year.

#### RECEIVED BY TRANSFER OR RE-ADMISSION.

By transfer: Perry Chandler, from New York East Conference.

By transfer, Leonard H. Bean, from East Maine Conference.

By re-admission: E. W. Hutchinson, Henry F. A. Patterson.

Admitted, on trial: George C. Andrews, Sylvester Hooper, Charles W. Bradlee.

#### ABSTRACT OF STATISTICS.

One hundred and fifteen circuits and stations; one hundred and seventeen preachers appointed; eight places to be supplied. Members, 11,313; probationers, 1,838; total, 13,151; decrease, 284.

Received for conference claimants, \$2,514.00.

Collected for missions, \$5,266.00.

1876. The Maine Conference met, for its fifty-second session, in the Park Street Church, Lewiston, April 19, Bishop Gilbert Haven, presiding; P. Jaques, Secretary; George C. Andrews, Assistant.

The Missionary sermon was delivered by A. R. Sylvester. In the evening the anniversary of the Woman's Foreign Missionary Society, was held. Able addresses were delivered by Mrs. A. C. Trafton and Bishop Haven.

Thursday, being Fast Day, the Conference adjourned, to attend appropriate services at the Free Baptist church, sermon by A. S. Ladd. Sunday school anniversary in the afternoon. Addresses by several preachers and by ex-Governor Dingley, and Hon. M. French. Temperance meeting in the evening.

Friday afternoon, the centennial sermon was preached by Rev. C.

Munger. The sermon was rich in thought, clear and forcible in style, evincing a thorough knowledge of Methodist history, and a clear apprehension of the providential mission of Methodism. The sermon was published by request of Conference.

Delegates to the General Conference: P. Jaques, Seba F. Wetherbee, H. P. Torsey. Alternates: Israel T. Luce, Ammi S. Ladd.

Lay delegates: J. J. Perry, Moses French. Alternates: G. C. Goss, Elbridge Cornish.

The Committee on Education, presented an encouraging report. The Maine Wesleyan Seminary and Female College is increasingly prosperous, having a large number of students; an excellent religious interest; its property estimated at \$140,000.

The recommendation is repeated, that the course of study should be extended so as to accommodate young men who are preparing for the ministry.

The usual denunciation of the use of tobacco, is reported in severe terms.

The names of five members of Conference were announced, who had finished their earthly labors, during the year: Benjamin Burnham, Paul C. Richmond, George Webber, Howard B. Abbott, Joseph E. Walker. Memorial services were held; obituaries were read, and remarks were made. The occasion was unusually solemn and impressive.

Received by transfer: William M. Sterling.

Admitted, on trial: Merrit C. Baldwin, Oliver S. Pillsbury, J. Eugene Clark, Walter S. McIntire, William J. Murphy, W. F. Marshall, John T. Blades, Roscoe L. Greene.

#### ABSTRACT OF STATISTICS.

One hundred and nineteen circuits and stations; one hundred and nineteen preachers appointed; five places to be supplied; local preachers, 85. Members, 11,701; probationers, 2,650; total, 14,351; increase, 1,200.

Number of churches, 119; value, \$580,050; parsonages, 63; value, \$84,300.

Number of Sunday schools, 129; officers and teachers, 1,557; scholars, 12,021.

Received for conference claimants, \$2,282.00.

Collected for missions, \$4,213.00.

Collected for Woman's Foreign Mission, \$637.51.

Collected for church extension, \$258.85.

Collected for Tract society, \$183.55.

Collected for Sunday school union, \$175.28.

Collected for Freedmen's Aid, \$173.95.

Collected for education, \$132.95.

Collected for American Bible society, \$208.50.

Aggregate of preachers' estimated salaries, \$69,092; received, \$58,910; average of preachers' claim, \$690.92; average received, \$519.12; highest salary, \$2,500.00; received, \$2,500.00; lowest estimate, \$164.00.

#### GENERAL CONFERENCE.

1876. The seventeenth delegated General Conference of the Methodist Episcopal Church, met, in the Academy of Music, in the city of Baltimore, on the first day of May, 1876.

Bishops present: Edmund S. Janes, Levi Scott, Matthew Simpson, Edward R. Ames, Thomas Bowman, William L. Harris, Randolph S. Foster, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, and Jesse T. Peck.

Ministerial delegates, 222; lay delegates, 113; total, 355. Eighty conferences represented, of which three were in foreign countries, Germany and Switzerland, India and Liberia. Five German Conferences in the United States.

Rev. G. W. Woodruff was chosen Secretary, with privilege of appointing his assistants.

The following standing committees were appointed, consisting of one from each annual conference, namely: on episcopacy, itinerancy, missions, education, revivals, Sunday schools and tracts, church extension, freedmen, state of the church, book concern. Each delegation nominates its own member of the committees. Twenty-five constituted a quorum. There were also smaller special committees.

Rev. William B. Pope, A. M., and his colleague, Rev. J. H. Rigg, D. D., delegates from the British Wesleyan Conference, were introduced, and addressed the conference; also Rev. J. A. Williams, delegate from the Methodist Church in Canada, and his co-delegate, John McDonald, Esq., M. P., were introduced and addressed the conference.

Delegates from various evangelical bodies of the United States were subsequently received and heard.

Rev. J. Duncan, D. D., and L. C. Garland, LL. D., fraternal delegates from the Methodist Episcopal church south, were introduced and a hour fixed to hear their addresses; also Rev. S. B. Luther and Hon. C. W. Button, fraternal delegates of the Methodist Protestant church; also Rev. A. Carman, D. D., bishop of the Methodist Episcopal Church in Canada and his co-delegate, Rev. E. Lounsbury; also, Bishop Cummings, delegate of the Reformed Episcopal church.

Delegates were appointed to convey the greetings of the General Conference, to the above named religious bodies.



The names of Rev. Thomas M. Eddy, D. D., late one of the missionary Secretaries; Rev. D. D. Lore, late editor of the Northern Christian Advocate, and Rev. N. E. Cobleigh, late editor of the Atlantic Christian Advocate, and Rev. George Peck, for many years prominent in the church, were announced, who had passed from their earthly labors, to their reward, since the last General Conference. Appropriate memorial services were held.

The committee on the revision of the Hymn Book, presented their report, which, with some amendments, was adopted, recommending, that the board of bishops be requested to appoint a committee of fifteen, to whom should be committed the work of revision. The bishops, accordingly, selected the following named persons for this important service :

#### NEW YORK OR MIDDLE SECTION.

James M. Buckley, Erastus Wentworth, Richard Wheatly, John N. Brown, Hon. Charles E. Hendrickson.

#### BOSTON OR EASTERN SECTION.

D. A. Whedon, William Rice, George Prentice, Charles F. Allen, Calvin S. Harrington.

#### WESTERN SECTION.

F. D. Hemenway, Arthur Edwards, J. H. Bayliss, Charles H. Payne, William Hunter.

The committee were selected with reference to their literary qualifications, and their location. The labor was divided. Great care was taken, and the result was eminently satisfactory. The Methodist Hymnal is, probably, the grandest collection of hymns ever published.

Numerous petitions were presented to the Conference asking changes in the Presiding Eldership, Lay delegation, ratio of representation in the General Conference, and other matters of less importance. But few material modifications were inaugurated.

#### GENERAL STATISTICS.

Eighty-one annual conferences. Members, in 1875, 1,580,559; Ministers, 10,923; total, 1,591,482.

Members added to January, 1, 1876, 50,974; total, 1,642,456.

Number of churches, 15,633; estimated value \$71,850,234; parsonages, 5,017; estimated value, \$9,731,628.

Collected for missions, in 1875, \$662,485.89.

Book concern at New York, total assets, \$1,858,984.48.

Book concern at New York, net capital, \$1,013,687.25

Book concern at New York, profits, year ending June 30, 1875, \$67,093.32.

Book concern, at Cincinnati, total assets, \$989,749.16.

Book concern, at Cincinnati, net capital, November 30, 1875, \$503,285.73.

Book concern, at Cincinnati, total sales in four years, \$2,830,996.67.

Net capital of the New York, and Cincinnati concerns, \$1,691,164.57.

Nineteen different periodicals published by the two book concerns, or under their financial oversight, varying from the Quarterly Review down to the Child's Picture Lessons; some of which have an extensive circulation. The proceedings of the General Conference of 1876, are published in an 8 vo. volume of 663 pages.

1877. The Maine Conference met in the Methodist church, in Gardiner, April 25, 1877, Bishop Scott, presiding; C. J. Clark, Secretary; George C Andrews, Assistant.

The anniversary of the Woman's Foreign Missionary Society, occurred in the afternoon. Mrs. Dr. Steele of Lynn, Mass., Mrs. A. C. Trafton, and Rev. C. D. Foss, President of Wesleyan University, delivered eloquent addresses.

On Thursday, the 26th, Dr. Foss addressed the conference, in behalf of the Wesleyan University.

Rev. Mr. Park, delegate from the Congregational church, presented the fraternal greetings of that body.

Rev. J. M. Freeman spoke in behalf of the Sunday school union and tract society of the Methodist Episcopal church.

Rev. Mr. Alston, a Presiding Elder of African descent, in the North Carolina Conference, was introduced, and solicited the sympathy of the conference, in his efforts to found a college for his people. A collection was taken in aid of his enterprise.

A resolution was adopted, by a vote of fifty to fourteen, requesting the bishop to reduce the districts to two instead of three.

The Sunday school anniversary was held in the afternoon of Thursday. The anniversary of the Freedmen's Aid Society, occurred in the evening.

Rev. Mr. Alston, the colored Presiding Elder, from North Carolina, was the principal speaker for the evening.

Friday, Rev. R. L. Howard, delegate from the Maine Central Free Baptist Yearly Meeting, was introduced, and presented the friendly greetings of that body. Rev. B. K. Pierce, spoke in behalf of Zion's Herald.

A temperance meeting was held in the evening. The speakers were J. K. Osgood, and Rev. J. Collins; the latter gave a very animated address.

Saturday afternoon, memorial services were held on the death of Simeon W. Pierce, who, for many years, had been a faithful laborer in hard itinerant fields.

In the evening, Rev. I. J. Lansing, addressed the conference, in the interest of the Freedmen's Aid Society.

Sunday, the usual services were held.

The missionary anniversary occurred in the evening. The usual reports of committees were read and adopted.

Received in the conference, by transfer: Charles J. Clark, from New England Conference, and True Whittier, from South Carolina Conference.

Admitted, on trial: Merritt C. Pendexter.

#### ABSTRACT OF STATISTICS.

One hundred and thirteen circuits and stations; one hundred and fifteen preachers appointed; eight places to be supplied. Members, 11,971; probationers, 2,624; total, 14,595.

Number of Sunday schools, 131; officers and teachers, 1,479; scholars, 11,485.

Amount received for conference claimants, \$1,881.00.

Amount collected for missions, \$3,673.17.

1878. The Maine Conference met in the Methodist church, in Farmington, April 24, 1878, Bishop Merrill, presiding; C. J. Clark, Secretary; George C. Andrews, Assistant.

In the afternoon, of April 24, Rev. D. B. Randall delivered his semi-centennial sermon, this being the fiftieth year since he was admitted to the conference.

The evening was devoted to the interests of the "Maine Conference Home Missionary Society," an organization recently formed for the relief of feeble charges in the Maine Conference.

The experiment of two districts for one hundred and thirteen circuits and stations, was unsatisfactory.

The following resolution was adopted:

"Resolved, That in the judgment of this body, the work of the conference can be better prosecuted by the establishment of three districts instead of two."

Saturday afternoon, the missionary sermon was preached by Rev. I. Luce. This was followed by the anniversary of the Woman's Foreign Missionary Society. Miss Clara Swain, a returned missionary, entertained the audience with an account of the work in India; relating many touching incidents, which came under her observation.

Mrs. A. C. Trafton gave an eloquent address, urging upon the

preachers and their wives, the importance of organizing auxiliaries in every charge. Dr. McCabe followed with a characteristic, earnest address, and sang: "If I were a Voice," to the delight of the audience.

Saturday evening was devoted to the cause of temperance, under the direction of Rev. J. R. Day. Addresses were given by J. P. Osgood, Rev. O. M. Cousins, J. Collins and Dr. McCabe.

Sunday was a day of great interest. A large congregation assembled. The morning love feast was especially lively and interesting. The preaching, during the day, was by Bishop Merrill and Rev. C. McCabe. The conference Sunday, will be long remembered, by the people of Farmington, as an occasion of rare interest.

Four members of conference had died during the year: Jonathan Fairbanks, Noah Hobart, Ruel F. French and James Armstrong.

Memorial services were held, and honorable mention was made of these departed brethren.

The reports of committees, as usual, were able, all, in strong terms, urging an advance in all the lines of church work. The report on education, was specially encouraging. This important branch of church work, has, for many years, been kept in the foreground. The result is, that all the institutions of learning, under the patronage of the conference, are in a flourishing condition. A great advance has been made during the last few years.

Admitted, on trial: Alfred T. Hillman, Gardiner D. Holmes, George L. Burbank, Everett S. Stackpole, William Harper.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations; one hundred and thirteen preachers appointed; six places to be supplied. Members, 12,812; probationers, 2,551; total, 15,363. Local Preachers, 74.

Number of Sunday schools, 126; officers and teachers, 1,497; scholars, 11,802.

Amount received for conference claimants, \$1,524.00.

Amount collected for missions, (General Missionary Society,) \$2,978.75.

Amount collected for Maine Conference Home Missionary Society, \$708.50.

Collected for Woman's Foreign Missionary Society, \$196.00.<sup>1</sup>

1879. The Maine Conference met in Pine Street Church, Portland, April 23, 1879, Bishop Foster, presiding; C. J. Clark, Secretary; George C. Andrews, Assistant.

Rev. N. T. Whitaker, of New England Conference, was introduced,

<sup>1</sup> These societies recently organized.



and represented the New England Education Society and the Ministers' Relief Association. Rev. Dr. McCabe, Secretary of the Church Extension Society, Rev. Mr. Libby, of East Maine Conference, and Rev. Mr. Blades, of the Congregational church, were introduced. Subsequently, Rev. Dr. Warren, president of Boston University, and Prof. Charles C. Bragdon, principal of Lassel's Seminary, were introduced, and addressed the conference, representing the institutions under their care.

On Friday, Rev. Mr. Clark, delegate from the General Conference of the Congregational churches in Maine, was introduced, and presented the fraternal greetings of that body; also Rev. Mr. Atwood, delegate of the Free Baptist Yearly Meeting, presented the greetings of that body. Rev. Dr. Caruthers, of Portland, was introduced, and W. H. Williams, of East Maine Conference.

Friday afternoon, the 25th, services were held in memory of Rev. Ezekiel Robinson, Rev. David Copeland, Rev. Francis Masseur, members of conference, deceased during the year, and of Mrs. Almida Colby, wife of Rev. Joseph Colby, and Mrs. Martha Cobb, wife of Rev. John Cobb, lately deceased.

The committees presented reports on all the usual subjects, which were considered and adopted. The committee on church extension presented a resolution, requesting the board of church extension to grant the sum of three hundred dollars, in aid of the Methodist church in Phillips, which had long been struggling under serious embarrassment. The amount was immediately pledged by the members of conference and other persons present. This timely aid enabled the little society in Phillips to meet its obligations, and to commence a more hopeful career.

The death of Bishop Edward R. Ames being announced, a memorial service was held.

Rev. S. Allen presented the following paper, which was adopted:

"Whereas, in the providence of God, Bishop Edward R. Ames, D. D., LL. D., has been removed by death, therefore,

"Resolved, 1. That, in the decease of this eminent servant of God, and honored officer of the church, after a noble and highly useful career, this Conference, as well as our whole church, sustains a loss which can not be easily supplied; and we desire to express our high appreciation of the eminent ability and noble christian character of our deceased beloved bishop.

"Resolved, 2. That we tender to the family of Bishop Ames, our sincere and hearty sympathy, in this time of their deep sorrow."

Entered the Conference by transfer : J. Benson Hamilton, from the New Hampshire Conference, Charles F. Allen, from the East Maine Conference, Thomas Tyrie, from the Free Baptist Church.

Admitted on trial : Milton S. Vail, J. Albert Corey, Elwin W. Simons, Wilbur F. Berry.

ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations ; one hundred and four preachers appointed ; thirteen places to be supplied. Members, 11,624 ; probationers, 1,905 ; total, 13,529. Local Preachers, 78.

Number of Sunday schools, 134 ; officers and teachers, 1,610 ; scholars, 9,733.

Received for conference claimants, \$1,597.00.

Collected for general missions, \$2,810.24.

Collected for Maine Conference home missions, \$1,002.45.

Collected for Woman's Foreign Missions, \$682.40.



## CHAPTER XVI.

1880-1886. MAINE CONFERENCE. FRATERNAL DELEGATES. BISHOP BOWMAN SPEAKS OF BISHOP G. HAVEN. ELECTORAL CONFERENCE. STATISTICS. GENERAL CONFERENCE, 1880. MISS WILLARD. STATISTICS. THE MAINE CONFERENCE, 1881. TRIAL AND EXPULSION. VISITORS. STATISTICS. THE MAINE CONFERENCE, 1882. CHAPLAIN McCABE. MAINE CONFERENCE, 1883. AUBURN CHARGE. CHURCH AID SOCIETY. D. W. LeLACHEURE. DR. H. P. TORSEY. MAINE WESLEYAN SEMINARY. REV. E. M. SMITH. RESOLUTIONS. MAINE CONFERENCE, 1884. VISITORS. WOMAN'S FOREIGN MISSIONARY SOCIETY ANNIVERSARY. DR. AND MRS. PARKER. DELEGATES TO GENERAL CONFERENCE. STATISTICS. GENERAL CONFERENCE, 1884. BISHOPS PRESENT. DECEASED BISHOPS. MEMORIAL SERVICES. MAINE CONFERENCE, 1885. REV. I. LORD AND C. W. MORSE. RESOLUTIONS OF SYMPATHY. THE MAINE CONFERENCE, 1886. C. C. CONE. SEMI-CENTENNIAL SERMON. MEMORIAL SERVICES. REPORTS ON METHODIST LITERATURE. EDUCATION. STATISTICS. COMPARATIVE STATISTICS.

The Maine Conference met in the Methodist Church in Saco, April 14, 1880, Bishop Bowman, presiding; C. J. Clark, Secretary, George C. Andrews, Assistant.

The standing committees were appointed on nomination by the Presiding Elders. Rev. D. B. Randall, one of the oldest effective members of conference, asked for a superannuated relation, and being under the necessity of submitting to a dangerous surgical operation at the Maine General Hospital, a resolution was adopted, expressing sympathy, and recognizing his long and faithful services, and a collection was taken for his benefit, amounting to four hundred and sixty dollars.

The following resolution was adopted by a vote of sixty-four to five, viz. :

“Resolved, That we are opposed to any extension of the term of pastoral service in our church, and that our delegates to the General Conference are hereby requested to act accordingly.”

The afternoon was devoted to the interests of the Freedmen's Aid Society. Rev. Dr. Rust, Secretary of this society, was introduced, and gave an address. Chaplain McCabe also spoke with his usual fervor, and sang one of his beautiful songs. Rev. W. F. Farrington also favored the audience with a song.

In the evening, the anniversary of the Sunday School Union was held. Rev. J. W. Freeman, of New York, Secretary of the Sunday School Union, and Rev. A. J. Church, of Providence Conference, were introduced, and gave addresses.

April 15, Ammi S. Ladd, William S. Jones and Charles J. Clark, were elected delegates to the General Conference; A. W. Pottle and C. F. Allen, reserve delegates.

Rev. J. Mariner, delegate from the Free Baptist church, was introduced, and addressed the conference.

In the afternoon, the missionary sermon was delivered by Rev. E. T. Adams. The anniversary of the Woman's Foreign Missionary Society was held; Mrs. C. W. Keyes, the Secretary, presented her annual report. Miss Hastings, a returned missionary from Mexico, gave an interesting address. The evening was devoted to the interests of the Maine Conference Home Missionary Society.

Rev. Mr. Southworth, of the Congregational Church, was introduced, and addressed the Conference in relation to co-operative missionary work in Maine, and a committee was appointed to meet and act with those appointed by other bodies upon this subject.

A resolution was adopted commending the General Hospital to the favor of our churches and people.

Rev. F. K. Stratton, of New England Conference, was introduced, and advocated the claims of the "New England Methodist."

The afternoon of the 16th was devoted to memorial services. The memoirs of Rev. John C. Perry, recently deceased, and of Mrs. Lydia Ladd, wife of Rev. A. S. Ladd, were read, and remarks by Rev. C. W. Morse and others. Bishop Bowman spoke of the character and work of the late Bishop Gilbert Haven.

The Lay Electoral Conference met in the vestry and elected J. B. Donnell of Portland, and Converse Purington of Bowdoinham, lay delegates to the General Conference; reserves, Sylvester Littlefield of Alfred, and B. W. Harriman of Kent's Hill.

Saturday, April 17, Prof. H. C. Sheldon addressed the conference in behalf of the Theological School of Boston University; and Mr. Bragdon, Principal of Lasselle Seminary, spoke of that institution. The evening was devoted to the cause of temperance; addresses by Revs. J. B. Hamilton, Tyrie, Le Lacheur and J. R. Day.

Sunday, the usual services were held; preaching by Bishop Bowman and Rev. A. J. Church. Missionary Anniversary in the evening. Bishop Bowman gave an interesting account of his episcopal visit to the Missionary Conference in India.



The committee on the duties of christian citizens, presented a very able report, in which mention is made of "The narrow escape in our own state, during last winter, from anarchy and blood-shed in the audacious project to defeat the expressed will of the majority of the people."

Resolutions were presented and adopted expressing alarm, in view of prevalent corrupt policies, both in public life, in individuals and in political parties :

"That all ministers of the gospel in our country, should advocate the principles of civil liberty as taught in the word of God and in the Declaration of our Nation's Independence, and should denounce all fraud, dishonesty and oppression, in private and public life, in individuals and in political parties.

"And that the members of our Conference, not now citizens of the United States, should become citizens, and participate in the duties and responsibilities of citizenship."

Reports on other usual subjects were presented and adopted.

Received by re-admission : Melvin E. King.

Admitted on trial : Charles M. Cumstock, Joseph Snow.

#### ABSTRACT OF STATISTICS.

One hundred and eight circuits and stations ; one hundred and five preachers appointed, including H. P. Torsey, President, and J. L. Morse, A. F. Chase and F. A. Robinson, Professors, in Maine Wesleyan Seminary and Female College ; Milton S. Vail, Missionary in Japan, and J. H. Pillsbury, teacher in High school, Springfield, Massachusetts ; twelve places to be supplied. Members, 11,624 ; probationers, 1905 ; total, 13,529.

Number of Sunday schools, 134 ; officers and teachers, 1610 ; scholars, 9733.

Number of churches, 120 ; value, \$538,400 ; parsonages, 63 ; value, \$63,500.

Aggregate of ninety preachers' salaries,<sup>1</sup> as estimated, \$58,324.

Aggregate of ninety-one preachers' receipts, \$48,904.

Average estimated salary, \$629.00.

Average salary received, \$544.00.

#### GENERAL CONFERENCE.

1880. The General Conference of the Methodist Episcopal Church met in Pike's Opera House, in the city of Cincinnati, Ohio, May 1st, 1880. Bishops present : Levi Scott, Matthew Simpson, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews and Jesse T. Peck.

Ministerial delegates, 248 ; lay delegates, 151 ; total, 399.

Ninety Annual Conferences were represented, of which six were in

<sup>1</sup> Ninety-one preachers reported the estimate of their claims and ninety reported their receipts.

foreign countries ; seven German and one Swedish Conference in the United States.

George W. Woodruff was chosen Secretary by acclamation.

Nine standing committees were organized, consisting of one delegate from each Annual Conference ; also various other committees, consisting of one from each Conference District.<sup>2</sup> A committee consisting of ninety members would be unwieldy and impracticable if a quorum were not constituted by twenty-five members. An effort was made to change the plan of organization by having most of the committees of one member from each Conference District, but the effort was only partially successful.

It is evident that if the Methodist Episcopal Church shall increase at the same rate as for the last quarter of a century, the ratio of representation must be greatly reduced, or the General Conference will become an unwieldy body. How much reduction of representation the Annual Conferences will submit to, is a serious question. An ecumenical, or world-wide ecclesiastical organization, involves a problem of difficult solution. The peaceful separation of the Canada Conference, and its organization as a separate ecclesiastical body in 1828, furnishes a historic precedent, and perhaps a solution of the difficult problem.

The committee appointed by the General Conference of 1876 to prepare an ecclesiastical code, presented their report. The code recommended, contains numerous modifications of the Disciplinary rules relating to trials of ministers and members. The recommendations with some amendments, were adopted.

On the fourteenth day of the session, Miss Frances E. Willard, President of the Woman's National Christian Temperance Union, being present, a resolution was offered requesting the Presiding Bishop to invite Miss Willard to the platform, and request her to address the General Conference for ten minutes. A substitute for this motion was offered, that Miss Willard be invited to address the conference as the representative of the Woman's National Union, for ten minutes. An amendment was moved, extending the same courtesy to all ladies desiring to address the conference. The amendment did not prevail. The substitute was adopted by a vote of two hundred and fourteen yeas to one hundred and eighteen nays. So the privilege was granted Miss Willard of addressing the conference ten minutes,

<sup>2</sup> The ninety Annual Conferences are arranged in twelve districts.

against strong objection. Miss Willard, with becoming self respect, declined to accept this inch of time, so reluctantly offered.

Fraternal delegates from Wesleyan bodies in Great Britain and Canada, from the Methodist Episcopal Church South, the Reformed Episcopal Church, the African Methodist Episcopal Church, the National Council of the Congregational churches, and other evangelical bodies of the United States, were introduced at different times and addressed the conference.

The following persons were elected bishops: Henry W. Warren, D. D.; Cyrus D. Foss, D. D.; John F. Hurst, D. D., and Erastus O. Haven, D. D.

#### ABSTRACT OF STATISTICS, 1879.

Members and probationers, 1,700,302; traveling preachers, 11,636; local preachers, 12,475.

Number of churches, 16,955; parsonages, 5,689; estimated value, \$70,955,509.00.

Amount raised for missions, \$551,859.30 (1879).

Total assets of the Book Concerns at New York and Cincinnati, above all liabilities, \$1,554,746.83.

Sales of books and periodicals during the last four years, \$6,090,141.00.

Amount raised for church extension during the last four years, \$266,047.95.

Number of Sunday schools, 20,340; officers and teachers, 226,367; scholars, 1,538,311.

The statistics here given are sufficient to give an idea of the rapidly increasing work of the church, without further detail.

1881. The Maine Conference met in Congress Street Church in Portland, April 27, 1881, Bishop Peck, presiding; C. J. Clark, Secretary.

A member of Conference had been suspended on charge of immoral conduct. His case was referred to a committee of trial, consisting of fifteen members of conference. The charge was sustained, and the accused brother expelled.

W. F. Warren, D. D., President of Boston University; B. K. Pierce, D. D., Editor of Zion's Herald; D. C. Babcock, of New Hampshire Conference, and Mr. Lowden, of the Free Baptist Church, were introduced, and addressed the conference.

The Presiding Elders presented their reports.

Rev. George Whitaker addressed the Conference in behalf of the New England Education Society and the New England Methodist Historical Society. Dr. A. Lowrey, of Cincinnati Conference, and Rev. A. H. Wright, of the St. Lawrence Street Church, were introduced.

Committees on various subjects presented reports, which were adopted. The committee on Methodist Literature recommended to

the agents of the Book Concern a reduction in the price of books and periodicals, and protested against "the appropriation of the profits of the Book Concern to any object not in strict accordance with the original design."

Received by transfer: Andrew McKeown, from New England Conference.

Admitted on trial: Wilbur F. Holmes, Joshua M. Frost, Lee W. Squire, Thomas F. Jones.

#### ABSTRACT OF STATISTICS.

One hundred and eight circuits and stations; ninety-five preachers appointed; twenty-four places to be supplied. Members, 10,421; probationers, 1,592; total, 12,013.

Amount received for Conference Claimants, \$1,710.50.

Amount collected for Maine Conference Home Missionary Society, (appropriated to feeble societies,) \$845.80.

Amount collected for general missions, \$1,954.68.

Amount collected for Woman's Foreign Missionary Society, \$852.50.

1882. The Maine Conference met in the Methodist Church, in Augusta, Bishop Andrew, presiding; George C. Andrews, Secretary; A. W. Pottle, Financial Secretary; W. S. Jones, Statistical Secretary.

The Presiding Elders presented their reports.

Rev. D. P. Kidder, Secretary of the Board of Education, was introduced, and presented the claims of that organization. Chaplain McCabe was also in attendance part of the time, and contributed much to the interest of the occasion, by his songs, animated addresses, and preaching.

Dr. B. K. Pierce advocated Zion's Herald.

William McDonald and J. W. Hamilton, of New England Conference, were introduced, and presented the claims of the New England Historical Society, and the Peoples' Church, in Boston.

Services were held in memory of Rev. C. C. Mason, Rev. George R. Wilkins and Mrs. Harriet L. Foster, wife of Rev. William H. Foster, deceased during the last year.

Dr. J. H. Vincent, Secretary of the Sunday School Union, and Tract Society, and Dr. J. C. Hartzell, Secretary of the Freedmen's Aid Society, were introduced, and addressed the conference. Several clergymen of the city were introduced.

Sunday was a day of much interest; there was preaching in most of the churches of the city, by members of Conference and visiting preachers. The Congregational Church was kindly offered for



Conference services; services by Bishop Andrew, and Dr. Buckley, editor of the Christian Advocate.

The session of the conference produced a strong and favorable impression upon the people of Augusta.

Received, by transfer, Cyrus Stone and D. B. Holt, from the East Maine Conference.

Admitted on trial: Cyrus F. Parsons, Frank R. Butler, William C. Kitchen, Charles S. Cummings, Walter Canham, John C. Vaughan, Herbert E. Foss, Robert E. Bisbee.

#### ABSTRACT OF STATISTICS.

One hundred and eleven circuits and stations; one hundred and nine preachers appointed; seven places to be supplied. Members, 11,135; probationers, 1,594; total, 12,729.

Number of Sunday schools, 147; officers and teachers, 1,631; scholars, 12,655.

Received for conference claimants, \$1,994.56.

Collected for Maine Conference Home Missions, \$872.40.

Collected for General Missions, \$2,645.75.

Collected for Woman's Foreign Missions, \$788.69.

1883. The Maine Conference met in Hammond Street Church, Lewiston, Maine, April 25, 1883, Bishop Foss, presiding; George C. Andrews, Secretary; W. F. Holmes, Assistant; W. S. Jones, Statistical Secretary; A. W. Pottle, Financial Secretary.

On motion, a committee of seven was appointed to consider, the present condition of the Auburn charge, and the imperative necessity of some effective measures of aid, in securing a suitable house of worship.

Three members of conference closed their earthly labors during the the year: Samuel P. Blake, Abner P. Hillman and Theodore Hill. Also, Sarah Bell, wife of Rev. C. K. Evans; Lydia Ann, wife of Rev. H. F. A. Patterson, and Sophia W., wife of Rev. Seba F. Wetherbee; Olive C., widow of Rev. Daniel Fuller; Abby, widow of Rev. Paul C. Richmond, and Sarah J., widow of Rev. Heman Nickerson. Appropriate memorial services were held.

Rev. C. H. Fowler, Secretary of the Missionary Society. Rev. J. C. Hartzell, Assistant Secretary of the Freedmen's Aid Society, were introduced, and addressed the Conference.

Rev. D. W. Le Lacheure, having been charged with insubordination, the case was referred to a Judicial Committee of fifteen. The committee, after a hearing, declared the charge sustained, and fixed

the penalty: Suspension, one year, from the office, and work of a minister in the Methodist Episcopal Church. The suspended brother declared himself withdrawn, from that date, from the Methodist Episcopal Church.

The usual committees were appointed, and presented their reports, which were adopted.

The Committee on Education, made mention of the retirement of Dr. Henry P. Torsey, from the Presidency of Maine Wesleyan Seminary and Female College, after a service of thirty-eight years, at the head of the institution. Mention also was made of the legacy of the late Ammi Loring of North Yarmouth, amounting to over seven thousand dollars, and also the legacy of the late S. R. Bearce of Lewiston, amounting to thirteen thousand and five hundred dollars, for the benefit of the Seminary and College.

The following resolution was adopted, viz.:

“Resolved, That, on the retirement from the Presidency of Kent’s Hill Seminary and Female College, of Rev. Henry P. Torsey, LL D., after a most successful management of the school, for thirty-eight years, it affords us great pleasure, as a Conference, to put on record, our high appreciation of his long and valuable services in the cause of christian education.”

Rev. Edgar M. Smith, having been elected as President of Maine Wesleyan Seminary and Female College, by the Trustees of that institution, the following resolution was adopted:

“Resolved, That we heartily welcome Brother E. M. Smith home, and respectfully request the bishop to transfer him to the Maine Conference, and appoint him President of our Seminary and College.”

The following preamble and resolution was also adopted, viz.:

Whereas, It is highly important that our excellent Seminary and College at Kent’s Hill should be held in close and vital sympathy with this conference. Therefore,

Resolved, That we respectfully request the trustees of that institution, to allow this conference the privilege of nominating, from time to time, one or more persons as candidates for vacancies in the Board of Trustees of Maine Wesleyan Seminary and Female College, so that alternate vacancies, in said board, may be chosen from the candidates so nominated.

On recommendation of the Committee on the condition of the Auburn charge, a “Church Aid Society” was organized, for the purpose of affording aid to feeble or embarrassed societies, in securing houses of worship.

The conference exercises, on Sunday, were held in the City Hall of Lewiston. The spacious hall was crowded and the services were highly interesting.

Received, by transfer: James M. Williams, from the Wilmington Conference; William M. Sterling, from the Minnesota Conference; Edgar M. Smith, from the Central New York Conference.

Admitted, on trial: Alexander Hamilton, Samuel T. Record.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations; one hundred and thirteen preachers appointed; seven places to be supplied. Members, 10,646; probationers, 1,460; total, 12,106.

Number of Sunday schools, 147; officers and teachers, 1,599; scholars, 11,427.

Amount received for conference claimants, \$2,276.00.

Amount collected for General Missions, \$2,800.59.

Collected for Maine Conference Home Missionary Society, \$1,000.00.

1884. The Maine Conference met in Wesley church, Bath, April 16, 1884, Bishop Foster, presiding; George C. Andrews, Secretary; W. F. Holmes and J. M. Frost, Assistants; Fred C. Rogers, Financial Secretary; W. S. Jones, Statistical Secretary.

The following named visitors were introduced: Rev. M. Trafton, of New England Conference; Rev. E. Foster, of New York Conference; Rev. E. W. Parker, of India; Rev. E. Tinker of New England South Conference, and Rev. Mr. Dike, pastor of the Swedenborgin Church, in Bath.

The anniversary of the Woman's Foreign Missionary Society, was held in the evening of the 16th. The report was read by Mrs. M. H. Leavitt, and an interesting account of woman's condition in India, was given by Mrs. Dr. Parker. Dr. Parker gave an account of schools of the Woman's Foreign Missionary Society in India, and of the missionary work in general.

Thursday afternoon was devoted to memorial services. Memoirs were read of the members of Conference deceased during the year:

Daniel Waterhouse, Christopher C. Covell, Thomas Hillman, Charles Andrews, Prof. F. A. Robinson, Emerson H. McKenney, followed by remarks by several preachers. Honorable mention was also made by several preachers, of Mrs. Rebekah, wife of Rev. Charles W. Morse; Mrs. Pierce, widow of Rev. Simeon W. Pierce; Mrs. French, widow of Rev. R. F. French, and Mrs. Mitchell, wife of Rev. John Mitchell, all deceased during the year. Also fitting notice of the life and character of the late Bishop Jesse T. Peck.

Friday, April 18, Rev. Dr. J. O. Fiske, for many years pastor of the first Congregational Church in Bath, now in feeble health, was introduced, and addressed the conference, with kind and feeling words.

Rev. Dr. Fox, of the New England Conference, and Rev. Dr. Fowler, Missionary Secretary, were introduced; Dr. Fowler addressed the Conference, in the interest of the Missionary Society.

The following persons were elected delegates to the General Conference: Charles J. Clark, Abel W. Pottle, and William S. Jones. R. Sanderson and George D. Lindsay, reserves.

In the afternoon, the Lay Electoral Conference were introduced to the Conference. Enoch Cousens, chairman, presented the greetings of the Electoral Conference, which was responded to by Bishop Foster.

Lay delegates to the General Conference: Hon. H. K. Baker, Zina H. Blair. Reserves: Charles W. Keyes, E. Preble Crafts.

The late Dr. Eliphalet Clark, having, by his will, provided for a bequest of fifty thousand dollars, to the Maine Wesleyan Board of Education, as a perpetual fund, for the benefit of Maine Wesleyan Seminary and Female College, the following resolution was adopted, viz.:

“Resolved, That this largest gift, bestowed by any individual, for the cause of education in Maine, deserves the special acknowledgment of this Conference, and our hearty gratitude to God, for this distinguished example of munificence, in the cause of christian education.”

Received, by transfer: J. W. Bashford, from New England Conference; C. L. Libby, from Colorado Conference; Ezra Tinker, from New England Southern Conference; Charles E. Springer and Frederick A. Bragdon, from East Maine Conference.

Admitted, on trial: John P. Roberts, William E. Morse.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations; one hundred and nine preachers appointed; seven places to be supplied; Members, 10,359; probationers, 1,618; total, 11,977.

Number of churches, 124; estimated value, \$596,475; parsonages, 63; value, \$81,700.

Number of Sunday schools, 129; officers and teachers, 1,495; scholars, 11,060.

Received for conference claimants, \$2,901.17.

Collected for Missionary Society, \$3,459.95.

Collected for Maine Conference Home Missionary Society, \$1000.00.

Collected for Woman's Foreign Missionary Society, \$1,045.03.

Collected for Church Extension society, \$414.12.

Collected for Tract society, \$133.71.

Collected for Sunday School Union, \$739.40.

Collected for Freedmen's Aid Society, 284.69.

Collected for Education, \$253.28.

Collected for American Bible Society, \$233.73.

Collected for Pastors, Presiding Elders and Bishops, \$60,505.15.



Aggregate of estimates of pastors' salaries, \$60,491.00.

Aggregate of pastors salaries received, \$59,410.00.

Average estimate of ninety-four salaries reported, \$647.42.

Average received, \$618.85.

#### GENERAL CONFERENCE.

1884. The General Conference met in Philadelphia, Pennsylvania, May 1, 1884, Bishops Simpson, Bowman, Harris, Foster Wiley, Merrill, Andrews, Warren, Foss and Hurst being present.

David S. Monroe was nominated for Secretary and elected by acclamation.

Two hundred and sixty-one ministerial delegates and one hundred and fifty-six lay delegates were announced, from ninety-nine Annual Conferences, eight of which were in foreign countries.

Bishop Erastus O. Haven, Bishop Levi Scott, Bishop Jesse T. Peck, having died since the last General Conference, memorial services were held.

Bishop Simpson, being in feeble health, a resolution was adopted, expressing the sympathy and high esteem of this Conference.

The following persons were elected bishops : Rev. William X. Ninde, D. D., Rev. J. M. Walden, D. D., Willard F. Mallalieu, D. D., Rev. Charles H. Fowler, D. D.

Rev. William Taylor was elected Bishop for Africa. This was a new departure in missionary enterprise, which promises important results.

The following resolution offered by Daniel Curry was adopted, viz. :

“Resolved, That these words be inserted as a rubric, at the beginning of the Ritual for the consecration of Bishops :

“[This service is not to be understood as an ordination to a higher order in the christian ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting consecration for the special and most sacred duties of superintendency in the church.]”

This action of the General Conference was intended to define the nature of the episcopal office in the Methodist Episcopal Church, and to check any prelatie aspiration in those who are elected to this high and responsible office.

Just before the final adjournment of the Conference, Bishop Simpson, who had been confined to his house in great feebleness, came in and addressed the conference, expressing his satisfaction with the results of the deliberations, and his gratitude for the many favors he had received, invoking the blessing of God upon the members of

the Conference and their families. In a few weeks after the adjournment of Conference, the good Bishop, in many respects without his equal among his episcopal associates, passed from his bed of sickness to his reward above.

## STATISTICS, 1883.

Itinerant ministers, 11,349; local preachers, 12,026.  
 Number of churches, 18,741; parsonages, 9,815; value, together, \$79,238.85.  
 Number of Sunday schools, (1882) 21,152; officers and teachers, 226,702; scholars, 1,638,895.

*Collections and Income from Funds (1883).*

Collected for Parent Missionary Society,	\$751,469.90
Collected for Woman's Foreign Missionary Society,	124,823.38
Collected for Woman's Home Missionary Society, (estimated,)	25,000.00
Collected for Board of Church Extension,	109,496.25
Collected for Sunday School Union and Tracts,	32,311.00
Collected for Freedmen's Aid Society,	123,153.72
Collected for Board of Education,	25,000.00
Collected for conference claimants,	167,693.00
Total,	<hr/> \$1,448,947.25

Total net capital of Book Concerns at New York and Cincinnati, \$1,617,449.80.

Profits on business of both Concerns for the last four years, \$350,115.86.

Number of Theological Seminaries, 9, (4 in foreign countries.)

Number of Colleges and Universities, 43.

Number of Classical Seminaries, 67.

Number of Female Seminaries and Colleges, 25.

(1886). Members, 1,659,816; probationers, 196,028; total, 1,855,844. Number of churches, 19,384; value, \$74,833,142. Number of Sunday schools, 22,246; officers and teachers, 241,859; scholars, 1,786,919. Raised for General Missionary Society, \$992,871.53.

1885. The Maine Conference met in the Methodist church in Biddeford, April 23, 1885, Bishop Harris, presiding; George C. Andrews elected Secretary by acclamation, with the privilege of nominating Assistant Secretaries.

The Presiding Elders read their reports.

Visiting brethren from other conferences were introduced.

Fraternal delegates from Congregational, Baptist and Free Baptist bodies, presented fraternal greetings. Rev. Dr. Beach, President of Wesleyan University, addressed the conference.

On Friday afternoon, the annual missionary sermon was delivered by Rev. J. W. Bashford.

Saturday afternoon was devoted to memorial services. Memoirs of Rev. Parker Jaques, Henry L. Linscott, Benjamin F. Pease and Eaton Shaw, were read, followed with remarks by several preachers;

also memoirs of Mrs. Catherine Sanderson, wife of Rev. Aaron Sanderson; of Carrie N., wife of Rev. Charles S. Cummings; of Mrs. Hillman, widow of the late Abner P. Hillman, and of Mrs. Marion M. Ladd, wife of Rev. Ammi S. Ladd.

A resolution was adopted, expressing respect and sympathy for Rev. Isaac Lord, in great feebleness at his home in Biddeford, who for fifty-four years had cheerfully served upon the hardest charges of the conference; also a resolution was adopted, expressing sympathy for Rev. C. W. Morse, in his affliction by the loss of his companion by death, and by his own failing health; also expressing a kind appreciation of his long and faithful services.

Received by transfer: Theodore Gerrish, from East Maine Conference.

Admitted on trial: Julian M. Buffum, John H. Roberts.

#### ABSTRACT OF STATISTICS.

One hundred and nine circuits and stations; one hundred and eight preachers appointed; nine places to be supplied. Members, 11,020; probationers, 1,743; total, 12,763.

Number of Sunday schools, 144; officers and teachers, 1,624; scholars, 11,762.

Received for conference claimants, \$2,900.88.

Collected for Parent Missionary Society, \$3,308.95.

Collected for Woman's Foreign Missionary Society, \$1,082.24.

Collected for Maine Conference Home Missionary Society, \$960.00.

Total collections for Missions, \$5,351.19.

1886. The sixty-second session of the Maine Conference was held in the Methodist church in Bridgton, April 29, 1886, Bishop Warren, presiding.

The annual missionary sermon was delivered at eight o'clock, in the morning of the 29th, before the meeting of the conference, by Rev. C. W. Bradlee.

Rev. George C. Andrews was chosen Secretary by acclamation, with the privilege of nominating Assistant Secretaries.

On the calling of the roll, seventy-one ministers responded to their names. The names of four were announced as having deceased during the year.

The Presiding Elders read their reports, giving a full account of their labors and of the condition of the work upon their districts.

Friday, eight o'clock, A. M., a semi-centennial sermon was preached by Rev. Charles C. Cone, from II Corinthians, 5:13.

Visiting brethren from other conferences were introduced; also pastors of Baptist, Free Baptist and Congregational churches.

Fraternal delegates from the Maine General Conference of Congregational churches, from the Maine Baptist Convention and from the Maine Western Yearly Meeting of the Free Baptist church, were introduced, and presented the christian greetings of the bodies they represented.

Friday afternoon was devoted to memorial services. Memoirs were read of Aaron Sanderson, Eleazer W. Hutchinson, Alpheus B. Lovewell, Isaac Lord, Elwin W. Simons; also of Ann Celia J., wife of Rev. Charles Munger. Remarks were made by several preachers.

The 993d hymn was sung:

"It is not death to die,  
To leave this weary road  
And 'mid the brotherhood on high,  
To be at home with God." &c.

Committees were appointed on all the usual subjects, some months previous to the session of Conference. The result of this arrangement, is that the reports are much more able and exhaustive, and worthy of preservation.

The report on Methodist literature, while commending the management of our great Book Concerns, strongly urges the importance of closely following the example of Wesley, and pre-empting the field so successfully cultivated by Funk, Wagnall and others, of furnishing standard religious literature, at greatly reduced prices."

The Committee on Education, in their report, make encouraging mention of all the institutions of learning, in any sense under the patronage of the Conference.

The Maine Wesleyan Seminary, has increased its departments, in order to meet the public demand, and though generously endowed needs additional funds to provide enlarged facilities.

The Wesleyan University, through the remarkable munificence of its friends, is relieved from financial embarrassment and is rendering increasingly valuable service to the church and the world.

The Boston University, with great rapidity, has advanced to a position of great strength and prosperity.

The New England Education Society is favorably mentioned; also Lasselle Seminary.

The Maine Wesleyan Board of Education was incorporated under an act of the Legislature of Maine, August 10, 1849.

It is composed of nine members, seven of whom must be members of the Methodist Episcopal Church. The present members are: Rev. S. Allen, President; M. G. Palmer,



Vice President; B. M. Eastman, Secretary; James Noyes, Treasurer; Charles Davenport, Hon. Joseph A. Locke, Francis A. Smith, J. B. Donnell, Horace H. Shaw.

Article third of the Act of Incorporation, provides that, "The corporation may hold real and personal estate, and that the annual income thereof, together, with the annual subscriptions, donations and contributions, shall be applied to the sole use and purpose of education, under the direction of Maine Conference of the Methodist Episcopal Church, or in accordance with the will of the donors."

This board now holds funds securely invested, amounting to about \$25,000, designed, by the donors for the benefit of the Maine Wesleyan Seminary and Female College. The board also has received a bequest of \$50,000, which will soon be available, from the late Dr. E. Clark. The income all to be devoted to the Seminary and College at Kent's Hill.

Received, by transfer: G. R. Palmer, from East Maine Conference; E. C. Bass, from New Hampshire Conference.

Admitted, on trial: Abel E. Parlin, Daniel R. Ford.

#### ABSTRACT OF STATISTICS.

One hundred and five circuits and stations; one hundred and seven preachers appointed; six places to be supplied. Members, 10,963; probationers, 1,738; total, 12,701.

Number of churches, 129; value, 598,450; parsonages, 71; value, \$98,600.

Number of Sunday schools, 131; officers and teachers, 1,593; scholars, 11,844.

Received for conference claimants, \$2,902.71.

Collected for Parent Missionary Society, \$3,627.62.

Collected for Woman's Foreign Missionary Society, 915.81.

Collected for Woman's Home Missionary Society, 137.70.

Collected for Maine Conference Domestic Missionary Society, \$900.00.

Total collection for Missions, \$5,581.13.

1886, Maine Conference Methodist Episcopal Church, members, 10,963; probationers, 1,738; total, 12,709.

1886, East Maine Conference Methodist Episcopal Church, members, 8,901; probationers, 2,304; total, 11,205.

1886, total members of Methodist Episcopal Church, in two Conferences in Maine, 19,664; probationers, 4,042; total, 23,906.

#### COMPARATIVE STATISTICS.

##### METHODIST EPISCOPAL CHURCH.

1886, Maine Conference, members,	10,963;	probationers, 1,738;	total, 12,701
1886, East Maine Conference,	8,901;	probationers, 2,301;	total, 11,205
1886, total, members,	19,664;	4,042;	23,906
1886, Maine Conference, churches,			129
1886, East Maine Conference, churches,			123
1886, total, churches, in Maine,			252

##### CONGREGATIONALISTS.

1886, Members, 21,405; absent, 4,604; churches, 250; ministers, one hundred and seventy-two, of whom ninety-nine are acting pastors and nineteen licentiates and lay preachers.

##### BAPTISTS.

1886, members, 19,871; churches, 247; ordained ministers, 144.

Of these three leading denominations in Maine, the Methodists, reckoning the members on probation as equivalent to one-half the number of members in full connection, gives the membership of the Methodist Episcopal church in Maine, 21,685. The Methodist, though the youngest of the leading religious denominations in Maine, is numerically the strongest.

In contributions to the cause of missions, the Congregationalists and Baptists are far in advance.

The Congregationalist Church contributed, in 1886, for foreign missions, \$9,572; and for home missions, \$9,726. The Baptists contributed for General Mission work, \$9,978; and for aid of feeble Churches in Maine, \$3,256.01.



## CHAPTER XVII.

1820. ELIHU ROBINSON'S SCHOOL. L. SAMPSON. READFIELD RELIGIOUS AND CHARITABLE SOCIETY. MAINE WESLEYAN SEMINARY, 1824. CHEAP BOARD AND TUITION. MANUAL LABOR SCHOOLS, FAILURES. FIRST TEACHERS OF THE MAINE WESLEYAN SEMINARY. ZENAS CALDWELL, 1825. HIS DEATH, DECEMBER 21, 1826. MISS PAINE, FIRST PRECEPTRESS. D. MOODY AND FAMILY. STUDENTS WHO BECAME EMINENT. AGENTS. A BOLD MEASURE. G. F. COX. HIS SUCCESS. PROSPERITY. MR. CALDWELL GOES TO DICKINSON COLLEGE. W. C. LARRABEE. POPULARITY OF THE SCHOOL. DISASTER. BANKRUPTCY. H. P. TORSEY, PRINCIPAL. CRISIS PASSED. D. B. RANDALL. CLAIMS RELINQUISHED. SCHOOL PROSPERS. NEW BUILDING NEEDED. S. ALLEN'S AGENCY, 1853. SUCCESS, 1860. NEW BUILDING. FUNDS ACCUMULATE. PROSPERITY. BEARCE HALL, 1871. PRESIDENT'S HOUSE. INVESTED FUNDS. MAINE WESLEYAN JOURNAL. METHODIST DEPOSITORY.

## EDUCATION.

The Methodists in Maine, during the first thirty years of their history, were in no condition to establish schools. The Congregationalists, true to their Puritan antecedents, looked carefully after the interests of the people in that respect. Academies, under their direction, were soon established in the more prominent towns, aided by legislative grants.

Bowdoin College was organized in 1802, under Congregationalist control. Waterville College was established by the Baptists, in 1820. The same year, Elihu Robinson, a worthy Methodist class-leader, of Augusta, commenced a school in his own house. He employed teachers to give instruction, but the oversight and management of the school, were in the hands of Mr. Robinson and his wife. It was a religious Boarding School. Mrs. Robinson was an intelligent and devoted christian. Evenings, before retiring, the pupils were called together by her, for religious instruction and devotional services. Her influence over the school was highly salutary.

Rev. Samuel Baker desired to unite with Mr. Robinson in carrying on his school. A brief trial of his services satisfied Mr. Robinson, that his school regime was neither wise nor practicable.<sup>1</sup> The school continued at Augusta about three years. In the meanwhile, Luther

<sup>1</sup> Mr. Baker was for a few years a member of Maine Conference. He was a man of marked ability, but extremely eccentric. (Letter from Mr. P. C. Plummer of Bangor.)

Sampson, a forehanded farmer of Kent's Hill, was feeling himself imperatively moved, to make some provision for the education of young men of the Methodist Church, who were called to the work of the ministry.

Accordingly, without any knowledge of Mr. Robinson's school, "in the year 1821,<sup>2</sup> Mr. Sampson, with five associates<sup>3</sup> living in his vicinity, procured an act of incorporation, under the name of the *Readfield Religious and Charitable Society*. The objects of this society, though not defined in the charter, appear to have been: the Support of Public Worship at Kent's Hill; the Aiding of the Kent's Hill School District in extending the time and influence of their school; the collecting of a library for the people of Readfield; the aiding of several Societies in the County in repairing their churches; and alleviating the necessities of the superannuated ministers of the Methodist Episcopal Church."

"A donation of about ten thousand dollars in real and personal estate, was made by Mr. Sampson, to the Trustees.

"The society continued its operations about three years. No account is recorded of its operations during that time.

"In 1823, the deed of the property given by Mr. Sampson, specifying the objects for which the property should be used, was so altered as to direct that a part of the property should be appropriated to the establishment, and for the benefit of a school to be located on the premises, in Readfield, for the purpose of affording instruction in the principles of Experimental Christianity, Theology, Literature, the practical knowledge of Agriculture and the Mechanic Arts."<sup>4</sup> A very broad foundation, in design!

"In May, 1824, the Trustees voted to change the name to the *Maine Methodist Education Society*. In December following, the vote was reconsidered, and it was decided that the institution should be called,

#### THE MAINE WESLEYAN SEMINARY."<sup>5</sup>

A new act of incorporation was obtained, the name was changed, as desired. The number of Trustees was increased to twenty-five, and the restriction in regard to their places of residence, was removed.

<sup>2</sup> Account by Rev. W. C. Larrabee in *Maine Wesleyan Journal*, Sept. and Oct. 1839.

<sup>3</sup> The names of the Trustees were: Luther Sampson, Charles Kent, John Hubbard, Abraham Morrill, Zachariah Gibson, John Morris.

<sup>4</sup> Account by Rev. W. C. Larrabee.

<sup>5</sup> *Ibid*.



Mr. Sampson, hearing of Mr. Robinson's School at Augusta, went to see him, and urged him to remove his school to Kent's Hill, and take charge of operations there. The donation of ten thousand dollars was in those days, a strong argument. Mr. Robinson consented, and on the 27th of February, 1824, removed into the Seminary Boarding House at Kent's Hill,<sup>6</sup> and assumed the general management of the institution.

"The objects of the institution were not defined in the new charter. These were named in the deed of conveyance of real estate. A seminary building was soon erected, in a plain and economical style; mechanic shops were built, and a manual labor department was opened."

"The object which the Trustees constantly held in view, was to furnish the means of instruction, at the lowest possible cost, to those who were unable to meet the expense of education at other institutions."<sup>7</sup>

Board and Tuition were furnished at the lowest rates; board for one dollar per week, and provision was made for most of the expense of each student to be paid in labor upon the farm, or in the shops. The manual labor plan adopted, was regarded with great favor by the public, and was heralded as a great success. Soon young men from far and near, came in large numbers, to avail themselves of these advantages.

The institution afforded an excellent opportunity, at small expense, for physical and mental training, and many a poor boy was helped into a career of usefulness and honor.

But as a source of revenue, the plan of manual labor for a school, involves a radical fallacy. The labor of the average student, is necessarily unskilled labor, and though rated at a very low price, can not be made worth the cost to the institution; not unfrequently, the students' labor was worth nothing, or less than nothing. The manufactured articles were generally of inferior quality and could not be sold at remunerative prices. The labor upon the farm showed no better results, and the farm rapidly depreciated. The manual labor scheme proved a disastrous failure, and after a trial of about twelve years, was abandoned.

"In the early part of 1825, Mr. Asa H. Thompson of Industry, then preparing to enter the ministry, was chosen Principal, but died

<sup>6</sup> Letter of Mrs. Abigail Robinson to the writer, 1859.

<sup>7</sup> Rev. W. C. Larrabee.

before entering upon the duties of his office. Rev. Henry Cushman was employed a few months as Principal.”<sup>8</sup>

In September of this year, Rev. Zenas Caldwell was elected Principal, and entered upon the duties of his office. Mr. Caldwell was a graduate of Bowdoin College, and had been Preceptor of Hallowell Academy, the preceding year. He was a young man of rare promise. The Trustees considered themselves providentially favored, in securing the services of a thorough scholar and a devoted Methodist for this important position. Mr. Caldwell was the first Methodist from Maine who had graduated from a College.

The school was organized under his care, and received from him a direction which secured for it a high degree of success. The school went on prosperously, till the fall of 1826, when Mr. Caldwell was obliged, on account of failing health, to retire to the home of his childhood in Hebron, Maine, where he died December 21, 1826, aged twenty-six years. This was a sad event for the school as well as a great grief to his friends.

Merritt Caldwell, brother of Zenas, and William C. Larrabee, then students in Bowdoin College, took charge of the school during the fall of 1827.

In February of this year, a Board of Overseers was organized after the manner of some Colleges, under an act of the Legislature, consisting of Abraham Morrill, Obed Wilson, J. B. Cahoon, Allen H. Cobb, Joshua Taylor, David Kilburn, and the President and Secretary of the Board of Trustees. This Board continued to hold meetings for a few years, and died of neglect.

“In 1827, the school was under the charge of Dr. Samuel Stevens, a graduate of Waterville College. In the spring term of 1828, Joshua Randall, a graduate of Waterville College, acted as Principal.

“In the Fall term of 1828, after his graduation, Merritt Caldwell was elected Principal, and held the office with much honor to himself and advantage to the institution, till 1834, when he was elected to the professorship of Philosophy in Dickinson College, Pennsylvania.”<sup>9</sup>

During the Principalship of Mr. Caldwell, a Female department was established under the care of Miss Phebe Paine<sup>10</sup> as Preceptress. This department has continued to increase in importance, till it has grown to a Female College.

<sup>8</sup> Rev. W. C. Larrabee.

<sup>9</sup> Ibid.

<sup>10</sup> Miss Urania Merritt was employed as teacher before Miss Paine.

At this stage of the history, it will not be out of place to notice one family, which, for many years, was closely identified with the Seminary—that of Dudley Moody, Esq. Mr. Moody became Steward of the Seminary, during the principalship of Merritt Caldwell, and remained faithful at his post through the most formidable troubles of the institution, ever watching over its affairs with anxious solicitude. When at length, he retired from his office, and opened a hotel near the seminary, the hospitality of his excellent home was generously bestowed upon visiting friends.

Mrs. Moody was a lady of rare excellence, always exerting a kind, motherly influence upon the students, and making her home attractive by excellent order and her rare culinary skill. Wayward and discouraged young men have had occasion to bless the memory of the gentle and faithful “Mother Moody,” for her kindly advice and influence, and the young ladies of the school always found in Mrs. Moody a kind and faithful adviser. They both closed their lives in their quiet home at Kent’s Hill. Mrs. Rev. H. B. Abbott, and Mrs. George W. Jewett, daughters, still remain near the old homestead.

The school continued to prosper in all respects except in its finances, and gained a high reputation for thorough instruction at very moderate cost. Many young men of limited means, but of rare promise, were attracted to its otherwise uninviting halls. Among these were: John Johnston, subsequently, LL. D., late Professor of Natural Science, in Wesleyan University; Rev. Joseph Cummings, D. D., LL. D. President of Wesleyan University, now of North West University; William H. Allen, LL. D., late President of Girard College; Rev. Mark Trafton, D. D., of the New England Conference; Bishop D. W. Clark, D. D., late Bishop of Methodist Episcopal Church; Rev. Thomas Sewall, D. D., late able Minister of Baltimore Conference; Rev. Charles Collins, D. D., former President of Dickenson College; Hon. Timothy O. Howe, late Postmaster-General; Rev. Edward Cook, D. D., and many others worthy of honorable mention.

The income of the institution continued to fall short of the expenses. To meet the deficiency, agents were employed to solicit funds.

In the year 1830, Rev. Asa Heath, a member of Maine Conference, was appointed agent. In 1831-2. Rev. Charles Baker was appointed to this service.

At the session of Conference in 1831, Mr. Caldwell, the Principal, visited the Conference, and by request, represented the needs of the

institution and its work. A subscription was immediately opened, and the sum of one thousand three hundred and sixty dollars was pledged, mostly by the preachers, richer in faith than in purse, in aid of the Seminary; Bishop Soule, leading off, in a generous pledge. With this seasonable aid, and other funds, collected by the Agent, and one thousand dollars, donated by the State, the Seminary continued its operations till near the close of 1833.

At a meeting of the Trustees, May, 1834, it was found, that the annual deficit was about six hundred dollars. A bolder and more liberal plan was found to be necessary. Accordingly, the Conference was again requested to appoint an Agent, to raise the sum of ten thousand dollars, as a fund for the support of the institution, to be raised by subscription, of not less than one hundred dollars each.

Rev. Gershom F. Cox was appointed Agent. The plan was adopted of granting free scholarships for donations of four hundred dollars or two hundred dollars; or abatement of tuition, to the amount of the simple interest on donations of one hundred dollars, to students under the patronage of the donors; thus placing a mortgage upon the future income of the school. Other institutions of learning have committed the same blunder.

Mr. Cox was a prominent and able minister of the Conference. His agency was remarkably successful. At the next ensuing session of Conference, he reported, ten thousand dollars raised in cash and reliable notes.

James Dinsmore, Esq., one of the trustees, continued the agency until about sixteen thousand dollars had been raised. This movement gave a more hopeful aspect to the affairs of the Seminary, and increased the number of students.

The same year. Mr. Caldwell, having been elected Professor of Metaphysics, in Dickinson College, Pennsylvania, resigned his office as Principal, and removed to his new field of service. The school continued during the year, under the direction of Charles Collins, James Bell, A. B., and A. T. Wheelock, A. B. In 1835, Rev. William C. Larrabee, Principal of Cazenovia Seminary, New York, was elected Principal and entered upon the duties of his office. Mr. Larrabee was a teacher of unusual ability and much experience. He was aided in his work by Benjamin F. Tefft, a recent graduate from Wesleyan University and a brilliant scholar, and other able teachers.

The improved financial condition of the Seminary, and the popularity of the Board of instruction, drew large numbers of students



to the school. It was found necessary to enlarge the boarding house to accommodate the students. This expenditure was thought to be a good investment of funds. The Boarding operations, instead of being a source of revenue, were a constant burden upon the funds. Mr. Larrabee acted as treasurer, and assumed the entire fiscal responsibility. The institution, though seemingly prosperous, was rapidly tending towards bankruptcy.

In 1840, the crisis came. The funds were all gone, and a heavy debt had accrued. It was necessary to call a halt. An agent was employed to dispose of all the property of the institution, except the real estate, which could not be alienated, and to settle with the creditors, as far as was possible. After this was done, several thousand dollars of indebtedness remained unprovided for.

The funds of the institution were all gone, and there was but little to show for all the money collected by agents, from year to year, except a large farm miserably run down, and a set of poor buildings sadly out of repair.

Mr. Larrabee was himself heavily involved in the financial wreck, and accepted an invitation to a professorship in the Asbury University, in Indiana.

In the winter of 1841, Rev. Stephen Allen, then teacher of Mathematics in the Troy Conference Academy, Vermont, was elected Principal, and, with a very imperfect knowledge of the condition of the Seminary, removed to Kent's Hill, and commenced his labors as Principal.

The condition of things was sufficiently forlorn. The buildings sadly out of repair, the farm run down, the funds and financial credit gone. Still the school had a reputation for thorough instruction. The buildings were hastily put in repair. The term opened with a fair number of students and the school went on prosperously. George W. Jewett, Miss Mary Ann Moody, Miss C. Sturdivant, Charles F. Allen, and Henry P. Torsey, rendered valuable service as instructors.

The annuities were an encumbrance upon the property, and the scholarships a constant burden. The teachers worked faithfully, and with the utmost harmony, and the residuum of income, was equitably divided among them. They lived on faith and the enthusiasm of their work, and paid their bills. It was a period of hard work, small pay, and pleasant fellowship, ever remembered with pleasure.

In 1844 Mr. Allen resigned his office, and entered the itinerant service in the Maine Conference.

Henry P. Torsey, who had served as Assistant during the year 1843, was elected Principal, upon the condition that he should furnish all the instruction, pay for all repairs and incidental expenses, and receive all the income.

At the ensuing session of the Maine Conference at Bangor, a meeting of the Trustees was held during the Conference Session. The fiscal affairs of the Seminary appeared entirely hopeless and the Trustees voted unanimously to resign their trust to the Conference, according to the provisions of the deed of conveyance of the real estate. The Conference, promptly declined the trust, and at the same time, voted to co-operate with the Trustees in any measures they might adopt, to relieve the institution of its embarrassment.

The trustees, soon after, met at Kent's Hill, and resolved to make another effort for the relief of the school. With the consent of the venerable Luther Sampson, the annuities were cancelled. Mr. Sampson pledged fifteen hundred dollars toward the new Seminary building, being about one half the estimated cost, and Rev. Daniel B. Randall, consented to act as Agent, to solicit funds for completing the proposed new building, to solicit the relinquishment of the scholarships and to settle with the creditors of the institution. Through the liberality of the creditors, or rather through the poverty of the debtor, the agency was successful. The scholarships and other claims were surrendered or compromised for a moderate sum; Mr. Allen setting an example by surrendering his entire claim for services, unpaid, — one thousand dollars.

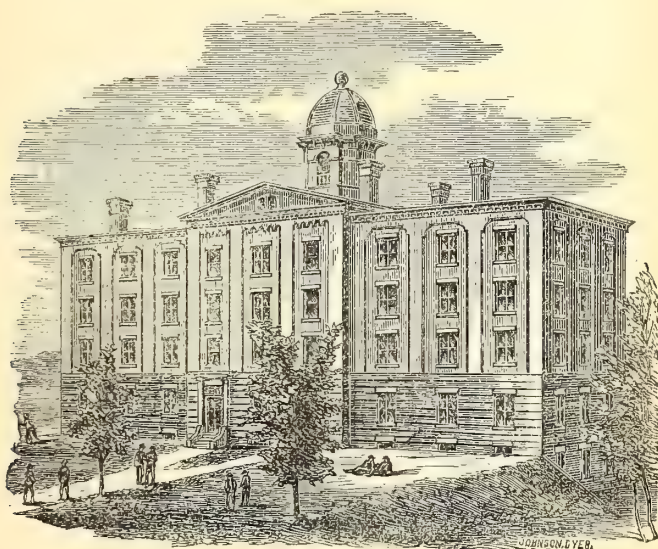
In the meantime, the fall term of 1844 commenced, and the school continued to prosper more and more, upon the new plan of self-support. Mr. Torsey was a skilled teacher, then in the vigor of life, and remarkable for his vigilance and tact in school discipline. The school continued to increase till it had outgrown its accommodations. A new building, of ample dimensions was evidently a pressing necessity.

In the year 1853, a convention of the friends of education, in the Maine Conference, was called to meet in Biddeford, during the session of the Maine Conference in that place, to consider the "condition of our educational interests."

Earnest addresses were made, and generous subscriptions were made towards the erection of a Seminary building. Doctor E. Clark of Portland, pledging one thousand dollars towards the object, others followed with smaller pledges.

Rev. S. Allen was requested to act as Agent to solicit funds to accomplish the enterprise in view. To avoid the mistake of former agencies, a separate Board of Trust had been organized, under an act of the Legislature, for the safe keeping of funds. The agency was carried on under the authority of the Maine Wesleyan Board of Education.

The friends of the school had become disheartened. Every previous Agency had ended in disaster; contributions came slowly. The agency was continued, year after year, part of the time, in connection with a pastoral charge, Mr. Torsey and others, rendering efficient assistance, till at length, the spacious and elegant Sampson Hall was completed and furnished. It was dedicated and opened for students, August 10, 1860.



*Sampson Hall, 1860.*

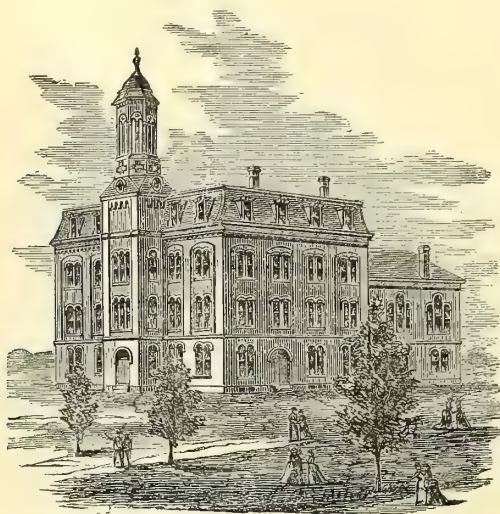
The Agent acted as Treasurer and Chairman of the Building Committee, kept the accounts, drew up the contracts, signed and endorsed, personally, all notes for borrowed money, till the building was completed; contributing, at the same time, largely of his own funds, in proportion to his ability. The Maine Conference stood by the enterprise with unfailing liberality.

The completion of this grand edifice formed a new epoch in the

history of the institution. The financial credit of the institution was restored; a broader curriculum of studies was established, and the faculty was increased in number. The Principal became a President. Diplomas in classic style, were granted to the graduates, and degrees conferred.

Mr. Torsey received the honorary degrees of LL. D. and D. D. and continued at the head of the institution till 1882, completing thirty-eight years of service in this position, being well known as one of the ablest educators in the country.

This new departure was followed by a large increase in the number of students. Generous friends have nobly responded to the wants of the institution. Funds have been contributed for investment and to be kept for the perpetual benefit of the institution or of students.



*Bearce Hall, 1871.*

In 1871, Bearce Hall was completed at a cost of forty-two thousand dollars, largely through the liberality of Samuel R. Bearce, Esq., late of Lewiston, and Hon. William Deering of Chicago.

A Musical Conservatory has been established in connexion with the institution; also a Commercial College.

Funds to the amount of over twenty-five thousand dollars have been placed in the hands of the Trustees, as a permanent fund; also more than twenty thousand dollars have been contributed to the Board



of Education, for the same purpose, and this Board will soon receive the sum of fifty thousand dollars additional from the estate of the late Dr. E. Clark of Woodfords, all to be safely invested and kept as a permanent fund for the support of instruction, in the Seminary and College.

An elegant President's home has been built on the Seminary grounds, in close proximity with Bearce Hall. The grounds have been handsomely graded, and planted with shade trees.

The Seminary and College is rendering a grand service to the cause of Education ; it is an honor to the denomination and a blessing to the world.

#### FINANCIAL EXHIBIT.

Real Estate,	-	-	-	-	-	-	-	-	-	-	106,000.00
Personal property as per estimate,	-	-	-	-	-	-	-	-	-	-	14,856.00
Stocks, Bonds, and other securities, (invested)	-	-	-	-	-	-	-	-	-	-	37,000.000
											<hr/>
											\$157,956.00.

Funds in hands of Board of Education, invested ; the Income for the benefit of Seminary and College, - - - - - 24,099.79.

Also, the Board will soon receive \$50,000 from the estate of the late Dr. E. Clark, to be invested and kept for the same object.

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## INSTRUCTORS.

*Maine Wesleyan Seminary and Female College*, from the beginning so far as the record can be ascertained, not including students employed as teachers.

### PRINCIPALS OR PRESIDENTS.

1825. REV. HENRY CUSHMAN, acting Principal one Term.

1825-6. REV. ZENAS CALDWELL, A. B. Died, December 21, 1826.

1827-8. MERRITT CALDWELL, W. C. LARRABEE, DR. SAMUEL STEVENS and JOSHUA RANDALL, A. B., acting Principals.

1828-34. MERRITT CALDWELL, A. M., Professor in Dickinson College. Died June 6, 1848.

1835-40. Rev. William C. LARRABEE, A. M., Professor in Asbury University. Died May 4, 1859.

## PRINCIPALS OR PRESIDENTS, — Concluded.

1841-4. REV. STEPHEN ALLEN, D. D., Maine Conference.

1844-82. REV. HENRY P. TORSEY, D. D., LL. D., Maine Conference.

1882. REV. EDGAR M. SMITH, A. M., Maine Conference.

## TEACHERS OR PROFESSORS.

1827. DENNIS CLARK. Died in New Orleans, soon after.

1828. JOHN JOHNSTON, LL. D., Professor of Natural Science, Wesleyan University.

1828. WILLIAM H. ALLEN, LL. D., President Girard College. Died March 26, 1881.

1830. GILBERT H. MARSH. Died 1831.

1830. DANIEL HILLIAR.

1831. HORATIO P. GETCHELL M. D., Cincinnati.

1831. ANDREW S. LOVELL.

1832. JABEZ C. RICH, A. M., United States Navy.

1832. HENRY J. JEWETT, A. M., Lawyer, Austin, Texas. Died 1870.

1833-5. JAMES BELL, Skowhegan, Lawyer, Judge of Probate. Deceased.

1833-5. CHARLES COLLINS, D. D., President of Emery and Henry College and President of Dickinson College. Died July 10, 1875.

1835. ALBERT T. WHELOCK, M. D., Belfast. Died March 12, 1876.

1836-9. BENJAMIN F. TEFFT, D. D., LL. D., President Genesee College. Died in Bangor, 1886.

1835-7. GEORGE PARSONS.

1837-8. JOHN W. DUNN, Maine Conference. Deceased.

1837-40. 1845-52. ANDREW WALSH, A. M., Teacher, Readfield. Deceased.

1839. JOHN WILSON. Lawyer, Cincinnati, Ohio.

1837-40. DAVID GOODNO, M. D., Dentist, Hallowell. Boston. Washington, D. C.

1839. 1841-3. CHARLES F. ALLEN, D. D., Maine Conference. President Maine Agricultural College.

1841. GEORGE W. JEWETT, Teacher, Wilmington, North Carolina. Kent's Hill.

1844. B. F. NORRIS, Lawyer, Skowhegan. Deceased.

1857-81. JOHN PERLEY, Teacher of Penmanship and Book-Keeping.

## TEACHERS OR PROFESSORS,—Concluded.

1850-72. 1879-83. REV. F. A. ROBINSON, Ph. D., Languages and Mathematics, Maine Conference. Died January 27, 1884.

1859-62. ALBERT A. SCOTT, A. M., Languages. McKendree College. Kent's Hill. Died May, 1872.

1862-81. JOSEPH L. MORSE, A. M., Maine Conference, Professor Languages, Evanston, Illinois.

1862-5. J. T. BROWNELL, A. M., Genesee Conference. Died 1886.

1865. DANIEL G. HARRIMAN, A. M., Lawyer, New York City.

1866-8. M. J. CALLAN.

1869. CHARLES M. PARKER, A. M., Professor of Languages, Wilbraham Seminary. Pareadena, California.

1870. ALBERT A. TYLER, Lawyer, Connecticut.

1870. D. H. HANNABURGH, A. M., East New York Conference.

1871-4. JOEL WILSON, Teacher, Orange, New York.

1872-83. A. FITZROY CHASE, Ph. D., Principal East Maine Conference Seminary.

1875-81. GEORGE H. STONE, A. M., Professor Geology, Colorado College.

1876-7. J. W. V. RICH, A. M., Normal Department. Principal of High School, Great Falls, New Hampshire.

1881. WILLIAM C. STRONG, A. M., Professor Natural Science.

1881. HENRY E. TREFETHEN, A. M., Professor of Languages.

1883. HERBERT E. RUSSELL, A. B., Mathematics.

1883. B. O. MCINTIRE, Normal Department.

1886. WILLIAM S. ATWELL, A. M.

1886. WILLIAM A. BARTON, Commercial Department.

1870. WILSON F. MORSE, Director Department of Music.

## PRECEPTRESSES.

1832. MISS URANIA MERITT, (Mrs. Goodenough, Wilbraham, Massachusetts.)

1883-5. MISS PHEBE PAINE, Carlisle, Pennsylvania.

1837. MISS MARY SEVERANCE.

1839. MISS SARAH SCOTT, (Mrs. John Ware, Waterville.)

1841. MISS MARY ANN MOODY, (Mrs. George W. Jewett, Kent's Hill.)

1841-4. MISS CAROLINE STURDIVANT, (Mrs. George W. Clark, Madison County, Virginia. Died 1884.)

## PRECEPTRESSES,—Concluded.

1846. MISS HESTER ANN WENTWORTH, (Mrs. Dr. Snow, Skowhegan.)

1847-61. MISS EMMA J. ROBINSON, (Mrs. H. P. Torsey, Kent's Hill.)

1860-4. MISS SARAH H. PALMER, (Mrs. Rev. Albert Deering, Deceased.)

1864. MISS FRANCES S. CASE.

1866-70. MISS NELLIE HATCH, A. M. (Mrs. Charles Parker, Pareadena, Cal.)

1870-4. MISS MELLIE COX, A. M.

1874-5. MISS MARGARITA HAUSCHILD, A. M., (Mrs. E. M. Smith, Kent's Hill.)

1875-8. MISS HATTIE E. PARK, A. M., (Mrs. C. W. Keyes, Farmington.)

1878-81. MISS ELIZA J. PERLEY, A. M., Principal of High School, Ottumna, Iowa.

1881-84. MISS LENORA M. ADAMS, A. M., (Mrs. B. O. McIntire, Kent's Hill.)

1884. MISS FLORA MCGLAUFLIN.

## LADY INSTRUCTORS.

1863. MRS. MARY F. SCOTT, Teacher of French. Winthrop. Died 1874.

1881-2. MISS MARY F. PARK, Teacher of French and German, High School, New York.

1883. MISS FANNIE A. DAVIS, A. M., Teacher of French and German.

## TEACHERS OF DRAWING AND PAINTING.

MRS. B. H. STEVENS; MISS MARTHA DUNN.

1841-4. MISS HESTER ANN WENTWORTH, (Mrs. Dr. Snow, Skowhegan.)

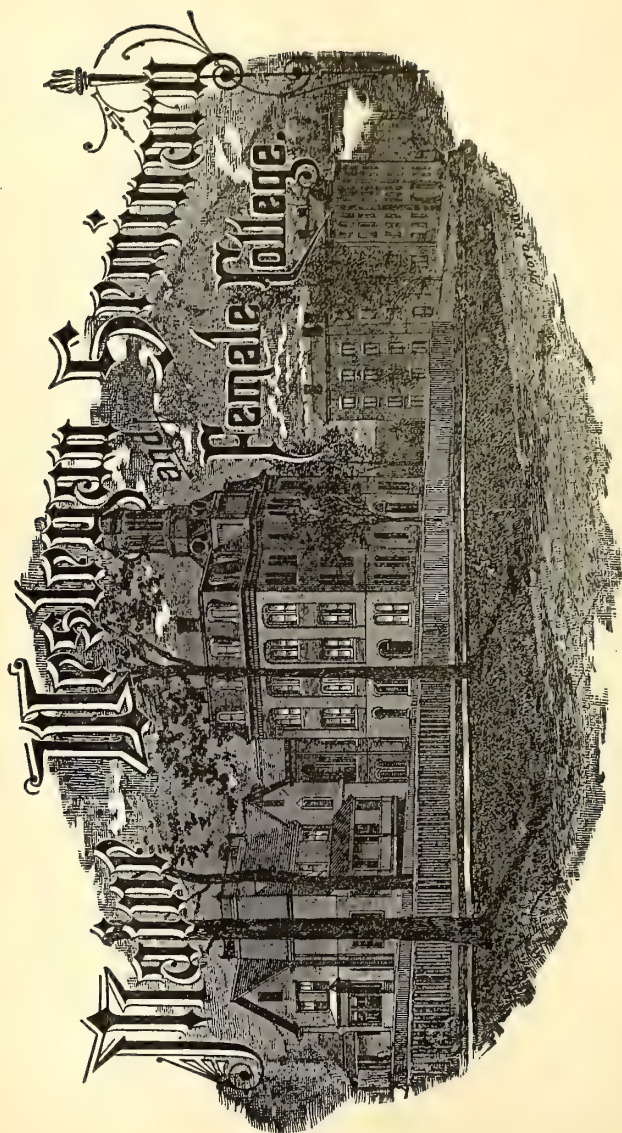
1845-79. MISS PRONIE B. ROBINSON.

1879-86. MISS REBECCA FLETCHER.

1886. MISS SARA M. MAXON.







# Maine Wesleyan Seminary

AND

## \* Female College \*



KENT'S HILL, READFIELD



\* 1886-7 \*

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- I. COMMON ENGLISH.
  - II. NORMAL COURSE.
  - III. SEMINARY SCIENTIFIC COURSE.
  - IV. SEMINARY CLASSICAL.
  - V. COLLEGE PREPARATORY COURSE.
  - VI. COLLEGE COURSE.
  - VII. CONSERVATORY OF MUSIC.
  - VIII. FINE ART COURSE.
  - IX. COMMERCIAL COLLEGE.

## BOARD OF INSTRUCTION.

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Rev. Edgar M. Smith, A. M., President,

Election, and Eliphalet Clark Professor of Metaphysics.

Henry P. Torsey, D. D., LL. D.,

Emeritus Professor of Metaphysics.

Henry E. Trefethen, A. M.,

Professor of Greek and Latin.

William G. Atwell, A. B.,

Mathematics.

William C. Strong, A. M.,

Natural Science.

Bradford O. McIntire, A. B.,

English Literature and R. B. Dunn Professor of Normal Instruction.

Flora E. McGlauffin, A. B., Preceptress,

Latin.

Fannie A. Davis, A. M.,

French and German.

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## Conservatory of Music.

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Wilson F. Morse, Musical Director,

Vocal and Instrumental Music.

Mrs. Ella D. Morse,

Piano, Organ, and Theory.

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## Commercial College.

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William A. Barton, Principal,  
Book-Keeping, Business Arithmetic, Commercial Law, and Business Ethics.

Lewis B. Williams,  
Plain and Ornamental Penmanship and Business Correspondence.

Lottie M. Hunter,  
Short-Hand and Caligraph.

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## Department of Art.

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Sara M. Maxon, Ph. M., P. B.,  
Painting and Drawing.

B. O. McIntire, A. B.,  
Librarian.

Hon. E. R. French,  
Steward and Assistant Treasurer.

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## LECTURERS.

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Rev. Charles F. Allen, D. D.,  
Richmond.

Rev. J. W. Bashford, Ph. D.,  
Portland.

Prof. Ralph G. Hibbard, A. M.,  
New Britain, Conn.

Rev. A. S. Ladd, A. M.,  
Bangor.

William A. Mowry, LL. D.,  
Boston, Mass.

Rev. Edgar M. Smith, A. M.,  
Kent's Hill.

Frank W. Smith,  
Toledo, Ohio.

Hon. John L. Stevens,  
Augusta.

Prof. William C. Strong, A. M.,  
Kent's Hill.

Rev. Bp. Henry W. Warren, D. D., LL. D.,  
Denver, Col.

## MAINE WESLEYAN JOURNAL.

1831. Some time in the year 1831, a number of gentlemen in Portland and vicinity, connected with the Methodist Episcopal Church, formed a company of twenty, for the purpose of publishing a weekly paper in the city, in the interest of the Methodist Church. A fund of two thousand dollars was raised, each member of the Association paying one hundred dollars.

It was agreed that the paper should be called the Maine Wesleyan Journal, and that the surplus profits should be paid to the trustees of the Maine Wesleyan Seminary, for the benefit of that institution. The Company chose for their Committee, Rev. Gershom F. Cox, Dr. Eliphalet Clark and James B. Cahoon.

The first number of the paper was issued January 12, 1832. It was edited about a year and a half by "a number of gentlemen," among these were Rev. G. F. Cox and Rev. W. H. Norris. The paper was favorably received, and obtained considerable patronage. It was edited with ability.

August 1, 1833, Rev. G. F. Cox, being compelled to retire from itinerant service, on account of the failure of his health, was chosen editor, and continued in that office till 1839.

In the year 1837, the Maine Conference voted to accept the proposition of the Associates, to take the Journal, with the accounts due from subscribers, and release the Associates from all their liabilities. The Journal was then published, and all its affairs were conducted through the year, by the Agent of the Conference.

In 1838, the Conference, by vote, conveyed the whole concern to Rev. G. F. Cox, agreeably, to a proposal by him. Subsequently, Mr. Cox sold the paper, to the proprietors or Associates, and re-conveyed to them, all bills due from subscribers, with an agreement that they should re-assume all the debts of the concern.

In 1839, Rev. Moses Springer became Editor of the Journal. The anti-slavery controversy had been carried on in the paper, sometimes with considerable bitterness, and the circulation was probably somewhat seriously affected thereby. The editors were inclined to conservative views, and endeavored to conciliate both parties, and, as usual in such cases, failed to satisfy either party.

In 1840, the Associates represented to the Conference, that they were exceedingly embarrassed by a heavy debt upon them, and that there would probably be a loss to the concern of two thousand dollars and expressed the hope that the Conference would extend to them some relief.

The Conference disclaimed all responsibility in the case; but recommended a liberal subscription by the members, and that the preachers should solicit subscriptions during the year. The relief which came in this way, does not seem to have lessened the burden. The Associates became discouraged and soon sold the paper to Zion's Herald.

In closing up the affairs of the Journal, some of the funds raised for Missions, were mixed up with the funds of the paper. A misunderstanding arose between Mr. Cox and Mr. Springer, resulting in mutual criminations.

The subject was referred to a Committee of Conference in 1842, who reported that charges of dishonesty were not sustained by adequate testimony. It was an unpleasant entanglement. There was a lack of careful business method in the management of the affairs of the paper. Instead of a reveue for the benefit of Maine Wesleyan Seminary, there was a heavy loss to the Associates.

A few years ago a small paper called the *Maine Evangelist* was started, by an enterprising member of Conference, Rev. Ira G. Sprague. and conducted with ability, but the enterprise was abandoned for lack of encouragement.

A Book Depository was established at Portland, about the year 1833, under the authority of Conference, for the sale of the publications of the Methodist Book Concern.

The business went on for several years, till the balance of indebtedness began to excite alarm. Committees of Conference were appointed from year to year to investigate the affairs of the Depository, and at length they were instructed to close up the business.

At the Conference at Portland in 1845, a report was made, by which it appears that there was a large balance due the Book Concern above all assets. The Committee recommended that a statement of the affairs be made to the Book Concern, and that the Concern be requested to forgive the debt. In this way the Depository was finally closed. The affairs had been managed in an unbusiness-like manner.

Methodist financiering appeared to a great disadvantage during the earlier history of Maine Conference. The Seminary, the Maine Wesleyan Journal and the Book Depository, all alike, showed wretched specimens of business enterprises.

A more prudent system of financial management, subsequently, came into use. The affairs of the Maine Conference are now conducted according to more correct business methods.

## CHAPTER XVIII.

CIRCUITS AND STATIONS. READFIELD CIRCUIT. PHILIP WAGER. QUARTERLY CONFERENCE ACCOUNTS. J. TAYLOR PRESIDING ELDER. MEETING HOUSE IN EAST READFIELD, 1795. CONFERENCE IN READFIELD. KENT'S HILL. MEETING HOUSE. EARLY DISCIPLINE. PARSONAGE, KENT'S HILL. READFIELD CORNER. MONMOUTH CIRCUIT. JESSE LEE'S VISITS. E. KIBBY. WONDERFUL INFLUENCES. NEW ENGLAND CONFERENCE AT MONMOUTH. PREACHERS FROM MONMOUTH. FARMINGTON. FIRST CLASSES. MEETING HOUSES. SECESSIONS, 1842. F. A. CRAFTS, 1847. NEW DEPARTURE, 1849. S. ALLEN. GROWTH. NEW CHURCH, 1877. EARLY METHODISTS IN FARMINGTON. S. TITCOMB AND FAMILY. J. GOWER. W. GAY. STRONG CIRCUIT. WM. REED. JOHN REED. RICHARD CLARK. FAMILY. AVON. CAPTAIN J. SOULE. VIENNA. FIRST CLASS. SECESSIONS. REVIVALS. MAINE CONFERENCE, 1828. "OLD TIME QUARTERLY MEETING." N. WHITTIER. RUTH WHITTIER. MRS. COFFREN.

Rev. Jesse Lee, the apostle of Methodism in New England, after a hasty reconnoissance of the Province of Maine in the year 1793, planned a circuit on the "West side of the Kennebec river" embracing the towns on the west side of the river above Hallowell, including the Sandy River Valley, and called it Readfield Circuit. It was a circuit on paper. There was not a solitary member of the Methodist Church in Maine. The bounds of the circuit, were wherever the adventurous circuit rider might see fit to place them. There was no ecclesiastical authority, to which he acknowledged allegiance, to question his right of occupancy.

Phillip Wager, who was appointed in charge of Readfield Circuit, in 1794, content with no "pent up Utica" had extended the limits of his circuit from Portland to the Passamaquoddy, and had gathered a society in that eastern frontier.

Wager left no record of his labors, except his official returns of members to the Conference of 1795, namely: Readfield, 232; Portland, 36; Passamaquoddy, 50; total, 318;—good work for one year! The next year, 1795, Enoch Mudge and Elias Hull were appointed to Readfield Circuit. The following account of the finances of the circuit, copied from original records affords an idea of the labor and salaries of the preachers and of the Quarterly Conference business of those days.



*Quarterly Meeting held at Readfield, October 20, 1795.*

COLLECTIONS.		DISBURSEMENTS.	
Monmouth,	\$3.25	Jesse Lee,	\$2.17
Winthrop,	2.99	Enoch Mudge,	16.00
Readfield,	10.21	Elias Hull,	16.00
Goshen (Vienna),	1.22		
Farmington,	4.60		
New Vineyard,	2.00		
Middletown (Strong),	4.21		
Uppertown (Avon),	2.00		
Littleborough (Leeds),	1.86		
Greene,	.58		
	<hr/>		<hr/>
	\$34.17		\$34.17

*Quarterly Meeting held at Farmington, January 20, 21, 1796.*

COLLECTIONS.		DISBURSEMENTS.	
Livermore,	\$8.90	Enoch Mudge,	\$16.00
Jay,	5.23	and his traveling	
Farmington (upper part),	.93	expenses,	4.56
Farmington (lower part),	4.50	Elias Hull,	16.00
New Sandwich (Wayne),	2.11	and his traveling	
Littleborough (Leeds),	.97	expenses,	5 17
Green,	1.00	Jesse Lee,	6.90
Winthrop,	2.10	Surplus,	6.90
Readfield,	4.67		
New Sharon,	2.50		
Monmouth,	5.00		
Private Gifts,	17.60		
	<hr/>		<hr/>
	\$55.53		\$55.53

It appears by the surplus carried over to the next Quarterly meeting, that the Stewards were careful not to overpay their preachers.

The accounts were continued in similar style, year after year, for many years, with gradually increasing receipts. How the preachers managed to live on such small pay, we are not informed. Those were days of heroic sacrifice. The preachers were made welcome to the homely hospitality of the people, and their horses were provided for without charge. Their clothing was the plain homespun, manufactured and made into garments, by the women, and worn by the people. The people were poor in money. Their crops, though bountiful, could not be exchanged for cash, without great difficulty.

The number of members this year in Maine, increased to 357. The work continued to prosper in the Province, through the labors of faithful and able itinerants.

In 1797, Readfield circuit was supplied by Joshua Taylor and Robert Yallaley, Mr. Taylor doing double service as Presiding Elder and preacher in charge. The number of members, on Readfield circuit, was three hundred. The circuit continued without material change till 1803, when Hallowell circuit was set off.

In 1807, Livermore Circuit was set off, and from time to time other circuits were formed, till at length this once large circuit was confined to East Readfield. For many years the place was connected with some other place, under one pastor, as Manchester, Sidney or Mount Vernon. For several years past it has stood by itself.

The first Methodist meeting-house in Maine, was built under the advice of Jesse Lee, in East Readfield, in the fall of 1794, and dedicated by Mr. Lee, June 21, 1795. The New England Conference held its session in this house, commencing August 29, 1798. This was a memorable occasion, and drew a large crowd of spectators, from the surrounding country.<sup>1</sup>

The old church, though a very plain structure, was the place of meeting on the Sabbath, for the people in all that region for many years. A house was purchased for a parsonage, many years ago, and for some time, was occupied by the preacher in charge. But the house was at length sold and the avails invested as a fund, for the support of preaching. About the year 1857, the meeting-house was removed to a site near the street, and largely, through the generosity of Hon. J. A. Sanborn, was reconstructed and furnished with a steeple and bell. Meetings are now held only in the mild season of the year.

In 1886, the number on Probation was 13; members, 26; value of church, \$2,000; officers and teachers in Sunday School, 60.

#### KENT'S HILL.—READFIELD CORNER.

The class at Kent's Hill was probably formed soon after the class at East Readfield; the exact time is not known. A small house of worship had been erected, but not finished as early as 1799.

Luther Sampson, a well-to-do farmer on Kent's Hill, though not a member of the church till several years later, felt himself constrained by a conviction of duty, to see that the house of worship was finished. As he could not persuade his neighbors to aid in the enterprise, he

<sup>1</sup> See pp. 28 and 29 of this volume.

accomplished it himself at an expense of about one thousand dollars. It was dedicated by Jesse Lee, August 6, 1800, a plain structure of moderate size, with rough benches for seats, used as a house of worship for many years.

In the old book of Records for Readfield Circuit, under the head of Kent's Hill Society, there are records of exclusions and withdrawals, indicating a more thorough enforcement of discipline than is common at the present time. The exclusions are for various causes; some of them as early as 1798, "Excluded for neglect of duty," "Improper conduct," "Wrong conduct," "Using ardent spirits too much," "Trading on the Sabbath," "Lightness," "Improper use of ardent spirits," "Withdrew for Lukewarmness," "Being irresolute."

In 1804, there were many accessions and baptisms. Joseph Baker was the preacher in charge. Luther Sampson and Lydia Sampson were baptised that year. This fact is somewhat remarkable, as it was at least five years earlier, that Mr. Sampson, under an imperative conviction of duty, finished the meeting-house on Kent's Hill.

In 1805, Comfort C. Smith, (a member of Conference) withdrew, "not being satisfied with doctrine and Discipline." Sally Smith withdrew in 1806.<sup>1</sup>

Kent's Hill remained a part of Readfield circuit till 1835, when it appears, for the first time in the minutes, as a separate charge, (though including probably, Readfield Corner and part of Fayette and sometimes Mt. Vernon; E. Crooker, preacher in charge.

About this time a new house of worship was built, on a more convenient site. The old building was sold and removed to a lot nearly opposite Bearce Hall, and used for some years, as a cabinet shop, now occupied for a store by Mr. N. Jewett.

Kent's Hill being a small rural village, has always been connected with some contiguous neighborhoods, in the support of a pastor. For many years past it has been connected with Readfield Corner, the preacher dividing the Sabbath between the two places. The establishment of Maine Wesleyan Seminary at this place in 1825, gave special importance to the locality.

About the year 1831, Luther Sampson felt it his duty to provide a parsonage for the preacher of the circuit. For this purpose, he purchased an ample lot and had a building finished into a double tenement, to accommodate the preacher and the Presiding Elder. He

<sup>1</sup> Furnished by Rev. C. Stone.

supplied the building with plain furniture, and a library, and planted the grounds with choice apple trees. The rooms were small, and the house was plainly furnished, but these were days of economy. The house, with improvements from time to time, was occupied by the preacher till 1881, when under the pastorate of L. H. Bean, the old parsonage was sold, and an excellent house and lot, more favorably located, was purchased for the use of the preacher.

The church was enlarged and repaired in 1865, under the pastorate of S. Allen, at a cost of eighteen hundred dollars; also repairs and improvements have been made since that time.

The growth of the Seminary has been such as to give the place great importance, and Kent's Hill has become one of the most desirable appointments. Kent's Hill is "beautiful for situation," commanding an enchanting view of the surrounding country, for a great distance, diversified with hill and valley, lake and forest scenery.

The society at this place, has been noted for generous responses to the claims of charity, leading all the churches in the Conferences, in contributions to the Missionary cause, in proportion to ability.

#### READFIELD CORNER.

Methodism at Readfield Corner, was, for many years, exceedingly feeble. For a long time meetings were held only part of the time, in a union church. The predominant religious denomination, was of the Universalist persuasion.

The Methodists at length gained in numbers, and as the joint occupancy of the house of worship, led to dissatisfaction, the Methodists, about twelve years ago, built for themselves, a neat chapel, where they have maintained constant Sabbath worship.

1886. The statistical returns for Kent's Hill and Readfield Corner were: Probationers, 40; Members, 140; Churches, 2; value, \$7,000; value of Parsonage, \$1,800; Sunday schools, 2; Officers and Teachers, 24; scholars, 440.

#### MONMOUTH CIRCUIT.

Monmouth Circuit has been one of the most substantial and flourishing circuits in Maine. Jesse Lee visited the place and preached the first Methodist sermon, October 22, 1793. The gospel seed sown by him, during his brief visit, took root in good ground, and bore abundant fruit.



Monmouth and all the surrounding region, at first, was included in Readfield circuit.

Philip Wager, the first preacher in charge, formed a class in Monmouth about the first of November, 1794, consisting of fifteen persons; among these were: Nancy Nichols, Gilman Moody and wife, Daniel Smith and wife; the other names have not been preserved. This was the first Methodist class organized in Maine. The class still lives and flourishes. Jesse Lee, then Presiding Elder, visited the place November 12th, 1794, lodged at Esq. Dearborn's; preached the next day at Captain Hopkin's tavern, and, as was his custom, met the class, then recently formed.

The first Methodist meeting-house in Monmouth was built in 1796, and dedicated May 31st, of that year, Jesse Lee preaching the dedicatory sermon.

On Thursday, August 23, 1798, Bishop Asbury, accompanied by Jesse Lee, while on their way to the Conference in Readfield, spent the night, the guests of Caleb Fogg. Asbury preached the next day in the meeting-house at Monmouth.

On Thursday, August 5th, 1800, Mr. Lee was again in Monmouth, and preached at the house of Mr. Blake, (probably East Monmouth,) at eleven o'clock, and at the meeting-house at four o'clock. "The large congregation was deeply affected."

On Saturday, August 7, 1808, Lee was again in Monmouth, on his final visit to Maine. "He preached in the meeting-house, and attended a prayer meeting at Brother Fogg's in the evening." The circuit preachers in the meanwhile, had been busy and successful in their work. Methodism had become thoroughly rooted and grounded in Monmouth. Many of the substantial people of the town became members of the church, and, until the present time, the Methodists are the leading denomination of the community.

In 1800, Rev. Epaphras Kibby was appointed to Readfield Circuit. While preaching a funeral sermon in the union meeting-house in Monmouth, a wonderful influence came upon the preacher and his hearers.

A lady in the congregation became overpowered with conviction. Her distress of mind was manifest in her countenance; she soon received a sense of pardon, and gave a joyous testimony in the presence of the people. Her husband was also deeply affected. This lady was Mrs. Lydia McLellan, wife of General James McLellan. They soon afterwards, removed to Bath, arose to opulence, and

became foremost members of the Methodist Church in that place, distinguished for their munificence, and for the generous hospitality of their splendid home. As the result of the remarkable funeral service at Monmouth, a revival commenced and spread through that region.

July 2, 1802, the New England Conference commenced its session in the house of Mr. Sewall Prescott in Monmouth. Bishop Asbury presided, assisted by Bishop Whatcoat.<sup>2</sup>

June 15, 1809, the Conference again assembled in Monmouth.<sup>3</sup>

In 1827, Monmouth circuit was set off as a separate charge from Readfield Circuit; the circuit embracing Wayne and Leeds. Moses Sanderson preacher in charge.

The meeting-house built in 1795, was destroyed by fire in 1843. A new church was built in 1845. This building was removed in 1866 to an excellent site, purchased for that purpose, in the village, containing a convenient parsonage. A vestry was afterwards built upon the same lot. In 1881, through the active agency of the pastor, Rev. O. S. Pillsbury, the church was nicely refinished and supplied with a tower and a fine toned bell.

Revivals have been of frequent occurrence in Monmouth. Adjacent towns have been set off from time to time, till Monmouth has become a separate charge, receiving the entire services of a pastor. The church property is in good condition and unincumbered. The society is in a healthy and flourishing state.

Statistics, 1886: Probationers, 46; Members, 136; Churches, 2; value, \$7,500; Parsonage, value, \$2,000; Sunday schools, 2; Officers and Teachers, 17; Scholars, 190.

Monmouth has been fertile soil for Methodist ministers, as the following list of preachers shows:

Caleb Fogg, Gilman Moody, Samuel Hillman, Abner P. Hillman, Rishworth J. Ayer, Henry M. Blake, Ira T. Thurston, Henry P. Torsey, Charles H. Titus, James R. Day, Melville E. King, Howard A. Clifford. Local preachers: Daniel Smith, John B. Fogg, George Hannaford, David Thurston, Lewis G. Dudley.<sup>4</sup>

#### FARMINGTON.

On the 15th of October, 1793, Jesse Lee preached the first

<sup>2</sup> See pp. 66, 67.

<sup>3</sup> See p. 83.

<sup>4</sup> Sketches by Rev. G. D. Holmes, and gleaned from other sources.

Methodist sermon in Farmington, in the tavern of Moses Starling, Esq., on the west side of the river.

The next day he was introduced to the home of Stephen Titcomb, Esq., about three miles below the village, where he was hospitably entertained and where he ever after found a cordial welcome. Mr. Lee returned the next day through New Sharon, Mt. Vernon and other places, preaching as he went to Hallowell, and on to Lynn, Massachusetts.

Early in January following, he came again to Maine and in the course of his travels came to the Sandy river in June. On Sunday, the 15th of June, he and Mr. Wager preached in Deacon Tufft's barn near Farmington Falls, and were the guests of Mr. Titcomb. He also passed through Farmington on the twenty-sixth of November following, on his way to Strong, and returning on the twenty-seventh preached at Mr. Bradford's in Farmington. He also visited Farmington in August, 1800, and in August 25, 1808, for the last time, and preached in the meeting house at Farmington Falls. The people were greatly moved by the preaching of Lee. And the labors of the early itinerants were abundant in results. A considerable number of the substantial people of the town were gathered into the church.

The first class in Farmington was on the west side of the river, probably 1795, Jotham Smith, leader. Another class was soon formed on the east side of the river, in the neighborhood of Elvaton Parker, who, with his wife and most of his family, became members. This class was soon merged in the first class, and William Gay was appointed leader, who continued in this office sixty years. About this time stated Sabbath preaching was held in this part of the town.

In 1798, a class was formed in the lower part of the town, consisting of Stephen Titcomb, wife and daughter, John Gower and wife, Jonathan Knowlton and wife and others, foremost people.

In 1800, a meeting-house was built at the Falls, mostly by the Methodists. This was a cheap building, never fully finished, and was suffered to go to decay. In 1826 it was removed, and a union meeting-house was built at a small distance, now occupied by the Methodists and Free Baptists (1886).

In 1831, the Brick Meeting House (so called) was built on the west side of the river, near the northerly part of the town,<sup>5</sup> a very unwise location, as there was no probability of the growing up of a village around it. In consequence of this blunder, the

<sup>5</sup> History of Farmington, by Hon. Thomas Parker.

Methodist force in Farmington, was, for many years kept out of the Center village. This house continued to be the principal place of Methodist worship for about eighteen years.

For many years, Farmington was included in Readfield Circuit. In 1825, it was set off with other surrounding towns to form the Strong Circuit. Subsequently, Farmington was connected with New Vineyard, Strong and Phillips, Vienna, and sometimes with New Sharon.

In 1842, Farmington appears upon the minutes, for the first time, as a separate charge, and has so continued, with the exception of a few years, till the present time. Temple is now connected with Farmington.

In 1842, a secession occurred, under the lead of Rev. J. Talbot Gay, a native of Farmington, who had, for several years, been a member of Maine Conference. Being censured for insubordination, he located, and withdrew from the church, and soon commenced holding meetings in Farmington, and had many followers, several local preachers joining with him. A Protestant Methodist Church was formed, which drew in a considerable number of Methodists. This organization however soon became feeble and ceased to continue operations. About the same time, some prominent members of the Methodist Church being dissatisfied with the action of the General Conference, on the subject of slavery, withdrew and organized a "Wesleyan Society." These two secessions greatly diminished the strength of the Church in Farmington. The action of the General Conference, in 1844, removed the grounds of discontent, and the leading seceders returned to the Church.

In the year 1847, Rev. F. A. Crafts was appointed to Farmington. He commenced holding meetings at Farmington Center, and seeing the importance of planting Methodism at this central point, he took measures to secure the erection of a house of worship at this place. A Board of Trustees was appointed with this end in view. But his health failed, and he found it necessary to take a lighter appointment, and the enterprise went by.

The Methodists in Farmington were mostly in the rural neighborhoods. In 1849, several influential Methodists had removed to Farmington village; among them C. J. Talbot, Esq., Register of Deeds, and George W. Whitney, Esq., Clerk of the Courts.

Encouraged by the earnest counsel of these men, the society resolved to build a chapel in the village. They were obliged to resort to stratagem to secure a suitable lot in the village; not an unusual experience in the history of Methodism.



Rev. S. Allen was appointed to Farmington this year, 1849. The Chapel was completed and dedicated in November following.

Protracted meetings were held in school houses in the rural districts, and at the Falls, resulting in extensive revivals and considerable accessions to the church. Similar movements were continued the next year, and the church became greatly strengthened. Revivals have occurred from time to time. The society gained in numbers and ability. The chapel was several times enlarged or improved.

In 1877, under the pastorate of Rev. C. Munger, an elegant church was erected in place of the chapel, which the society had outgrown. The new church was the most convenient and elegant Church edifice in the County. Several members of the church contributed largely towards the building of the church. Mr. Eliphaz Gay, exceeded all others in his contributions, giving over \$1000.

Farmington charge has become one of the most desirable in the Conference; "out of weakness it has been made strong." The condition of things was hopeful and encouraging. The society, by generous giving had extinguished the debt, and were looking for prosperity, when, about the last of October, 1886, a fire was kindled, and swept through the village, in spite of all exertions to arrest it, and soon the beautiful Methodist Church with two other churches and a large part of the village was a smouldering mass of ruins. An insurance of eight thousand dollars, will enable the society to proceed in the early spring, to the erection of a new church.

#### STATISTICS, FARMINGTON AND TEMPLE.

Probationers, 50; Members, 200; Churches, 2; value, \$14,500;<sup>6</sup> Parsonage, 1, value, \$2,000; Sunday schools, 2; Officers and Teachers, 24; scholars, 195.

Preachers, from Farmington: John Allen, J. Talbot Gay, Benjamin F. Sprague, Elbridge Gerry, Samuel Ambrose. Local preachers: John Gower, John Norton, Peter E. Norton, Gideon Lambert, Jeremiah Butler, Merchant Holly, B. F. Dodge, M. Brown, Ch. E. Jennings, J. Wellman.

#### SOME OF THE EARLY METHODISTS OF FARMINGTON.

Stephen Titcomb, a native of Kennebunk, removed with his family to Farmington in 1776, while the township was a wilderness. He was the first man who selected a lot for a farm in Farmington, which he cleared, and for sixty years, cultivated. He became a thriving

<sup>6</sup> Before the fire.

farmer, and the hospitality of his excellent home was cheerfully rendered, especially to ministers of the gospel. He joined the Methodist society, with his wife and three daughters, in 1798,<sup>7</sup> and became Steward and Class-leader. He was also a civil magistrate and a highly respected citizen, and died at the age of ninety-five. His children, seven in number, grew up to mature life, and were respected residents of Farmington. His eldest daughter was the first of the family, to profess faith in Christ, at the age of fifteen, under the labors of Jesse Lee; she was active and faithful in christian duty. She became the wife of Hon. William Allen of Norridgewock, and to the close of life, maintained her christian profession and her faithful attachment to the Methodist church. Two of her sons have, for many years, been members of the Maine Conference. Lydia Titcomb, a daughter, joined the Methodists at the age of about nineteen, and maintained her profession till the close of life in 1881. at the age of ninety-five.

John Gower was one of the early converts to Methodism, and for many years was a highly esteemed local preacher in the Methodist Church.

William Gay was born in Newburyport, Massachusetts, September 17, 1772, and removed to Farmington about 1790. He was one of the first converts under the preaching of Jesse Lee, in Farmington, in 1793. He was appointed Class-leader about 1795, and continued in that office sixty years. He was an honest man and a devout christian; he died in peace, December 9, 1856.

#### STRONG.

The first Methodist sermon preached in Strong, then called Middletown, was by Jesse Lee, in the house of William Read, Esq., June 16, 1794.<sup>8</sup> He also preached in Avon or Uppertown, the next day. Mr. Lee's next visit to Strong was the twenty-sixth of November, the next year.<sup>9</sup> The next morning the neighbors were called together, and he gave them a sermon from Col. 3: 19.

Lee also preached in Strong, August, 1800, and August 30, 1808, while on his last visit to Maine.

<sup>7</sup>The eldest daughter had joined the class three years previously. The two younger daughters subsequently.

<sup>8</sup>History of the Methodists, by Jesse Lee. According to tradition, Mr. Lee preached in Strong about the 15th of September, 1793. But the writer finds no historic evidence of his preaching in Strong earlier than the date given above.

<sup>9</sup>Thrift's Memoirs of Jesse Lee, page 204. Also Stevens' Memorials of Methodism, page 322.

Much interest was excited by Lee's preaching and personal intercourse with the people, and a general awakening was the result; some of the leading people of the town were converted, and united with the Methodist Church. Methodism has ever held a prominent place in the religious history of the town.

A class was formed in 1794, probably by Philip Wager, consisting of William Read and wife, Eleab Eaton and wife, Richard Clark and wife, Edward Flint and wife, John Day and wife, Nathan Thompson and wife; William Read, Leader.

The first house of worship erected by the Methodists, was a small plainly finished building in the southerly part of the town, nearly opposite the house of Richard Clark, in 1814. About the same time, a similar house of worship was built by the Methodists in the easterly part of the town, now a part of New Vineyard.

The Methodist church in Strong village, was built in 1835, largely through the liberality and active efforts of Benjamin Eastman, Esq., at that time, a citizen of Strong, and a prominent official member of the Methodist Church. The building has recently (1884) been greatly improved by the addition of a tasteful tower and a fine toned bell. The Strong society, was at first, embraced in the Readfield Circuit, and does not appear in the minutes, till 1825.

This year, the Maine Conference was organized, and the Sandy River towns were set off, and called Strong Circuit. Subsequently, as societies grew up, new circuits and stations were formed, from time to time, till 1838, when Strong was made a charge by itself, and with occasional exceptions, has continued a separate charge till the present time (1886).

For several years past, Strong and West Freeman have been united.

Statistics, 1886, Strong and West Freeman: Probationers, 17; Members, 98; value of Church, \$3,760; value of Parsonage, \$500; Officers and Teachers in Sunday school, 12; scholars, 125.

#### PROMINENT EARLY METHODISTS IN STRONG.

Hon. William Read was a native of Bristol, Maine, of Congregational antecedents. He removed to Strong in 1786, and with Eliab Eaton, became proprietor of the township, then called Middletown or Read's-town. He was a man of more than ordinary intelligence and moral worth. He was, for many years, Justice of Peace, and for some time, Judge of the Court of Sessions.

He was one of the first to open his home for the entertainment of

Jesse Lee, and with his family to unite with the Methodists. The family continued through life, faithful members of the church. His son, John Read, was also judge of the court of sessions, a highly esteemed and leading member of the Methodist church. His children, also, with one exception, became Methodists, and all attained to highly respectable positions in society.

Richard Clark removed from Wells, Maine, to Strong, about the time of Jesse Lee's first visit to that place, and settled in the lower part of the town, on the farm now owned by Dennis Clark. His wife was a sister of Esq. Read, and with her husband, joined the first class in town. They were excellent people and faithful in their christian life. Their seven children, five sons and two daughters, were all converted at the family altar at the parental home. Religion, as it ever should be, enthroned in the home. The children, as might be expected, all became useful members of society and of the church.

The eldest son, Dr. Eliphalet Clark, late of Woodford's, was, for many years a distinguished physician in Portland.

Adam Clark was, for many years, a worthy citizen of Strong, and an official member of the Methodist church, living upon the Clark homestead. One daughter became the wife of Rev. George Webber, for many years a prominent member of the Maine Conference. Another daughter married Rev. Isaac Downing. Dennis and George died in early manhood, in the South.

#### AVON.

Jesse Lee visited Avon, then called Uppertown, June 17, 1794,<sup>10</sup> and preached the first Methodist sermon in this new and remote settlement. He met with a cordial welcome at the home of Captain Joshua Soule, who, with his wife and children, became members of the Methodist Church. Mr. Lee afterwards visited Avon at least twice. A class was formed in Avon, some time in 1794, probably by Philip Wager, consisting of Captain Joshua Soule and wife, Moses Dudley and wife, Ebenezer Thompson, Samuel Thompson, Joshua Soule, Jr., and James Soule, son of Captain J. Soule; Captain J. Soule was leader. Other children of Captain Soule, Nathan, Ruby and Polly, afterwards became members; also Mark Whittier who became leader. Afterwards Peter, Daniel, Sleeper, Moses, Jr., John, Apphia, and Mehitabel, children of Moses Dudley, became members of the class; also Susanna, Nancy and Martha Eastman and Molly Howland.

<sup>10</sup> Lee's History of the Methodists, page 216.



This frontier society was visited from time to time, by the preachers of Readfield Circuit, and for some years continued to prosper.

In 1818, nearly one half the members of this class emigrated to Ohio; of the rest, some died, and some removed to other places, and at length the class in Avon became extinct.

The visit of Lee to this remote town, was, however, productive of remarkable results. The foremost people were converted. Three members of the original class became preachers: Daniel Dudley, Samuel Thompson and Joshua Soule, afterwards Bishop of the Methodist Episcopal Church; also two grandsons of Captain Soule: Francis A. and Nathan A. Soule, became members of the Maine Conference. The former, after many years service, was transferred to the Troy Conference, and the latter was, in 1854, transferred to the New England Conference.

Captain Soule was born in Massachusetts; he was a sea-captain. In consequence of the depressed condition of navigation, previous to the American revolution, he removed to Bristol, Maine, and in 1784, he removed and settled in Avon, then a wilderness. Four of his sons and two daughters became members of the Methodist Church. Captain Soule was a man of noble bearing and of more than ordinary ability. His children, in a good degree, inherited these qualities.<sup>11</sup>

#### VIENNA.

Jesse Lee visited Vienna, then called Goshen, preached in the house of James Coffren, December 8, 1794, and baptized three children. The first class was formed about the same time, probably by Philip Wager, preacher in charge of Readfield Circuit, consisting of James Coffren, Elihu Johnson, Jedediah Whittier and their wives, Nathaniel Whittier and Daniel Morrell. The wives of the last two named, soon became members. D. Morrill was appointed leader, and continued in that office twenty years.

The society grew strong in numbers and influence. A spirit of discontent, after awhile, arose, in relation to church government, and more than half the members seceded, including three local preachers, and organized a new church of the order of the "Christian Band." Not long after this unfortunate occurrence, a gracious revival cheered the faithful remnant, under the labors of Rev. Oliver Beale, preacher in charge, and Rev Benjamin Jones, and the society soon increased

<sup>11</sup> Letter to the writer, from B. F. Eastman, Esq.

beyond its former membership. The preachers of the new order soon found themselves in disagreement with their followers, some of them embracing Unitarian notions, and the new organization at length disbanded. The Methodist society continued to increase, and became the dominant religious denomination of the town.

The Maine Conference held its session in Vienna in 1828; an event of great interest to the people, Bishop Hedding, presiding.

In 1830, Vienna appears, for the first time, in the minutes, the Vienna Circuit being then set off from Readfield Circuit, including the surrounding contiguous towns. The circuit has been modified from time to time, being gradually reduced in territorial limits.

For several years past, Vienna and Mt. Vernon have been united under the care of one pastor. Extensive revivals have occurred from time to time, especially under the labors of Greenlief Greeley in 1830; George Webber, 1831; R. C. Bailey, in 1836; W. H. Foster in 1855; and J. R. Clifford, a student of Maine Wesleyan Seminary; and a very extensive revival under the labor of M. E. King in 1885-6.

A house of worship was built in 1841, which has, several times, been repaired and improved and which is now in a good condition. The society has received funds from generous friends, to the amount of twenty-four hundred dollars, for a permanent fund for the support of preaching.<sup>12</sup>

#### AN OLD-TIME QUARTERLY MEETING.<sup>13</sup>

“On the first Saturday and Sunday of March, 1808, a Quarterly meeting was held in Vienna. The meeting on Saturday, and the Love-feast on Sunday morning were held in the new house of Jedediah Whittier. The front lower story was unfinished inside, and served, with rough benches, as a hall, opening into the kitchen. This hall was crowded with people, The Presiding Elder, Joshua Soule, preached a powerful sermon Saturday afternoon, which was followed with exhortations by other preachers. The preachers present were Joseph Baker, Daniel Ricker and Caleb Fogg of the Readfield and Norridgewock Circuits.

The Love-feast on Sunday morning, as described by one who was present and was converted at the meeting, was an occasion of great interest, “a good old fashioned Love-feast.”

<sup>12</sup> Mostly from letter of O. Whittier to the writer.

<sup>13</sup> Rev. J. Wellman of Salem, Mass.

The public meetings on the Sabbath were held in Mr. Whittier's barn, the large floor and stall being furnished with rough plank seats, and occupied by men and women, the mow crowded with men and boys, the short scaffold serving as a pulpit. The sermon in the forenoon was by Daniel Ricker, and in the afternoon by the Presiding Elder, followed by powerful exhortations. The meeting was one of great interest, resulting evidently, in much good.

The day was pleasant, and a large congregation was in attendance.

Mr. Whittier and his excellent wife made generous provision for the physical wants of the people who came from a distance, to attend the meeting.

The bountiful hospitality of the early days of Methodism, rendered all similar occasions, specially enjoyable, and became a potent bond of christian fellowship more effectual than any cabalistic tokens of a secret order.

Among the prominent members of the society deserving special mention, was "Nathaniel Whittier, who, for sixty years, was an official member of the church; and generously sustained the interests of the church; also other members of the Whittier family."

Mrs. Ruth Whittier was converted under the labors of Jesse Lee, in 1794, and joined the Methodist church at the age of twenty. She was married to Jedediah Whittier, one of the early settlers of Vienna. Their house was always a welcome home for the preachers, and they were foremost in labor for the church. Mrs. Whittier was a woman of superior intelligence and of uncommon physical and mental force. It was at her house that Joshua Soule, then eighteen years of age, preached one of his first sermons. He was then a bashful and awkward youth. His appearance was so rustic and unpromising that many thought he had mistaken his calling. But Aunt Ruth, as she was afterwards called, saw in him the elements of success, not discerned by others. She encouraged the young preacher with words of cheer. He was in want of clothing and without money to furnish the needful outfit. She spun from the fleece, wove the cloth, and with her own hands, manufactured a suit of clothes for the future Bishop. Ruth Whittier was not only an efficient housewife, but for seventy years, a faithful worker in the church, gifted in exhortation and of commanding influence.

MRS. SARAH G. COFFREN.

Miss Sarah Greeley was born in Mt. Vernon, November, 1795. She was brought up under the influence of Calvinistic sentiments. The

Methodist itinerants found their way to her home, and preached a more encouraging gospel. This suited her case. She heard attentively, was saved, and immediately united with the Methodist Church, of which she remained a faithful member, till her death, which occurred suddenly September 26, 1884.

In 1824 she was united in marriage with Nathan Coffren of Vienna, and removed to his home, Mr. Coffren was a prominent official member of the Methodist Church. Their house was always a welcome home for the traveling preachers. They were agreed in their generous hospitality, and in their church work. Mr. Coffren died several years ago, after a long and painful illness. Mrs. Coffren continued through life, to be deeply interested in the welfare of the church. It was one of the last efforts of her life, to encourage her son to render much needed aid, to the struggling society at Mt. Vernon, in building their new beautiful church. She lived to see this object accomplished. Mother Coffren was truly a mother in Israel.<sup>14</sup>

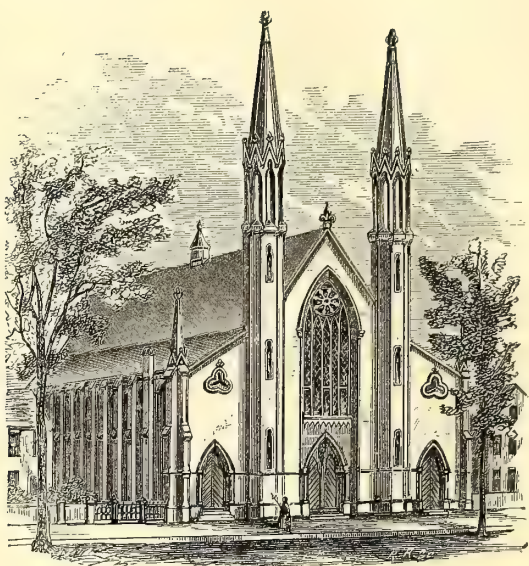
Statistics, 1886, Mt. Vernon and Vienna: Probationers, 70; Members, 155; Churches, 2; value, \$5,500; Sunday schools 2; Officers and Teachers, 19; Scholars, 140.

<sup>14</sup> From obituary by Rev. D. B. Randall.









*Chestnut Street Church, Portland, July, 1857.*

## CHAPTER XIX.

CIRCUITS AND STATIONS. PORTLAND CIRCUIT. FIRST CLASS IN PORTLAND. JESSE LEE. MAJOR ILSLEY. P. WAGER. JOSHUA TAYLOR. OLD CHURCH ON FEDERAL STREET. FIRST CHURCH ON CHESTNUT STREET. TROUBLESOME TIMES. DISAGREEMENT ON ACCOUNT OF PEWS, &C. SECESSION. SUNDAY SCHOOL, 1822. PARSONAGE. GREAT REVIVAL, 1826. PARK STREET ENTERPRISE. NEW CHURCH SOLD. THE SOCIETY INCREASES. THE INFLUENCE OF THE CHURCH EXTENDS TO OTHER PLACES. MEASURES FOR BUILDING THE NEW CHURCH, 1855. REV. H. COX. CHURCH FINISHED, 1857. HEAVY DEBT. GREAT FIRE, 1866. DEFECTION OF PASTOR. THE GREAT DEBT PAID. THE LADIES' CIRCLE. BRACKETT STREET MISSION. PINE STREET CHURCH BUILT, 1846. H. M. BLAKE, PASTOR. SUDDEN DEATH. DEBT PAID, 1866. NEW CHURCH FINISHED, 1876. REV. MR. LELACHEURE, 1881. TROUBLES. SECESSION. CONGRESS STREET CHURCH. PRELIMINARY MOVEMENTS. CHAPEL. NEW CHURCH, 1868. DEBT PAID, 1885. FALMOUTH CIRCUIT, 1802. DIVIDED TILL NOTHING IS LEFT. WEST END. CHURCH LOT PURCHASED BY THE LADIES. PEAK'S ISLAND. S. BENNETT. GREAT REVIVAL, 1838. A CONFERENCE APPOINTMENT, 1860. WOODFORD'S. SUNDAY SCHOOL ESTABLISHED, 1853. H. C. LOVELL. J. RUSSELL. CHAPEL BUILT. NEW CHURCH ENTERPRISE. CHURCH DEDICATED, 1882. GENEROUS GIFTS OF DR. CLARK AND OF MRS. CLARK. PARSONAGE BUILT, 1885.

## CHESTNUT STREET CHURCH, PORTLAND.

The history of the Chestnut Street Church, has been a history of grand success, in spite of many serious embarrassments. The first Methodist sermon preached in Portland, was by Jesse Lee, in Rev. Mr. Kellogg's meeting-house, September 12, 1793, while on his first visit to Maine.<sup>1</sup>

On Friday, November 7, 1794, he visited Portland again, stopped at Major Ilsley's and at night, preached in the Court House to a large congregation of attentive hearers, and lodged with Friend Cobb, a Quaker. He probably visited Portland the third time, about the last of December, on his return from the interior of the State. The first class was formed about this time,<sup>2</sup> whether by Mr. Lee or by Philip Wager, we are not informed. This class consisted of six persons: Samuel Homer, Sarah Homer, Daniel Lewis, Polly Lewis and probably, Theophilus Boynton and wife.

<sup>1</sup> Memoirs of Jesse Lee, by Minton Thrift, page 192.

<sup>2</sup> Joshua Taylor, on Rise of Methodism in Portland.

In 1798, Bishop Asbury visited Portland, and "preached in Widow Boynton's back-room, to about twenty persons, chiefly women."<sup>3</sup> Philip Wager, Jesse Stoneman, Nicholas Snethen, John Finnegan, Timothy Merritt and Joshua Soule, in succession, followed Jesse Lee, on Portland Circuit, from 1794 to 1800.

The meetings were mostly held in Theophilus Boynton's house, now Newbury Street, till 1801, when a school house was obtained.

There is no record of a visit from a Methodist preacher in 1803. The circuit at that time was called Falmouth Circuit.<sup>4</sup>

The temporary abandonment of the place after the visits and labors of Lee, Asbury and the other able ministers above named, proved Portland to have been hard soil for Methodism. But despite these discouragements, the little class lived, and increased to eleven members, during the two years' struggle.<sup>5</sup> Evidently they were substantial people.

In March, 1804, Joshua Taylor spent a Sunday in Portland, on his way to the General Conference. Hearing that the old Episcopal Church, upon the corner of Church and Middle street, was for sale, he consulted Samuel Homer and Daniel Lewis, who were the only male members of the society, and with the assistance of the society's good friend, Major Enoch Ilsley, the house was secured. Mr. Taylor obtained help from individuals in town and from some friends in New York, Philadelphia and Baltimore. The house was moved to Federal Street, opposite the head of Chestnut Street, repaired and put in order for meetings.<sup>6</sup>

Joshua Taylor was appointed to Portland in 1804, the society consisting of eleven members. During his two years service, "sixty-members were added to the church, and he had an audience to crowd the house."

The first Board of Stewards was appointed in 1806, and consisted of Samuel Homer, Lemuel Gooding, Joshua Emery and William True. This success did not overcome all oppositions from without, or wavering among the members.

Opposite several names upon the Church records, in this early period, the entries "withdrawn, being a Calvinist," "Turned

<sup>3</sup> Asbury's Journal.

<sup>4</sup> "In the year 1802 the circuit, called Portland Circuit, was divided and called Falmouth and Poland." See Records of Quarterly Conference of Poland Circuit, in the History of Poland Circuit, in this volume.

<sup>5</sup> From Joshua Taylor's manuscript.

<sup>6</sup> Ibid.



Quaker," "withdrew" and the more painful record of "Expelled," are written.

The owner of the Federal Street lot refused to lease to the Methodists, additional land upon which to enlarge their church. In 1806, a subscription was started, to buy another lot, and in 1808, the lot between the present Church and Cumberland Street was bought of Joseph Titcomb for \$550. The first Board of Trustees was formed this year consisting of William Waterhouse, Thomas Delano, William True, Thomas Runnels, Samuel Homer, Lemuel Gooding and Thomas Dodge.

The troubles between the United States and the British government, resulting in embargoes and culminating in war, destroyed, for a time, the foreign commerce of the country, and seriously injured the business of Portland, necessarily retarding the building of the church. It was not until February 17, 1811, that the first service was held in the Chestnut Street Church. The building was completed, externally, in 1812. The pews were not finished till 1819, and the church was not paid for till 1824.

The Federal Street house was sold in 1811, for \$200. The first church on Chestnut Street, including the land cost \$1878.39. The extremely hard times, during which this church was built, was the occasion of still more serious trouble. In 1811, the trustees built nineteen pews in the gallery, and sold them for \$540.00, to help pay for the church. The rest of the house was seated with benches without backs, costing one dollar for each seat. Upon these benches men and women were forced to sit separately. Still more unfortunately, the building of pews in the church, was in violation of a unanimous vote of the trustees in 1808, was contrary to Methodist usage and offensive to certain members of the church. The introduction of instrumental music, at this time, proved to be another cause of serious dissension, and was specially offensive to those who occupied the benches.

The dissension, once started, developed still further in regard to decorum in the prayer meetings. Some were not edified by shouting; others regarded shouting as an essential part of worship. The strife prevented a revival for several years, and culminated in 1818, in the withdrawal of eighty-two members, leaving a membership of one hundred and forty-two. The seceding party organized a separate

Methodist Church and built a house in Fluent Block, on Congress Street. The new organization soon dissolved, and the building was turned into dwellings.

August 4, 1819, the original members, were put upon an equality, by a vote to remove the one dollar benches and to furnish the entire church with pews, which were sold, to the amount of \$1,284, and the money was used to pay for repairs and towards the debt.

In 1822, the Sunday school was organized, but its statistics are not recorded.

In July 20, 1825, the first step was taken to secure a parsonage. A house in the rear of the church was bought, and fitted for this purpose, at a cost of \$1,078.83, leaving a debt of \$900, upon the society.

In 1826, the church enjoyed a gracious revival under the labors of Rev. Ephraim Wiley, assisted by two or three visits from Rev. J. N. Maffitt. The revival spread to other churches in Portland, and has long been known as the great revival. The ingathering of converts, caused a demand for more room in the church. The small room in the rear of the singing seats in the gallery, used for social meetings, was thrown into the auditorium of the church, and a neat chapel was built at what is now 264 Cumberland Street.

But the church continued to grow, and soon more room was needed. At the same time, it was felt that the church should occupy the territory in the south-western part of the city. Accordingly a lot was purchased, at the corner of Pleasant and Park Streets, and in 1828, the society voted to erect a wooden church, upon this site, at a cost not exceeding \$3,000.

The new church was dedicated December 31, 1828. The cost was about twice the amount estimated, and in 1831, there was a debt of \$3,409. Two ministers were stationed in Portland from 1829 to 1834, having charge jointly of the common work, till 1833, when the Park Street society became a separate charge. The members of this new charge felt themselves unable to carry the heavy burden of debt and current expenses, and in an unfortunate hour of discouragement, the church edifice was sold to the Unitarians. Some of the members returned to Chestnut Street Church; some joined other churches, and some retained their pews and joined the Unitarian society. Methodism in Portland, received a set back, from which it required many years to recover.

The return of members from Park Street and the increase of

members otherwise, made it necessary to enlarge the church. In 1836, the improvement was made, consisting in lengthening the church and building a vestry under it. At this time, an organ was purchased for the church; the first instance of the kind in the history of Methodism in the United States. These improvements entailed a debt upon the society, and in 1838, a mortgage was placed upon the property, for \$1,600. The chapel on Cumberland street was sold to the Swedenborgians. Still the membership increased, so that the church became too strait for the growing congregation. The people now saw that they had acted unwisely, in abandoning the Park Street Church. Accordingly, in 1843, religious services were established on Brackett Street.<sup>7</sup>

But the Chestnut Street society still continued to grow, and in 1849, a movement was commenced which resulted in the establishment of the Congress Methodist Episcopal Church in 1856.<sup>8</sup>

Methodist influence early extended from Portland to the Islands of Casco Bay, Cape Elizabeth, Falmouth and Cumberland, and members in these localities, were early enrolled among the members of Chestnut Street Church; and for some years after, separate services were established, in these various localities; those who had charge of the services, were members of the Chestnut Street Quarterly Conference.

In 1853 or 1854, through the efforts of members of Chestnut Street Church, a Sunday school was organized at Woodfords; and in 1855, a chapel was built.<sup>9</sup>

Notwithstanding these repeated contributions of members to form new societies, Chestnut Street society continued to grow, and the church edifice, though repeatedly enlarged, was inconvenient and defective. In 1855, the land upon which the church now stands, was bought for \$7,155.20, and it was voted by the official Board to build a church not to exceed \$20,000 in cost.

Rev. Henry Cox was transferred from Newark Conference and appointed to this charge four years, for this special work. The church was dedicated July, 1857. The total cost, including the land, was \$47,220. At that time, it was considered the finest church edifice in New England. The cost, was, however, more than double the

<sup>7</sup> See History of Pine Street Church, p. 245.

<sup>8</sup> See History of Congress Street Church, p. 248.

<sup>9</sup> See History of Methodist Episcopal Church at Woodfords p. 251.

amount estimated, and involved the society in a heavy debt, for twenty-five years. It was evidently unwise to load the society with so heavy a debt. The people have actually paid for the present church property, at least seventy thousand dollars.

The building of this church was followed by the outbreak of the war of the great rebellion, which called away many able bodied members, and taxed the resources of the people to the utmost. The debt was a discouraging burden. Under the leadership of Rev. C. F. Allen, the pastor, and provoked by a demand for exorbitant interest, a note of five thousand dollars was paid in six months, during the year 1865, and the pastor hoped to pay ten thousand dollars more in 1866; but the great fire of that year destroyed a large part of the city, leaving one hundred families, connected with the church, houseless. All thought of raising the debt, under these circumstances, was out of the question.

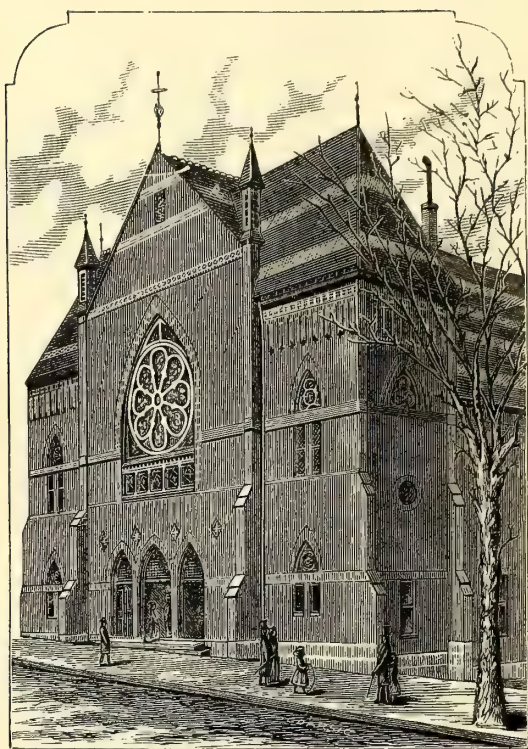
Following this great disaster, the church suffered a grievous internal injury, in the doctrinal changes of the pastor, Rev. E. W. Keyes, in 1868. His change to Swedenborgian faith, introduced controversy, and paralyzed the spiritual power of the church. Before the society recovered from this blow, the financial crisis of 1873, fell upon the country. These repeated reverses, together with the heavy remaining debt, was seriously disheartening. But the spiritual force of the church suffered only a temporary decline. The class meetings, the Sunday school, and other means of grace, were sustained, and the members were held in remarkable fellowship, and as a result, the church has been favored with frequent revivals, and a steady growth.

Under the wise management and faithful services of a succession of able pastors and through the generous liberality of the members, the heavy debt at length yielded to repeated assaults, and the last instalment was paid under the pastorate of Rev. Andrew McKown, and the twenty-fifth anniversary of the dedication of the church was celebrated with great rejoicing, July 8, 1882.

In 1873 the present parsonage, No. 219, Cumberland Street, was purchased at a cost of five thousand seven hundred and fifty dollars, and furnished at a cost of four hundred and six dollars. Over five thousand dollars towards this purchase, has been paid by the Ladies' Aid Society. The Ladies have also a Dorcas Circle, organized in 1832, which has done a large amount of charitable work. The women have formed about two-thirds of the church membership, from the beginning, and the success of the church has been, to a large extent,







*Pine Street Church, Portland, April, 1876.*

due to their services, in the Sunday school, and social meetings, in spiritual, social, financial and charitable work.

Chestnut Street Church has been the mother of at least five churches and has licensed twenty ministers of the gospel. The gifts of her members, for charities, during her history, amount to over one hundred and fifty thousand dollars. She has had upon her roll, from the beginning, 4400 names; 151 members have been received during the last two years. The present number of members is 570, and 55 members on probation; officers and teachers in Sunday school, 58; scholars, 576; value of church, \$50,000; parsonage, \$6,000.—1886, J. W. Bashford.

#### PINE STREET CHURCH, PORTLAND.

The Pine Street Church was the outgrowth of the progressive Methodism of Chestnut Street Church. In a Quarterly Conference of Chestnut Street Church in 1843, a movement was started to establish meetings in the westerly part of the city. Samuel R. Leavitt, Stephen W. Eaton, Benjamin Perkins, Stanley Covel, and Walter Hatch volunteered their services for this purpose. The use of the Ward-room in Brackett Street, was obtained, and prayer and class-meetings were held, with encouraging results. In the course of the year a Sunday school was organized, consisting of seventy-five, under the superintendence of S. R. Leavitt.

The next year a missionary appropriation was secured, and Rev. Henry M. Blake was appointed preacher in charge. Through his faithful labors, the interest continued to increase.

In the meanwhile, a Board of Trustees was appointed by the Chestnut Street Quarterly Conference, consisting of Eliphalet Clark, Charles Cobb, Gideon Foster, Ira Brett, Benjamin Perkins, Stephen W. Eaton, Samuel R. Leavitt and Thomas Starbird, and negotiations were commenced for the purchase of a site for a church, resulting in securing, on very advantageous terms, the lot on which the Church stands, on Pine Street.

The next year, under the pastoral charge of Rev. Stephen Allen, a separate society was organized, consisting of about one hundred members transferred from Chestnut Street Church, and measures were immediately taken to build a house of worship. The building was completed, and the new church dedicated, August 8, 1846; the dedicatory sermon, by Rev. Charles Adams. A large congregation gathered in the new church, and under the labors of faithful pastors, the society continued to prosper.

In 1858-9, under the pastorate of Rev. S. F. Wetherbee, the church was enlarged and thoroughly reconstructed, internally, and a new organ purchased, leaving on the society, a debt of fifteen hundred dollars. A sinking fund was raised by subscription, sufficient to pay the debt in six years, as was supposed. The church continued to be served by faithful pastors, and revivals were of frequent occurrence.

In 1864, Rev. Henry M. Blake was appointed preacher in charge. He was the first pastor in 1845. Though in feeble health, and depressed by the death of his wife, which occurred a few years previously, he entered upon his duties with earnestness. The house in which he boarded, was burned in his absence, together with his clothing, books, papers, and treasured mementoes of friends, and also the Church Records. He continued his labors with great faithfulness. On Sabbath morning, January 15, 1865, while on his way to the church, he was seen to fall in the street. He was borne into a house near by, and, in a few minutes, he had passed on to the "General Assembly and church of the first born." He had been, many years, an uncommonly earnest and faithful pastor. His sudden departure was a great loss to the church; and the remaining part of the year was a period of trial and perplexity. Several prominent members died during the same year.

In 1866, Rev. S. F. Wetherbee was again appointed to Pine Street Church. With much labor and care, he reproduced the church records, so far as was possible. During this year, the great fire occurred, which destroyed a large part of the city. Though no member of Pine Street Church, was left houseless, many lost their shops or stores, and suffered in their business.

It was found that the sinking fund established seven years previously, had proved fallacious. The debt, instead of being extinguished in six years, had become a sinking debt, of nineteen hundred dollars. The society felt justified in making the payment of this debt, the special object of their centenary subscriptions.

On the last Sabbath of October, 1866, the subject was presented to the congregation, and in one hour, pledges were secured to the amount of twenty-two hundred dollars. A condition of spiritual prosperity followed this generous giving. About seventy were received during the year, into full membership, and about sixty on probation. The society continued to prosper, receiving large accessions until the church became inconveniently crowded.

Early in the year 1872, the question of a new church edifice, began



to be agitated, meetings of the Parish were held, and a vote passed to commence building, as soon as fifteen thousand dollars could be obtained in reliable subscriptions. The Ladies' and Pastors' Union rendered efficient service.

During the year 1873, the enterprise of building a "free church" took shape. At a meeting of the Trustees, May twenty-fifth of this year, it was voted to build a new free church of brick, upon the old site, provided the lot be found large enough for a building to accommodate eight hundred people, and at a cost not exceeding thirty thousand dollars. The society was encouraged by continued spiritual prosperity.

In the Fall of this year, a subscription paper was started in the Board of Trustees; the President of the Board, F. A. Smith, leading with a very generous sum; the other trustees following most liberally. A public meeting was called. The people responded with enthusiasm, and the success of the enterprise was assured. Hon. William Deering, then a member of Chestnut Street Church, pledged five thousand dollars. A Building Committee was appointed, and the work was soon commenced. Great care was taken to make the building, in all its appointments, as complete as possible.

On the 19th of November, 1875, the vestry was finished and dedicated. During the time while the church was being built, the State Street Congregational Church gave the free use of their church and vestries. This friendly offer was gratefully accepted.

On the 18th of April, 1876, the church was dedicated. Sermon by Rev. R. R. Meredith of Boston, in the afternoon, and by Bishop Simpson in the evening. Bishop Haven and a large number of preachers were present. The occasion was one of rare interest. This important enterprise was accomplished with the utmost harmony, and in a manner highly satisfactory.

The church continued to be served by able preachers and was greatly prospered. In 1879, under the pastoral care of Rev. C. J. Clark, one hundred and forty were received on Probation; eighty of whom were received in full connexion before the close of the year.

In 1881, Rev. D. W. LeLacheur was appointed to this charge. A disagreement occurred between the pastor and the Ladies' Society which involved the church in serious strife. Mr. LeLacheur was not returned to Pine Street charge the second year. His friends, comprising a large proportion of the society, together with a large part of the Sunday school, seceded, and established a

separate meeting on Vaughan Street, and Mr. LeLacheur became their pastor.<sup>9</sup>

Mr. LeLacheur was charged with insubordination and was judged guilty, by a Committee of the ensuing Conference, properly constituted, and was suspended for one year, "from all ministerial services and church privileges." In defiance of church authority Mr. LeLacheur declared himself withdrawn and continued to act as pastor of Vaughan Street Independent Church.

This needless strife has been a serious injury to the church, and a greivous scandal. There is blame somewhere. The Quarterly Conference may have erred in its action. But for an individual pastor to set up his judgment against the constituted authorities of the church, of which he is a minister, is rebellion; schism is a poor remedy for church troubles. Mr. LeLacheur has continued to act as pastor of the Vaughan Street Church till the present time, and has quite a large following. It is to be hoped that this serious breach may be healed.

In 1882, Rev. J. M. Williams was transferred from Wilmington Conference, appointed to this charge and continued to render acceptable service under serious disadvantages, for three years. In 1886, Rev. C. J. Clark was appointed to Pine Street Church.

#### ABSTRACT OF STATISTICS.

Members, 232; Probationers, 20; total, 252; value of Church, \$37,000; value of Parsonage, \$4,500; Officers and Teachers in Sunday School, 31; Scholars, 304.

#### CONGRESS STREET CHURCH, PORTLAND.

In the year 1851, measures were taken, under the sanction of Chestnut Street Church, to build a house of worship in the eastern part of the city. The first class and prayer meeting was held in the summer of the same year, in the house of Solomon Davis, at 51 Monument Street, conducted by Samuel R. Leavitt, for many years a prominent official member of Chestnut Street Church, who still survives in a green old age.

In the same year, a chapel, with seats for three hundred, was built at the corner of Congress and St. Lawrence Streets, upon a lot donated by Dr. Eliphalet Clark. The chapel was dedicated by Rev. George Webber and opened, for services, under the care of Rev. Eaton Shaw,

<sup>9</sup> The action of Bishop Andrew in declining to reappoint Mr. LeLacheur to Pine Street Church, was in accordance with a vote of the Quarterly Conference, and was approved by the Presiding Elders.

till the next ensuing Conference, when Rev. W. F. Farrington was appointed preacher in charge, and an appropriation of one hundred dollars was made from the funds of the Missionary Society.

Mr. Farrington was reappointed the second year. Fifty-five members of Chestnut Street Church, living in this part of the city, took their certificates and were organized into the "Congress Street Methodist Episcopal Church." Such was the spirit of revival, that in less than three years, it became necessary to enlarge the chapel, to accommodate the increasing congregation.

The Sunday school prospered, and, notwithstanding some disagreements and loss of members, the society continued to increase in numbers and ability, until it was deemed necessary to provide more ample accommodations for public worship. The present convenient and comely church was completed and opened for use, in the year 1868. Dedictory sermon by Rev. W. McDonald. A heavy debt was carried for several years, as a discouraging burden. At last a plan of annual payments was adopted and vigorously worked, under the pastorate of Rev. E. T. Adams, until October 8, 1885, when the society held a grand jubilee over their deliverance from debt. The present pastor is Ezra Tinker.

Statistics, 1886: On probation, 37; Members, 273; value of Church, \$30,000; Officers and Teachers in Sunday School, 38; Scholars, 283. E. T. Adams and E. Tinker.

#### FALMOUTH CIRCUIT.

Falmouth Circuit was formed in 1802. The limits of the circuit were quite indefinite. It seems to have included Portland and adjacent towns and all the territory of Maine west of Portland. During 1802-3, the name of Portland does not appear in the minutes. The society in that place was small, and probably considered of little importance. In 1805, Portland re-appears, and ever after holds its place. The same year, also, Scarborough Circuit was set off. In 1807, Conway Circuit seems to have been set off. In 1815, Buxton Circuit was formed, until at length, Falmouth Circuit is divided up, till nothing is left of it.

The preachers in charge of Falmouth Circuit, in 1802 were: Asa Heath and Oliver Hall. Subsequently, the circuit was served, in succession, by Alfred Metcalf and Dan Perry, Philip Munger, David Stinson, Samuel Thompson and Caleb Fogg, Samuel Hillman and John Patten, Enoch Jaques and Caleb Currier, Joel Winch, Ebenezer

Blake and Benjamin Bishop, Philip Ayer and Daniel Fillmore, Jonathan Worthen and John Paine, John Lindsay, John Adams. In 1815, Buxton Circuit appears in the place of Falmouth.

#### WEST END, PORTLAND.

A class was formed, at West End, many years ago. A union with the Congregationalists, for some years, prevented the growth of Methodist interests.

In 1875, Rev. J. Gibson, the preacher in charge at Woodfords, held religious services at West End, resulting in a revival, which formed the nucleus of a church. In 1876, this place was connected, with Woodfords, under the pastoral care of Rev. J. A. Strout, who organized the society at West End. A Sunday School was established under the superintendency of Winfield Waterhouse, Superintendent. A new class was formed, Augustus Berry, leader. A second class was formed, Warren Harmon, leader. Thirty were received into full membership by profession and by transfer. The meetings were held in "Harmon's Hall." Meetings have been continued with varying success, until the present time, under the care, in succession, of E. W. Hutchinson, W. F. Holmes, P. Jaques, J. Gibson, J. Plummer, (a local preacher,) and R. H. Kimball, the present pastor.

Through the efforts of the ladies of the society, under the action of J. Gibson, as pastor, a lot was procured for a church, at a cost of four hundred dollars. The growth of the city in this direction, affords promise of future increase in this locality. The society is still feeble, needing help for the present, in sustaining Sabbath worship. Statistics, 1886: Members, 22; on Probation, 4; Officers and Teachers in Sunday School, 10; Scholars, 40.

#### PEAK'S ISLAND, PORTLAND.

About the year 1825, Stephen Bennet, a Methodist local preacher, commenced preaching on Peak's Island and other Islands in Casco Bay. Dr. Caruthers, also, visited the islands and preached about the same time. House Island was connected with Peak's Island as one charge. Mrs. Trefethen and Eliza Lincoln of House Island were the first converts, under the labors of Father Bennet.

About the year 1838, under the labors of an evangelist, a great revival swept over the island, and nearly all the inhabitants were converted. Mr. Bennet had the pastoral care of the people nearly thirty years. He organized a church, but the records are lost.

The first class leader was John Stirling of House Island; the



second, Robert F. Skillings, who still holds this office. Preaching services were first held in a dance-hall, which served as a place of worship till 1861, when a church was built.

In 1860, Peak's Island became a Conference appointment. W. N. Richardson, preacher in charge. Since that time, the place has been constantly supplied and the society has been gradually gaining in numbers and ability. The present pastor, J. B. Lapham.<sup>10</sup>

Statistics: Members, 39; Probationers, 5; Officers and Teachers, in Sunday school, 15; Scholars, 105; value of church, \$3,200.

#### WOODFORDS.—CHAPEL.—CLARK MEMORIAL CHURCH.

The church at Woodfords like several others in Portland and vicinity, is the outgrowth of Methodist enterprise in Chestnut Street Church,—the mother of churches.

In the year 1853, or about that time, a Sunday school was organized at Woodfords by Henry C. Lovell and John Russell, members of Chestnut Street Church in Portland. This led to the establishment of a weekly prayer meeting. As a result, a religious awakening in the community ensued. Preachers from Portland came out occasionally and preached; conversions followed these labors. Encouraged by these indications, the services of Rev. W. McDonald, then acting as tract-agent, were secured, and preaching services were held in the school house on Ocean Street.

Mr. Lovell, about this time, removed to Woodfords, and with generous assistance from Dr. E. Clark of Portland, a chapel was built; Dr. Clark and Mr. Lovell giving the land, and generously aiding with money. The chapel was a plain building, costing twenty-one hundred dollars. The burden of the enterprise fell largely upon Mr. Lovell.

In October, 1855, the services of Rev. S. H. Hyde, then a student in the Biblical Institute, was secured as pastor. The society was organized at this time, as a separate charge, and was supplied with preachers from Conferences; but the growth was slow. The unpretending chapel could not, successfully compete with the more inviting church accommodations, soon furnished in the vicinity, by other elegant churches.

From 1870, for five years, the charge was left to be supplied. In 1876, Rev. J. A. Strout was appointed to "West End and Woodfords," and continued in charge three years, when compelled,

<sup>10</sup> From Rev. J. B. Lapham.

by ill health, to retire from the work of the ministry. He settled at Woodfords and entered into business.

Mr. Strout urged the building of a church, and was heartily encouraged by Dr. E. Clark, who had become a resident at Woodfords. The new church was commenced under the pastorate of Rev. E. S. Stackpole, who rendered efficient service in carrying the enterprise to a successful consummation. The church was completed and dedicated in July, 1882. It is a remarkably commodious and tasteful structure, costing about ten thousand dollars, Dr. E. Clark contributing largely towards it; Rev. J. A. Strout also being a liberal contributor. In August, 1883, a debt remaining upon the building of two thousand two hundred and twenty-five dollars for money advanced, was generously relinquished by the generosity of Mrs. Nancy Clark, widow of the late Dr. E. Clark. The society, in grateful memory of this extraordinary liberality, have, by vote, named the building the "Clark Memorial Methodist Episcopal Church."

Also, through the generosity of Mrs. Clark, a lot of land has been given for a parsonage and a generous gift of money has been received from Mrs. Sarah A. Thomas for the same object. A comfortable parsonage was built through the active exertion of the pastor, W. F. Berry, during the year 1885, which affords a pleasant home for the pastor and family.

Statistics, 1886, Woodfords and East Deering: Members, 85; Probationers, 8; value of Church, \$12,000; value of Parsonage, \$3,000; Officers and Teachers in Sunday School, 13; Scholars, 95.<sup>11</sup>

<sup>11</sup> From sketch by Rev. F. Berry.



## CHAPTER XX.

POLAND. JESSE LEE, 1793. QUARTERLY MEETING. FINANCIAL ACCOUNT, 1797. STEWARD'S BOOK. T. MERRITT, 1800. POLAND CIRCUIT, 1802. THE EMERY FAMILY. MINISTERS AND MINISTERS' WIVES FROM POLAND CIRCUIT. BOWDOINHAM CIRCUIT. TRUE GLIDDEN. T. MERRITT. CHURCH BUILT, 1847. PROMINENT MEN. DURHAM CIRCUIT. WONDERFUL QUARTERLY MEETING. GREAT REVIVAL. EARLY MEMBERS. METHODIST CORNER. THE SOCIETY INCORPORATED, 1810. MEETING HOUSE BUILT. BATH. JESSE LEE, 1793. FIRST CLASS, 1796. P. WAGER. ELIAS HULL. R. SEARLE. R. YALLALEE. T. MERRITT, 1800-1. MRS. McLELLAN. LITTLE CLASS. REVIVAL, 1816. J. WILKINSON. MEETING HOUSE, 1820. A FACTION WITHDRAWS, 1842. BEACON STREET CHURCH BUILT, 1852. NEW CHURCH BUILT, 1869. HEAVY DEBT. DEBT PAID, 1883. PHIPSBURG. T. MERRITT. M. B. COX. MEETING HOUSE AT "DRUMMORE." WEST BATH. RICHMOND. J. YOUNG, 1835. UNION CHURCH, 1846. CHURCH BOUGHT, 1853. CHAPEL BUILT, 1885. C. HOUDLETTE.

## POLAND CIRCUIT.

Poland Circuit is rich in historic interest. Methodism found in this region a favorable soil for its propagation and growth. Poland was at first included in Portland circuit, and does not appear in the minutes till 1802.

Jesse Lee visited the place in 1793, and preached in the house of Nathaniel Strout, now owned by James Dunn, Esq., who married a daughter of Mr. Strout. Three men were converted under this first Methodist sermon: Nathaniel Strout, Josiah Dunn, and William Davis, whose families became identified with the subsequent history of the church.

The large kitchen of Mr. Strout's house, was the preaching place for many of the early itinerants who came that way. There, Joshua Soule and others preached. There, it was deemed fitting, that Bishop Peck should preach in the place hallowed by historic associations, when in 1880, he made his Episcopal pilgrimage through the State. Some of his aged hearers remarked, that Joshua Soule stood on the very spot where Bishop Peck was then standing.

The earliest records extant of a quarterly meeting at Poland, are contained in a book of records recently found by Dr. W. B. Lapham in Norway, from which the following extracts are taken. The records are not in exact chronological order:

*"Quarterly Meeting held at Poland, August 22, 23, 1797."*

COLLECTIONS.		DISBURSEMENTS.	
Portland,		Jesse Stoneman.	
Falmouth,	\$3.40	To 1st Quarter,	\$6.05
Haise's		" 2d Quarter,	3.50
Wd. Rowe's,		" 3d Quarter,	9.60
Lewistown,		" 4th Quarter,	26.76
Poland,	10.00	Peter Jayne,	3.00
Hebron,	5.86		
Phillip's Gore,			
Otisfield,	3.08		
Gray,			
Buxton,			
Saccarappa,	7.33		

*Collections for 1797-8.*

By Bro. Finegan:		By Expenses, Bro. Snethen,	\$8.00
Hebron,	\$2.50	" Do. " Finegan,	5.93.5
Phillip's Gore,	1.55		
Otisfield,	1.47		
By Bro. Snethen:			
Buxton,	2.41.5		
Poland and elsewhere,	4.00		
Q. Meeting,	2.00		
	<hr/>		<hr/>
	\$13.93.5		\$13.93.5

*Second Quarterly Meeting, holden at Hebron, February 14, 15, 1798.*

Collections by Bro. Snethen:		By Quarterage to Bro. Snethen,	\$12.05
Saccarappa,	\$1.56	By Quarterage to Bro. Finegan,	12.05
Woodward's,	1.30	By Expenses to Bro. Snethen,	.87
Widow Roe's,	1.28	By Expenses to Bro. Finegan,	1.50
Bro. Davis',	0.63		
" Emery's,	2.14		
" Hayes',	0.76		
By Bro. Finegan:			
Presents,	0.60		
Phillip's Gore,	1.53		
Gray,	5.00		
Bro. Hill,	2.33		
Bro. Baker,	3.08		
Collected at Q. Meeting,	5.81		
	<hr/>		<hr/>
	\$26.02		
Surplus,	45		
	<hr/>		<hr/>
	\$26.47 <sup>1</sup>		\$26.47

<sup>1</sup> The financial records of the Quarterly Conferences, continued in about the same style, with quite frequent omissions, to 1867.



“Steward’s Book for Portland Circuit, August, 1797 :

“Stewards,—Phillip Caldwell, Asa Robertson.

“Moses Emery, junior, of Poland, chosen Steward of the money matters, in Asa Robertson’s stead.

“Jeremiah Small of Falmouth, Steward for the members in society, etc.

“James Lewis of Gorham, a local preacher, was chosen Steward of the Baptisms, in Phillip Caldwell’s stead. Falmouth Quarterly Meeting, August 29-30, 1801. Moses Emery resigned, October 24, 1803.

“Jeremiah Small and James Lewis belong to that part of the circuit now called Falmouth.”

In the year 1802, the circuit, heretofore called Portland Circuit, was divided into two, called Falmouth and Poland; this book belonging to the latter.

“Stewards of Poland Circuit: Josiah Dunn and John Caldwell.”

The above extracts are historic notes rather than records. They are valuable since they explain the reason why Portland disappeared from the minutes, in 1802-3.

“Nicholas Snethen, assistant, John Finegan helper were sent to Portland, from Wilbraham Conference, the nineteenth of September.

“When we came to the circuit in October, the state of religion was very low, there being no apparent revival in any part of the circuit. Since we have been upon the circuit, we have labored under many discouragements. We have received, on trial at Otisfield, October, 1797: Mr. Cobb, Samuel Knight. At Gray, November 6, 1797, John Lunt. Turned out, at Gray, Sara K. alias C.—for breach of rules; at Presumscot, Mary W.—for immoral conduct.”

The above extracts were evidently notes made by one of the circuit preachers. (No date given.)

#### EXTRACT FROM THE MINUTES OF THE QUARTERLY CONFERENCE OF POLAND CIRCUIT.

“This book contains an account of the proceedings of the Quarterly Conference of Poland Circuit in its Quarterly meetings from time to time. It is to be lamented that for a number of years, after this circuit was formed, no particular attention was paid to taking down and preserving the minutes of the Quarterly Conference. Consequently many interesting circumstances can not be here inserted.

“At every future period, it is hoped that all proper care will be

observed that in all needful cases, reference may be had to the proceedings of the previous Conference. Joshua Soule."

The name of Joshua Soule is signed in a bold hand. Then follow the minutes of the Quarterly Conference at Pigeon Hill, November 5th, 6th, 1808.

About the year 1800, Timothy Merritt preached in Poland for some time, and his labors were followed by an extensive revival. Poland is first named in the minutes in 1802. Philip Munger preacher in charge. The circuit embraced Lewiston, Poland, Hebron, Otisfield, Gray, Paris, Norway, and probably several other towns. The quarterly meetings in those days, as on the other old circuits, were occasions of great interest; the people often going many miles to attend them.

The hospitality of the people, in the vicinity of the meetings, was cheerfully rendered to the members who came from distant places. Revivals, not unfrequently commenced, at these meetings and spread through the surrounding community, bringing large accessions to the society. The preachers were revivalists. The labors of John Adams, in 1816 and 1817, were especially successful. Many of the most prominent people of Poland and vicinity were converted and gathered into the church, and many of their descendants have gone to other places to become workers in the church.

Of the prominent families of this region, none were more distinguished than that of Moses Emery who was the first settler, and a large proprietor of land in a tract of land called Bakerstown, constituting, subsequently, the towns of Poland, Minot and two other towns. Mr. Emery, with most of his family became Methodists, and their homes were open with welcome hospitality to the Methodist itinerants.

Moses Emery, a son, became a local preacher, and long continued to render valuable service to the church, highly esteemed for his intelligence and usefulness. Nathan Emery, another son, became a preacher and devoted his life to the itinerant work.<sup>2</sup>

Poland Circuit has been the birth-place of at least forty ministers and ministers' wives, most of them Methodists. Among the ministers were Nathan Emery, W. F. Farrington, M. Rollins, Moses Davis, Isaac Downing, Edward A. and Levi Stockman, J. W. and E. G. Dunn, and M. C. Pendexter, Prof. Merritt Caldwell, Rev. C. P. Bragdon, and Prof. S. M. Vail, each married a daughter of Samuel

<sup>2</sup> See sketch of Nathan Emery and of the Emery family, pp. 49-50 of this volume.

Cushman, a worthy Freewill Baptist, though his family were Methodists.

Among the prominent men of Poland, were the descendants of Josiah Dunn, already mentioned. Hon. William Dunn was a Methodist; his family were largely identified with Methodist history. One of the daughters married Rev. W. C. Larrabee, and another married Rev. Benjamin F. Tefft, LL. D., both men of wide reputation.

Reuben B. Dunn, son of Josiah A. Dunn, is a prominent business man and generous benefactor of the church, now living in Waterville, and a daughter of Josiah Dunn is the wife of Rev. N. C. Clifford, a member of Maine Conference. D. McDunn, of Portland, is a prominent member of Pine Street Church.

Poland Circuit, like most of the grand old circuits, has been reduced in territorial extent from time to time, by the formation of new circuits and stations, till its limits are all now confined to Poland and Minot. Its membership has also become greatly reduced by deaths and removals.

Methodism, however, has achieved a grand success upon the old Poland Circuit. Many of the children of Methodist parents of this circuit, have become workers in the cause of the church elsewhere, while many have been transferred to the church triumphant.

Statistics, East Poland and Minot, 1886: Members, 41; Probationers, 7; Churches, 2; value, \$4,700; value of Parsonage, \$800; Sunday schools, 2; Officers and Teachers, 14; Scholars, 61.

#### BOWDOINHAM CIRCUIT.

Bowdoinham is largely indebted for the establishment and success of early Methodism in the place, to the influence and labors of Rev. Timothy Merritt, one of the distinguished early itinerants in Maine.

In 1803, to relieve the societies of the burden of supporting a preacher's family, if support it may be called, he located and took a farm in the eastern part of Bowdoinham, laboring for the support of his family, during the week and preaching on the Sabbath; often rowing with his boat in summer, or skating upon the ice in winter, up and down the river, to reach his appointments, and extending his travels in other directions. This kind of work was continued fourteen years, when he resumed his itinerant labors, and was stationed in Boston, and other important places in the New England Conference.

Among the fruits of his gratuitous toil, in the service of the

church, was the planting of Methodism in Bowdoinham. A society was gathered by him in the east part of the town. The names of Hatch, Brown, Maxwell and Decker, are found in the list of early members of the class.

A chapel was built at East Bowdoinham, which was long occupied by the little company of Methodists. This house was afterwards moved to Decker's Hill, near Richmond, to accommodate the class in that town. East Bowdoinham was, for some time, connected with the Richmond Circuit. After several years, a union church was built in the village, at Cathance Landing, which was occupied on the Sabbath, when the circuit preacher visited this part of the charge.

In 1803, Bowdoinham circuit, embracing all the territory from Bowdoinham and Litchfield to North Yarmouth, appears, for the first time, on the minutes of the Conference, and True Glidden was appointed preacher in charge. This was called, the next year, Durham Circuit.

Extensive revivals prevailed at different times in this part of the old Durham Circuit; and the memory of those veterans who traversed this extensive region is precious in the annals of the church.

After Bowdoinham became a station, the names of Greenhalgh, Thwing, D. Fuller, Yates, Hawkes and Morse are among those that labored in the village; while the revivals at East Bowdoinham, under the labors of Strout and Blair, of the Richmond charge, are not forgotten.

In 1847, the Methodists of Bowdoinham abandoned the old Union Meeting-house, and built for themselves a convenient and pleasant church. In this enterprise, W. H. Lunt was especially active. A comfortable parsonage was also secured.

Bowdoinham is the native place of Rev. Daniel Waterhouse, who for forty years was an active member of the Maine Conference. Rev. C. C. Covel, a local preacher, resided in Bowdoinham many years. He joined Maine Conference in 1842. Among the prominent native members of the church in Bowdoinham, are, Orrington Lunt, now of Chicago, his brother, William H. and Stephen Lunt.<sup>3</sup>

Statistics, 1876: Members, 66; Probationers; value of Church, \$7,800; value of Parsonage, \$500; Officers and Teachers in Sunday School, 17; Scholars, 180.

#### DURHAM CIRCUIT.

Durham was, at first, part of Bowdoinham Circuit, which was

<sup>3</sup> Sketch by C. F. Allen.



formed in 1803, True Glidden preacher in charge. Previous to this time Asa Heath had visited and preached in Durham; also James Lewis, a local preacher, living in Gorham.

August 4th and 5th, 1804, a Quarterly meeting was held in Durham, which was a season of remarkable interest. Joshua Taylor, the Presiding Elder, being absent, Timothy Merritt supplied his place. The meeting on the Sabbath was held in a grove, near the place where the church now stands.

Mr. Merritt, standing upon a cart, for a pulpit, preached with wonderful power from Amos, 7: 2. "By whom shall Jacob arise? for he is small." The sermon was followed with an exhortation by David Dudley and a fervent prayer by James Lewis. The people were overwhelmed with emotion and many fell to the ground. There was earnest praying, and there were loud cries in every direction, through the congregation. The preachers and brethren spent the afternoon in praying for anxious seekers. The excitement was so intense, that the administration of the Sacrament of the Lord's Supper, usual on Sunday afternoon of the Quarterly meeting, was necessarily deferred.

A woman who was in the congregation, disgusted with the excitement, declared it to be "the work of Satan," and said she "would stay there no longer." She mounted her horse and rode away, but she had proceeded only a short distance, when she was overpowered and fell from her horse, as dead. She was carried into a house, by christian friends. When she could speak, they found she was "under conviction." The friends prayed for her, and she soon "found the Lord."

The meeting was continued till Wednesday night; the sacrament being administered Wednesday afternoon. This extraordinary Quarterly meeting, resulted in a gracious revival, in which over one hundred were converted, and received into the Methodist church. Among these were: George Ferguson, William Jones, John Tyler, Daniel Harwood, Abel True, Samuel True, John Hatch, Richard Doane, Jacob Randall, and their wives. Of the Congregationalists who joined the Methodists at that time, were Deacon Daniel Harmon and wife, Deacon William True and wife (the parents of Rev. Charles K. True, afterwards professor in Wesleyan University).

This religious awakening was denounced as fanaticism, by the Congregationalist pastor; but the revival went on and brought into the Methodist church, the principal families of that community; and the place became prominent in the early history of Methodism in the

State. Ever since that time, this neighborhood has borne the name of "Methodist Corner."

The enterprise of building a house of worship, was soon commenced and accomplished under an act of incorporation, from the Massachusetts legislature in 1810.<sup>4</sup> At that time, it was difficult to obtain an act of incorporation, for the purpose of building a Methodist house of worship. This house was reconstructed and greatly improved in 1867.

*Copy of Durham Class Paper, No. 2.* "Joshua Soule, presiding Elder." "Robert Hayes, James Spaulding, John W. Hardy, Circuit Preachers." "Woe to the idle shepherds."

"N. B. Every Friday last preceding the Q. M., is to be observed as a day of fasting and prayer."

"Durham, July 12, 1809."

#### NAMES.

Baptised,	F.	David	Dudley	M.
"	"	Eleanor	Dudley	"
"	"	Richard	Doane	"
"	"	Mary	Doane	"
"	"	Edward	Doane	"
"		Sarah	Doane	"
"	F.	Lemuel	Roberts	"
"		Nabby	Roberts	"
"	F.	Thomas	Roberts	"
"	"	Submit	Roberts	"
"	"	Susanna	Roberts	W.
"	"	Ezekiel	Turner	M.
"	"	Joanna	Turner	"
"	"	Betsey	York	S.
"	"	Susanna	Roberts	"
"	"	Daniel	Roberts	"
"	"	Enoch	Davis	M.
"	"	Sally	Davis	"
"	"	Mariam	Brown	"
"		Reuben	Roberts	S.
"		Luther	Plummer	"
"	F.	Hannah	Plummer	"

<sup>4</sup> The society at Scarboro was incorporated in 1805; in Cape Elizabeth, 1807; Poland, Gray and Windham, 1808; Durham, Thomaston, 1810; Falmouth, North Yarmouth, Winthrop, Otisfield, Hallowell, in 1811.

Durham Circuit was made a separate charge in 1806, including Durham. Pownal, Danville, Lisbon and Litchfield. Subsequently, from time to time, the circuit was divided, till 1849, when Durham was made a charge by itself, and has been supplied by preachers from Conference.<sup>5</sup> West Durham and Pownal now constitute one charge.

Statistics, 1886: Members, 67; Probationers, 12; Churches, 2; value, \$4,000; Parsonage, 1; value, \$500; Sunday Schools, 2; Officers and Teachers, 16; Scholars, 100.

Ministers originating in Durham: C. K. True, D. D., John Rice, H. N. Macomber, E. Blake, M. R. Hopkins, Wm. H., Geo. C., and J. B. Crawford, A. Turner, E. H. McKenney, Ansel Gerrish, John Newell, E. S. Stackpole.

#### BATH.

In 1793, Jesse Lee, while on his first visit to Maine, came to Bath about the twelfth of September, and preached three times. This was the first Methodist preaching in the place. Philip Wager, while in charge of Portland circuit, preached several times at Bath, and formed the first class, consisting of James Ward, Huldah Grace, Widow Gardiner, Elizabeth Weeks, Betsey Webb and Eleanor Morrison.<sup>6</sup>

At the Conference held in Thompson, Connecticut, September 19, 1796, Enoch Mudge was appointed to Bath, then a circuit including several towns east of the Kennebec river. For some reason not explained, Elias Hull supplied the Bath Circuit, and Mr. Mudge took Mr. Hull's place, on Penobscot Circuit.

In 1797, Robert Searle was appointed to Bath. In 1798, Robert Yallalee and Aaron Humphrey were the preachers. A revival occurred this year.

In 1800 and 1801, Timothy Merritt was appointed to Bath and Union Circuit, and in 1802, to Bath. The next year, Mr. Merritt located at Bowdoinham, on a farm, where he remained till 1817, serving often as a supply for Bath, where he was highly esteemed.

The Methodists, when they had no service of their own, usually met with the Baptists under the ministrations of Rev. Silas Stearns.

The little class formed in 1796 seems to have declined, and Methodism long struggled for existence in Bath. In 1806, General

<sup>5</sup> Sketch by Rev. C. W. Morse.

<sup>6</sup> The writer was so informed by James Ward, who was a member of the first class in Bath.

McLellan removed from Monmouth to Bath. His wife was a devoted christian and an ardent Methodist. John Blake and family soon afterwards removed from Monmouth to Bath. His wife was a Methodist. Mrs. McLellan, Mrs. Blake and David Berry, who was leader, formed a class, and continued with great constancy, to meet for class meeting, nine years, in a small building in Mr. McLellan's yard, before receiving any accession to their number,—a noble example of patient endurance. The Congregationalists and Baptists preoccupied the field, and the outlook for Methodism was exceedingly discouraging. Mrs. McLellan was a woman, not only of deep piety, but of extraordinary force of character; she had faith in the success of the cause, and did much to inspire the little band with courage. The little company held fast till deliverance came, in an unexpected manner.

About the year 1816, a Methodist exhorter, named Scribner, came to the place. His rusty garments, and unprepossessing appearance, did not long conceal his christian zeal and eloquence. A gracious revival occurred under his labors, and about two hundred were converted. The most of the converts were gathered into the other churches, as the Methodists had no regular place of worship; yet the Methodist class received an encouraging accession.

The next year, Rev. John Wilkinson, a member of Conference, located and settled in Bath, as a druggist. His coming was a great help to the little society, in their social meetings, and by preaching, as his health would permit. He was assisted, for a short time, by two preachers by the name of Ambler and Chamberlain. A revival occurred. Meetings were held in the "old meeting-house," belonging to the town, situated on the road to Mill Cove, about one mile from the village.

During this year, a one-story house of worship was commenced, but the enterprise was abandoned.

In 1819-20, Rev. Charles Virgin was appointed to this charge. During his pastorate, a two-story meeting-house with pews, was built and dedicated in the summer of 1820. This house with additions and improvements, served the society, till the present church was built in 1869. In 1842, a faction withdrew and formed the North Street Free Baptist Church.

In 1852, The Beacon Street Church was built, to accommodate the members living in the upper part of the city, and seventy members were detailed, to form the nucleus of the new society, in that part of the city.



The old church at that time took the distinguishing name of "Wesley Church."

The building of the new church in 1869, and the purchase of a costly organ, brought upon the society a heavy debt. This, with the decline of ship building business, brought the church under a heavy burden of discouragement.

By special request of the society in 1882, Rev. A. S. Ladd was appointed to this charge, with an assurance that the society would co-operate heartily with him, in measures to raise funds to pay the heavy debt. Through the generous co-operation of the society and liberal aid from some members of Beacon Street Church and other friends, the object was accomplished during the two years of Mr. Ladd's service. The burden was removed and an era of brighter hopes dawned upon Wesley Church.

This first church in Bath, though it has struggled up from feebleness, through great discouragements, has been favored with many seasons of revivals, under the labors of faithful pastors. The people have been distinguished for noble-hearted generosity, characteristic of people engaged in marine enterprises.

The most extensive revivals were in 1830, '34, '41, '48, '58, '61, '73, '86. The largest membership was reported in 1875, viz., 312 members and 41 probationers.

Of the members of the church in Bath, deserving special mention, is Mrs. Lydia McLellan, who came to the place in 1806, and earnestly and prayerfully identified herself with all the interests of the church, abounding in works of charity, till her death, May 22, 1860: she and her husband, General James McLellan, who united with the church in 1838, did more for Methodism in Bath, than any other two persons. They were distinguished for their munificent hospitality and their christian liberality.

Rev. J. B. Husted, once pastor of the church in Bath, now of South New England Conference, married a daughter of General and Mrs. McLellan. Mrs. Blake was a mother in Israel. For a long time prayer and class meetings were held in her kitchen. She was esteemed and loved by all her neighbors. Their son, Rev. Samuel P. Blake, was, for fifty-two years, a worthy member of Maine Conference.

Rev. John Wilkinson, already mentioned, continued at Bath, till about 1861; always faithful to the church. He was highly esteemed for his christian character, and his useful labors.

The late Hon. Elisha Clarke united with the church, in 1836, and

continued to the close of life, a few years since, an active, and most of the time, prominent official member.

George W. Duncan joined the church in 1843, and died in 1879. He was, for many years, a prominent official member, and an uncommonly generous supporter of the church.

Zina H. Blair, once a member of Conference, located, on account of failing health, has of late years, come to prominent position in the affairs of the church. Others, no less worthy, have rendered valuable service and have honored their christian profession.

Ministers who have entered the itinerant work from Bath are: Samuel P. Blake, Albert Church, Swanton Ranks. Preachers' wives: Mrs. Harriet (McLellan) Husted, Mrs. Emeline (Morse) Ranks. John Deering united with the church in 1827, and was, for many years, a local preacher and a faithful worker. He died triumphantly, February 26, 1856.

Statistics, 1886: Members, 236; Probationers, 16; value of Church, \$15,000; value of Parsonage, \$2,000; Officers and Teachers in Sunday School, 22; Scholars, 216.

#### BEACON STREET CHURCH, BATH.

In the year 1853, a tasteful and convenient church was built on Beacon street, in the upper part of the city. This building was completed and thoroughly furnished at a cost of \$8,000; a fine toned bell and an organ were also procured, all largely through the generosity and judicious oversight of Charles Davenport, Esq., who though not a member of the church, has always taken a generous interest in its welfare. The church was dedicated at the time of the sessions of the annual conference of 1854, by Bishop Janes.

The first preacher appointed to Beacon Street Society, was H. M. Blake. The subsequent appointments have been successively as follows: H. B. Abbott, A. J. Church, H. Nickerson, S. F. Wetherbee, H. M. Blake, C. Fuller, J. E. C. Sawyer, C. Munger, R. Sanderson, K. Atkinson, L. H. Bean, E. T. Adams, W. S. Jones, G. F. Cobb, H. E. Foss.

Under the pastorate of L. H. Bean, a convenient parsonage was built, at an expense of \$2,000.

The society has been favored with revivals under a faithful ministry and its prospect for usefulness is highly encouraging. Among the members are a considerable number of thorough-going business men,

who look well after the affairs of the church; among these as deserving special mention is Captain Guy C. Goss, the famous ship builder. From the ship yard of Goss & Co., more vessels have been built, during the last ten or fifteen years, than from any ship yard in the world. Captain Goss has served very acceptably for several years, as Superintendent of the Sunday School, and has found time, under the pressure of his extensive business, to attend the social meetings of the church.

Statistics. 1886: Members, 156; Probationers, 25; value of church, \$8,500; value of Parsonage \$2,500; Officers and Teachers in Sunday School, 23; Scholars, 283.

## PHIPSBURG.

Phipsbury is famous in history, as the place where the first European settlement was commenced in New England.

On the 18th of August, 1607, thirteen years before the Mayflower landed at Plymouth Rock, Captain George Popham, with his company of adventurers, landed at this place, and made preparations for establishing a colony. Fort Popham is now a fashionable place of resort, on pleasure excursions, in the summer.

Phipsbury, with other towns, near the mouth of the Kennebec, was, at first, included in Bath Circuit.

Timothy Merritt while in charge of Bath, preached occasionally at Phipsbury; this was probably the first Methodist preaching in the place. Preaching was continued there by the preachers stationed at Bath.

Melville B. Cox, when a young man, taught school at West Bath, and preached at West Bath and Phipsbury alternately. The preaching was in the school house at "Pitch Pine Hill," about a mile below "Winnegance." Afterwards a church was built at "Drummore," a mile further south. Francis Brown, still living at West Bath, was converted under the ministry of Melville B. Cox, and attended his school. West Bath and Phipsbury, were, for some years, a separate charge, but ceased to be so, about 1862.

Rev. C. C. Covel was born in Phipsbury and entered the ministry from that place. Phipsbury continued to be served by preachers from conference from 1834 till 1852. The society at that place, by deaths and removals has greatly declined.<sup>7</sup>

<sup>7</sup> Rev. E. S. Stackpole.

## LISBON.

Lisbon at first formed a part of the Bowdoinham Circuit, which was organized in 1803, and included Bath, Bowdoinham, Bowdoin, Topsham, Georgetown, Pejepscot, Danville, (now South Auburn) Durham, Pownal and Lisbon. Afterwards classes were formed in Litchfield, Wales, Lewiston, Richmond and Phippsburg, and these were added to the circuit. In 1806, the name was changed to Durham circuit. In 1830, Lisbon was made a part of Monmouth circuit.

In 1835, "Lisbon Circuit" was formed, consisting of Lisbon, (which then included Webster,) Wales and Lewiston. During the years 1836-7, Lisbon was united with Durham circuit; but in 1838, was restored to its previous limits.

Preaching was continued at Sabattisville on alternate Sabbaths till 1850, when that appointment was abandoned.

In the Steward's account for 1809, we find the following account of the "disbursements" for the year: "Expense, \$2.12, J. Soule, \$3.00; J. W. Hardy, \$8.62; J. Spaulding, \$1.05; R. Hays, \$6.16; L. Sargent, \$2.45; total, \$23.40." Preachers then "lived on faith and of the gospel." Their home was in the saddle and they "boarded round."

In 1815, we find the following:

"Distributions: O. Beale, \$11.08; R. Hays, \$47.80; J. Paine, \$23.90; expense, \$7.00; total, \$90.00."

Some grateful preacher has written the following comment, appended to the above record: "Lord fulfill thy promise to the benevolent. Amen."

As early as 1824, the records show that luxury had crept into the church. We read of "table expenses." Some preachers lived in houses, and indulged in the unnecessary expense of supporting a family. The receipts for that year were as follows: Caleb Fogg, \$61.73; Aaron Sanderson, \$30.86.

In 1840, the times had become quite corrupt, as indicated by the following prodigal "estimates." "Table expenses, \$52.00;" "House rent, \$15.00;" "Horse keeping, \$20.00;" "Fire wood, \$18.00;" "Quarterage for preacher and wife, \$200.00;" "for two children, \$32.00;" "moving, (fifty miles,) \$10.00;" "Horse shoeing, \$4.00;" total, \$351.00.

What part of the above estimate was paid, was not stated. The record for successive years will show, however, that it was not considered necessary to pay much more than fifty or seventy-five cents on the dollar.



The first meeting-house was built in 1817, on the site of the present church. It was roughly finished, and with free seats till 1840, when extensive repairs were made. A vestibule and steeple were added, and box pews were made in which the worshippers could be safely buttoned in. These pews were sold to cover the expense of repairing.

In 1859, the house was again repaired. In 1871, the lofty gallery and pulpit were brought down to a moderate elevation.

Finally, in 1879, the "old meeting-house" was sold, and a new and comely church was erected in its place; dedicated March 19, 1880.

Until 1841, Lisbon formed a part of Durham Circuit. In 1842, it became a separate charge, and has, most of the time, been supplied by preachers from Conference.<sup>8</sup>

Statistics, 1886: Members, 86; Probationers, 18; value of Church, \$2,500; value of Parsonage, \$1,200; Officers and Teachers in Sunday School, 12; Scholars, 90.

#### RICHMOND.

Richmond was formerly part of the old Bowdoinham Circuit. Methodist preachers occasionally held meetings in the Union Meeting-house, at Richmond Landing, as the village was then called. Different denominations occupied this church. The Methodist time was once in four weeks.

In 1835, Rev. John Young, the stationed preacher on the circuit, lived at Richmond; and he is remembered by the older members, as the first resident Methodist minister.

Rev. Joseph Hawkes was appointed in 1842, to Richmond Circuit, which was separated from the Bowdoinham charge. There were Sabbath services, held in the upper part of the town, on the Island, and at Bowdoinham Point, as well as at the village.

The Methodists and Congregationalists in Richmond and the vicinity, in 1846, united to form a parish, under the name of "The Richmond Village Chapel Society." A house of worship was built, and occupied on alternate Sabbaths, for nine years, by these two denominations.

In 1853, the class at the Point having been set off to Bowdoinham charge, and the village rapidly increasing in population, there seemed to be an urgent necessity for better church accommodations for the Methodists in Richmond. They therefore availed themselves of a

<sup>8</sup> By Rev. E. S. Stackpole.

provision in the constitution of the Chapel Society, by which either denomination might purchase the right of the other in the meeting-house, and they bought the claim of the Congregationalists; thus becoming the sole occupants. The vestry, standing on the meeting-house lot, owned by the Congregationalists was used by them as a place of worship until their church was built. Subsequently the vestry was purchased by the Methodists.

About this time a parsonage was built by the society in the south part of the village.

In 1873 the church was repaired and repainted, at an expense of \$1000, and a fine organ was procured and set up at a cost of \$1,050, the munificent gift of Carlton Houdlette and Harmon Smith.

Again the church was repainted and repaired in 1885, at an expense of \$650. An elegant and convenient chapel for lectures and social meetings was built at the same time, on the site of the old vestry, at an expense of \$1,200; and presented to the society through the munificent generosity of Carlton Houdlette and James Decker. The furnishing of the chapel was paid for by the Ladies' Circle, which has been an efficient aid to the social and financial interests of the church.

The Richmond society has been favored with the ministry of some of the most able and pious preachers in the Maine Conference. Extensive revivals of religion have been enjoyed at different times, especially during the ministry of C. C. Cone, J. McMillan, M. C. Pendexter and F. W. Smith. Rev. Z. H. Blair, for some time a member of the Maine Conference, was raised up and converted in this place.

Statistics, 1886: on Probation, 25; Members, 140; value of Church, \$4,000; Parsonage, \$1,000; Officers and Teachers in Sunday School, 18; scholars, 170.



## CHAPTER XXI.

HALLOWELL, 1793. E. KIBBY, 1800. M. B. AND G. F. COX. Z. GIBSON. CHURCH BUILT. AUGUSTA. FIRST SERMON. J. BEALE. E. ROBINSON. CHURCH BUILT, 1828. PARSONAGE BUILT, 1846. CHURCH ENLARGED, 1848. GREATLY IMPROVED, 1869. EARLY MEMBERS. GARDINER. MEETING HOUSE AT BOWMAN'S POINT, 1802. "YELLOW MEETING HOUSE," 1822. GARDINER SET OFF, 1827. OVER SCRUPULOUS MEMBERS. CHURCH IMPROVED, 1854. 1867. PARSONAGE, 1873. SIDNEY. MEETING HOUSE AT BACON'S CORNER, 1815. MEETING HOUSE AT SIDNEY CENTER, 1829. CHAPEL AT NORTH SIDNEY, 1881. NORTH AUGUSTA. FIRST CLASS, 1802. NORTH METHODIST SOCIETY, 1861. CHAPEL BUILT. WINTHROP. J. LEE, 1793. N. BISHOP. METHODIST SOCIETY INCORPORATED, 1811. CHURCH DEDICATED, 1825. CHURCH ENLARGED, 1855. NEW PARSONAGE BOUGHT, 1882. TOWER BUILT AND BELL PROCURED, 1886. FAIRFIELD CIRCUIT. J. LEE, 1794. GREAT REVIVAL, 1809. OAKLAND. CHURCH BUILT. FAIRFIELD. KENDALL'S MILLS. REV. J. NYE. CHURCH BUILT. EBEN DAVIS. WATERTVILLE. FIRST CLASS, 1825. SOCIETY SMALL AND FEEBLE. ABORTIVE EFFORTS TO BUILD A CHURCH. CHURCH BUILT, THROUGH LIBERALITY OF R. B. DUNN.

## HALLOWELL.

In the year 1793, October 13, Jesse Lee came to Hallowell and preached in the Academy, the first Methodist sermon ever heard in the Kennebec region.

Two days afterward he was at Farmington. He returned from Sandy River to Hallowell, and on the 20th of October, preached again in the Academy.

While at Hallowell he planned the first circuit in Maine, thus taking possession of the Province for Methodism. From this place, after his hurried reconnoissance of Maine, he set out on his return to Lynn.

In the year 1800, Epaphras Kibby, preacher in charge of Readfield Circuit, by invitation, visited Hallowell, and preached in the school-house, on the east side of the river, to a crowded audience. At the close of his discourse, the people all retired, forgetting to invite the preacher to any of their homes. Mr. Kibby mounted his horse and rode to Augusta for his supper. On a second invitation, he visited the place again in four weeks, and preached to a crowded house. The man who invited him, was awakened by the first sermon, and had been converted. The preacher was now embarrassed by numerous invitations to hospitable homes. He spent the next day

in visiting from house to house, and found nearly every family he called upon, under awakening influence.

A revival commenced, which spread through the community. The first two persons converted in this revival, a man and his wife, presented their two sons for baptism. The children were twins, and scarcely distinguishable. One of these, Melville B. Cox, was subsequently converted, entered the ministry and became the first Foreign Missionary of the Methodist Episcopal Church. He died at his post, in Liberia, July 21, 1833. The other, Gershom F. Cox, was for many years, a member of Maine Conference, and subsequently of the New England Conference.

Stated preaching was continued, on the east side of the river, and at Bowman's Point, by Mr. Kibby and his colleague, C. C. Smith, during the year.

The Methodists encountered much opposition. The school-house, in which they were assembled for worship, was often assaulted by a crowd of the "baser sort." The windows were broken by stones and brick-bats, and the congregation often seriously alarmed.

Hallowell Circuit was set off from Readfield Circuit in 1802, and for many years included most of the towns on the Kennebec, from Gardiner to Bloomfield.

The Methodists received much opposition from the adherents of the "Standing Order," but they received the sympathy of many of the people.

In 1806, two districts were formed in Maine,—Portland and Kennebec districts.

In 1808, Henry Martin, preacher in charge of Hallowell Circuit, while prosecuting his labors with excessive zeal, beyond the limits of his circuit, died in holy triumph, at Georgetown, in December of this year. A class was formed this year at the Hook, so called (Hallowell village), Elihu Robinson of Augusta, leader. The members were: Sullivan Kendall, Samuel Burgess, Samuel Dollar, Eliza Yallalee, Mary Pratt, Joanna Gilman, Theodati Bennett and Deborah Kendall.

In 1809, at the third Quarterly meeting, held in a barn, at Augusta, the sacrament was administered, on the green, in front of the barn. After this service, seekers of religion were invited to come forward and bow at the same altar. Twenty or thirty persons responded to the invitation; a season of prayer was held and many of the seekers obtained a sense of forgiveness before they left the place. A revival



followed, which spread through the circuit. Many persons in Hallowell were converted.

In 1810, Zechariah Gibson was appointed to this charge. He was received with great favor at first; but he soon committed a grave offense, in the opinion of some of the members, by selecting for a wife, Miss Theodati Bennett, a member of the first class in the village. It was not alleged that the young lady was not a suitable person for a preacher's wife, but the preacher had not consulted the society in the matter; and in those times, it was deemed an impropriety, by many, for an itinerant minister, to burden the societies, by marrying a wife. Bishop Asbury regarded the marriage of a minister with a sort of pious horror — as the grave of a minister's usefulness.

About this time, efforts were commenced to build a house of worship. At length, after many trials, and much delay, through the efforts, mainly, of Sullivan Kendall and John Hasketh, a small chapel was erected on Academy street, on the lot now, (1886,) occupied by Thomas Hovey's house. This chapel served for many years, as a house of worship. This building was afterwards removed and transformed into a dwelling house, now occupied by Augustine Lord.

1811 and 1812 was a time of high political excitement, on account of the embargo and the declaration of war with Great Britain. The preacher, S. Hillman, was a Republican, decided and outspoken in his convictions. Some of his hearers were Federalists, and were much offended that the preacher should "meddle with politics."

In consequence of this strife, and the disastrous effects of the war upon business, the society declined in numbers; one hundred and fifty-three members only, being reported, at the ensuing Conference.

In 1814 and 1815, the pastor, John Atwell, found one small class in Hallowell village; one in Augusta village, and one in the north part of Augusta.

A gracious revival commenced this year in Gardiner, and spread through Hallowell and Augusta, resulting in a large accession to the church; the number reported being two hundred and thirty.

In 1818, the chapel on Academy street was finished, and soon after, a plan was adopted for heating it. An old potash kettle inverted, was made to serve the purpose of a stove.

In 1821, the evening meetings being seriously disturbed by evil-minded persons, a number of persons not professors of religion, organized themselves into a police force, for the protection of the Methodists in their worship. Many of these well-disposed persons were afterwards converted, and became active members of the church.

In 1826, the "meeting-house" on Academy street, being too small, and inconveniently located, the site now occupied, (1886) was secured and a new church completed this year. The dedicatory sermon was by Rev. S. Lovell, from Haggai 2:9.

In 1829, Hallowell became a separate charge.

In 1841 and 1842, under the labors of Henry Butler, preacher in charge, there was an extensive revival. The subject of holiness was made prominent, and presented in such form as to excite a fanatical spirit, resulting, as fanaticism always does, in a serious disturbance of harmony. A spirit of harsh denunciation rather than a spirit of love, appeared on the part of some, who made high professions. The second advent doctrine also came in, and after a while, the disturbers withdrew from the church, greatly to its relief. Some good people, as usual, were drawn into this movement.

The underground vestry became increasingly unsatisfactory and at length, the ground was graded, and in 1873, the church was thoroughly reconstructed, and a very neat and comfortable vestry was built in the basement, entirely above ground. The church now affords excellent accommodations. A few years since, a bell was placed in the tower; the gift of the late Charles Johnson of New York, a native of Hallowell.<sup>1</sup>

Statistics, 1886: Probationers, 50; Members, 161; value of Church, \$7,500; Parsonage, \$1,700; Officers and Teachers in Sunday School, 16; Scholars, 135.

Preachers raised up in Hallowell: Melville B. and Gersham F. Cox, Comfort L. Haskell, Leonard H. Bean, Isaac Lord, Josiah Bean.

#### AUGUSTA.

The first Methodist sermon preached in Augusta, was by Epaphras Kibby in 1800. Mr. Kibby was the preacher in charge of Readfield Circuit, then including Augusta, and other neighboring towns. The sermon, by invitation of some prominent people of Augusta, was in a hall, in the "Thomas House," on the east side of the river.

At the close of the sermon, a gentleman<sup>2</sup> arose, expressed his reproof of the sermon and of the preacher, and throwing a silver dollar upon the table, requested others to follow the example. A

<sup>1</sup> From Sketch by Rev. C. F. Allen.

<sup>2</sup> This gentleman was Judge Cony. So the writer was informed by Mr. Kibby, many years ago.

shower of silver dollars followed. The preacher protested against this profuse liberality; but was constrained to accept the generous bounty.

In 1802, Hallowell Circuit including the towns on the Kennebec river from Gardiner to Bloomfield, was set off from Readfield Circuit. Comfort C. Smith and Aaron Humphrey were the preachers in charge and Ralph Williston Presiding Elder. A class had been formed in the north part of the town, about four miles above the village, consisting of about twenty members. This was the entire membership in Augusta at that time.

In 1803, Japheth Beale, a native of Bridgewater, Mass., removed to Augusta, joined the little class and became its leader, living part of the time at North Augusta, and part of the time in the village.

The second class was formed in the village in 1807, Elihu Robinson, leader. For several years, Mr. Robinson was leader of two classes, one at the "Hook" so called (Hallowell village).

1809. the class at Augusta village consisted of E. Robinson, leader, Susanna Robinson, Timothy Page and wife, and Sally Hayward.

In 1810, Japheth Beale and family removed from North Augusta to the village, and the class soon increased to sixteen members. Mr. Beale and Mr. Robinson took turn as leaders.

The next class formed in Augusta was in the neighborhood of James Wade, about four miles from the village, Mr. Robinson, leader. Previous to 1810, there had been only occasional Methodist preaching in Augusta, and that in the evening.

The first Quarterly meeting, in the village, was held in the old court house, November 30th and December 1st, 1810. The Love-feast was held in Robinson and Beale's cabinet shop. Zacheriah Gibson, preacher in charge and Oliver Beale, Presiding Elder.

From this time till 1827, the society was supplied with preaching part of the time, mostly evenings, by the preachers of Hallowell Circuit. The meetings were held, for several years, in the old town house, on Winthrop street. Though there was but little preaching, the social meetings were well sustained, and the society continued to prosper and there were frequent conversions.

Among the efficient workers was Mrs. Susanna Robinson, wife of Elihu Robinson, a woman of rare gifts and deep piety. Among the converts was James Thwing, a journeyman hatter, a young man of great energy and of an ardent temperament, who soon received license

to preach and afterwards was, for many years, a member of Maine Conference.

In 1827, measures were taken, to build a house of worship. An eligible site was procured on Green street; a plan was drawn, and the pews sold in advance, at auction, January 17, 1828, to raise money for building. In November following, the church was completed and dedicated. The house was of moderate dimensions, neatly finished without basement. The dedicatory sermon was by Rev. J. N. Maffit, other preachers assisting in the services; Rev. Dr. Tappan, of the Congregational Church, offering the concluding prayer. Mr. Maffit preached several times in other houses of worship in the place, causing a great sensation by his eloquence.

This year, 1828, Augusta was made a station, and Rev. D. B. Randall was appointed preacher in charge, but remained only a short time, and Rev. James Warren supplied his place.

In 1829, Rev. Oliver Beale was preacher in charge.

In 1830 and 1831, Rev. J. B. Husted was the preacher. Under his labors there was a revival, and the number of members increased to one hundred and thirty-six. From that time to the present, the church has been regularly supplied by preachers appointed from Conference.

In 1838, the class in the north part of the town was transferred to Sidney charge and the membership of the society at Augusta, was reduced to one hundred and five. The church, however, continued to increase.

In 1841, under the pastorate of A. F. Barnard, there was an extensive revival, resulting in an accession of one hundred members. Revivals have occurred from time to time, under the labors of faithful pastors, generally without the aid of so called evangelists, especially in 1848, 1852, 1856, 1865, 1868, 1869 and 1877. Since that time there have been more gradual accessions.

In 1846, a small parsonage was built upon the church grounds. In 1848, the church was enlarged by lengthening, and inserting sixteen additional pews; the whole cost being covered by the sale of the pews.

In 1857, a basement vestry was built. Repairs were also made in 1866.

In 1868 and 1869, the church was greatly improved by increasing the height of the audience room, building an elegant tower in front, purchasing an organ and a fine toned bell. These improvements left a heavy debt upon the society which was finally extinguished in 1880.



In 1883, an important improvement was made, by reconstructing the vestry, increasing its height and by other improvements, which render it remarkably inviting and convenient for the social meetings of the church.

Among the early members, long identified with the church in Augusta, was Japheth Beale, a native of Bridgewater, Massachusetts.

In 1803, he was married to Miss Mehitable Lincoln, of the same town. He removed, the same year, to Augusta, and settled in the north part of the town, living part of the time in the village. He joined the Methodist class and became leader and Steward.

In 1814, he removed to Sidney, upon a farm; while in that place he became deeply involved, in the building of a union church, suffering much embarrassment, from this enterprise, for many years.

In 1833, Mr. Beale removed to Augusta, where he remained to the close of life, February 19, 1863. He had nine children, all of whom were converted in early life, and became active members of the Methodist church.

One son, Rev. S. H. Beale, has, for many years, been a prominent member of the East Maine Conference. Chandler Beale, his son, who resides at Augusta, has long been an official member of the church. Other members of the family, in other places, have been highly esteemed members of the church.

Mr. Beale was a remarkably honest and kind-hearted man, ardent in his attachment to the church and of fervent piety. Elihu Robinson and family will be noticed in another part of this volume.

Statistics. 1886 : Members, 266 ; Probationers, 18 ; value of Church, \$12,000 ; value of Parsonage, \$1,000 ; Sunday School, 1 ; Officers and Teachers, 17 ; Scholars, 120.

Preachers from Augusta : James Thwing, C. C. Whitney, A. S. Ladd, Hezekiah Chase. Local preachers : E. H. W. Smith, Joseph Williams, E. K. Kennison.

#### GARDINER.

The first Methodist class in Gardiner was formed at Bowman's Point, in 1802 ; where, in the following year, a meeting-house was erected. This house was never finished, but continued to be used occasionally, for worship, till 1830, when it was taken down.

The early Methodists in Gardiner, were, Moses Springer, Eleazar Crowell, Ichabod Plaisted, James McCurdy, William Springer, Daniel Plummer, James Miller, Nathan Sweatland, Harlow Harden, and their families.

Gardiner, for many years, formed a part of Hallowell Circuit.

In 1822, Mr. Richard Clay built the "Yellow Meeting-house," on Plaisted Hill, at his own expense, and informed the pastor, (D. Hutchinson,) that he "had given the house to the Lord, and the key to father Plaisted." This house was occupied for worship till November, 1828, when the new church was completed, at a cost of \$3,500, and dedicated by Rev. J. N. Maffit<sup>3</sup>.

In 1827, Gardiner was set off from Hallowell Circuit, as a separate charge, and has been regularly served by preachers of the Conference.

There were frequent and extensive revivals under the ministry of faithful preachers, and the society soon became one of the strongest in the Conference, characterized by great simplicity and religious fervor, adhering strongly to primitive Methodist usages.

Many years ago, a standing invitation, by vote of the Quarterly Conference of the Gardiner Society, was given to the Maine Conference, to hold its annual sessions in that place. This generous spirit of hospitality has been somewhat offset by excessive *conscientiousness*, on the part of some of the older members, in the past history of the society.

When the ladies of the society had procured a carpet for the aisles of the church, some over-scrupulous members, though they indulged in the luxury of carpets in their own homes, protested against this extravagance in the house of God, and actually refused to step upon the new laid carpet. Still later, when the ladies of the society had raised the funds for the purchase of a cabinet organ, this enterprise encountered so decided a protest, on the part of some over-conscientious members, against instrumental music, that the purchase of the organ was deferred several years, from deference to these conscientious scruples.<sup>4</sup>

These scruples have disappeared, and the worshippers of the Gardiner church now enjoy, without protest, the luxury of carpeted floors, and the sweet tones of the organ.

In the year 1854, a belfry was built upon the church, in which was hung a fine toned bell.

In 1867, the church was thoroughly reconstructed. A spire was placed upon the belfry. The ancient, high-backed pews were replaced with pews of a more modern and comfortable style,—the whole finished in ash. So thorough was the repairing, that not much

<sup>3</sup> Rev. Mr. Springer in History of Gardiner.

<sup>4</sup> It is a question whether the introduction of organs into our churches, had not tended to make the organ a substitute for the human voice, and thus drive from our public worship, the grand singing of old time Methodism.

more than the frame of the original house now remains. The cost of these repairs was \$7,000.

In 1873, a new parsonage was built at a cost of \$4,500, largely through the generous enthusiasm of one member of the congregation, who has always manifested a great interest in the welfare of the society. Frequent revivals have occurred in this church, and as a result it is strong and flourishing and exerts a strong influence in the community. The house of worship and parsonage compare favorably with any in the State, and are entirely free from debt.<sup>5</sup>

The Methodist church, is the strongest religious denomination in Gardiner.

The ministers raised up in Gardiner have been: Moses Springer, Converse McCurdy, Rufus Day, Asabel Moore, S. W. Russell, W. C. Stevens, Charles E. Springer.

Statistics, 1886: Probationers, 68; Members, 248; value of Church, \$14,000; Parsonage, \$4,000; Officers and Teachers in Sunday School, 26; Scholars, 275; Pastor's salary, \$1,200.

#### SIDNEY.

The first Methodist sermon preached in Sidney, was by Jesse Lee, on the twenty-ninth of January, 1794. This town was at first included in Readfield Circuit, and was probably visited by the preachers, but no account was given of their labors. The first circuit preacher now remembered, who regularly visited Sidney, was Ebenezer F. Newell, in 1809, then preacher in charge of Hallowell Circuit. Here he became acquainted with Miss Nancy Butterfield, a young lady of ardent piety, who became his wife.

A Methodist meeting-house was built at Bacon's Corner, in 1815, and a parsonage in immediate vicinity, was built or purchased, about the same time.

In 1828, a Methodist house of worship, was built above Sidney Centre, mostly by Japheth Beale, greatly to his financial embarrassment. This house was moved to the Centre in 1842, and became a Union house. It has been unoccupied for religious worship, for a long time, and for two or three years past, has been used as a barn for storing hay.

Sidney appears in the minutes for the first time in 1829, E. Robinson preacher in charge. Preachers were appointed to this charge till 1837, when Fairfield and Sidney were put together.

<sup>5</sup> By E. C. Robbins.

From 1845 to 1847, Sidney was a separate charge, but was united with Readfield from 1848 to 1850. From 1851 to 1859 Sidney was again a separate charge; and from 1860 to 1872, it was united with North Augusta; and the meeting-house and parsonage at Bacon's Corner were used. In 1873, Sidney drops out of sight.

In 1874, North Sidney was united with West Waterville, under the pastoral care of Rev. N. C. Clifford. From that time the society in North Sidney has been connected with the society at West Waterville or Oakland.

The parsonage at Bacon's Corner, was burned about 1873.

The Methodists, in Sidney, have become greatly reduced in numbers by death, and by removals, and no Methodist Sabbath worship is held in the town except in the chapel at North Sidney, which was built in 1881, through the earnest labors of Rev. M. E. King, the preacher in charge.

The statistics are given with the society at Oakland.

The town of Sidney is a large and valuable farming town, but without any special business center. In its religious history, it furnishes an illustration of the evil results of an over-supply of religious societies and houses of worship; there are six meeting-houses in the town standing unoccupied. An earnest itinerant with more regard for the salvation of the people, than for his salary, might render grand service in Sidney.

#### NORTH AUGUSTA.

The first Methodist class formed in Augusta, was in North Augusta, about 1802, consisting of about twenty members. Japheth Beale was leader for several years, between 1803 and 1810.

In 1838, the class at North Augusta, was transferred to the Sidney charge, and Sabbath worship was held in the Chapel at Bacon's Corner.

The "North Methodist Society of Augusta" was organized in 1861, a Board of Trustees was chosen, and a building Committee and measures were taken immediately, to build a chapel, at an estimated cost of \$664.00. The building was completed the same year. About 1869, during the pastorate of Rev. Mr. Emerich, a substantial and convenient parsonage, with stable, was built, with ample grounds for garden. Mr. Emerich, about this time, withdrew from the church, and joined the Congregationalists, and entered Bates College, where he graduated and entered the Congregationalist ministry, in the West.



North Augusta has been supplied most of the time, since its organization, by ministers from Conference. The labors of the pastor on the Sabbath, being divided between the Chapel and the Jewett school-house.

In 1881, the chapel was repaired and supplied with a cabinet organ.

Statistics, 1886: Members, 63; Probationers, 36; value of Chapel, \$1,000; value of Parsonage, \$1,200; Sunday Schools, 2; Officers and Teachers, 12; Scholars, 60.<sup>6</sup>

#### WINTHROP.

The first Methodist sermon preached in Winthrop, was by Jesse Lee, October 21, 1793, probably in the Fairbanks neighborhood.

In 1794, a class was formed, by Philip Wager, in the house of Peter Hopkins in Monmouth, consisting of Gilman Moody, Nathaniel Bishop, Seth Delano, Mrs. Delano, Mrs. Richmond and some others. Mr. Bishop, about this time, removed to Winthrop village. Bishop Asbury, accompanied by Jesse Lee, on their way to the Conference in Readfield, came to the house of Mr. Hopkins, on the twenty-fourth of August, 1798. An appointment had been published, for preaching at Winthrop in the evening, in the Congregationalist church. Mr. Lee preached, and Mr. Asbury found friendly entertainment in the house of Nathaniel Bishop, a local preacher.

In 1806, 1807 and 1808, there was Methodist preaching in the Fairbank's school house, once in two weeks.

The Methodist society in Winthrop was incorporated, February 27, 1811. There was occasional Methodist preaching in the village till 1825, when, though the society was small and feeble, Mr. Bishop resolved to have regular Methodist preaching in the village. The project met with determined opposition, but Mr. Bishop was not a man to abandon an enterprise which he believed the cause of God demanded. Constant preaching in the village required the building of a house of worship, and it was determined to supply this want. Mr. Bishop assumed the entire financial responsibility of the enterprise, though it taxed his resources heavily. The work was pushed to completion, with all possible dispatch.

The corner stone was laid with appropriate services, June 24th, 1825. July third, the same year, the building being yet uncovered,

<sup>6</sup> Rev. C. L. Libby.

the first sermon was preached within its walls, by Bishop Soule, while on his way to Conference.

Winthrop was this year, made a station, but was left to be supplied. The society then consisted of fifteen members. Through the efforts of Mr. Bishop, preaching, by local preachers, was supplied through the year.

The chapel was completed and dedicated November 23, 1825. The dedicatory sermon was preached by Rev. Stephen Lovell, from Chron. 7:15-16.

In July, 1826, Mr. Lovell was appointed to Winthrop. The number belonging to the class at that time was twenty-one, fifteen of whom were members in full connexion. Since that time Winthrop has been regularly supplied by preachers from Conference. Revivals have frequently occurred, and the society has gradually increased in numbers and ability.

In 1842, under the pastoral care of Rev. D. B. Randall, a Union protracted meeting was held, resulting in an extensive revival and large accessions to the churches. The Methodists and Congregationalists worked together in the utmost harmony.

In 1849, a convenient parsonage was built.

In 1854, during the pastorate of J. H. Jenne, measures were adopted for the enlargement and improvement of the church, and for building a vestry. This enterprise was completed the next year. The house was supplied with a carpet and nice furniture, and a sweet-toned organ was purchased, the ladies, as usual, rendering valuable service in these improvements.

In 1882, the parsonage, being incommoded by surrounding buildings, was sold, and a convenient house more eligibly located, was purchased for that purpose.

In the Fall of 1886, through the persistent efforts of the pastor, Rev. C. E. Springer, a tower was built upon the church, and a heavy fine-toned bell procured. The church property is in good condition and unincumbered, and the society in good working order.

Statistics, 1886: Members, 138; Probationers, 35; value of Church, \$4,400; value of Parsonage, \$2,500; Officers and Teachers in Sunday School, 18; Scholars, 135.

#### EARLY MEMBERS.

No member of the church in Winthrop, deserves more honorable notice than Nathaniel Bishop. He was born in Hallowell, Maine,

September 17, 1766, and in early life came with his father's family to Winthrop, then called Pond Town, settling in the south part of the town.

In 1793, he was converted under the preaching of Jesse Lee at Monmouth and with others, joined the first class formed in Maine, in 1794. He went into business at Winthrop as a merchant and by diligence and prudent management, for many years, acquired a competent estate.

Mr. Bishop may justly be regarded as the father of the Methodist church in Winthrop; for he contributed more than all others together towards the erection of the house of worship, and to the close of his life, he cherished a deep interest for the welfare of the church. He died in peace, April 15, 1854, aged 89. His sons, Cyrus and Ransom succeeded to his business. They were among the early members of the church, generous in their support of the cause and for many years official members. Cyrus Bishop served, for many years as class leader and Steward and also gratuitously, as sexton, with great fidelity, contributing always to the support of the church, up to the full measure of his ability.

Thurston W. Stevens joined the church in 1825, and was, for many years, an active and generous official member,—a man of remarkable force of character. He died in 1885. Many others have done good service and have gone to their reward.

#### FAIRFIELD CIRCUIT.

In 1794, on the fifth of March, Jesse Lee preached the first Methodist sermon in Fairfield, probably at the Center. Among the fruits of Mr. Lee's labor, was Dr. Ebenezer Phelps, the physician of that place, who was converted and joined the first class.

August 24, 1808, Mr. Lee again visited Fairfield and preached in the old meeting-house and "lodged with Dr. Phelps that night."

Fairfield was at first included in Hallowell Circuit, but for some years does not seem to have received much of the labor of the circuit preacher. A meeting-house was built at Fairfield Centre, in the early settlement of the town in which there was occasional preaching by ministers of the standing order. Sometimes a minister was hired for six months at a time. The sermons were strongly Calvinistic. No conversion or awakening occurred, till the Methodist itinerants came and preached a more earnest and hopeful gospel.

The first revival occurred in 1809, under the labors of Rev. Ebenezer F. Newell, the circuit preacher. The whole town was moved, and a large number of persons were converted and added to the church. A class was formed at the time. The following are the names of some of the members. Ebenezer Phelps, Elisha Nye and wife, Bartlett Nye and wife, Jonathan Tobey and wife, George Ellis and wife, Thomas Nye, Cornelius Nye, Ellis Nye, Bartlett Nye, Jr., Jesse Nye, Joseph Nye, Joshua Nye, (afterwards a preacher), Temperance Nye, Elisha Nye, Jr., Sarah Nye, Stephen Tobey and wife, Benjamin Jones and wife, and others.

The meetings were held for seven or eight years, in the house of Elisha Nye, on "Ohio Hill," so called, about two miles north of the Centre.

A Quarterly meeting was held, the same year in the barn of Mr. Rolff, which was crowded with people. After the sermon, the seats were moved out upon the green, in the open air, and the sacrament of the Lord's supper was celebrated. After this service, all seekers of religion were invited forward for prayers. A large number came and knelt at the extemporized altar, while fervent prayer was offered in their behalf. Such seasons were not uncommon in those times. Extensive revivals occurred from time to time, till the Methodists became the predominant religious denomination of the town.

Fairfield was at length set off from the Hallowell Circuit, and, for many years was a circuit, with Sidney. In 1851, it became a separate charge, and continued to be supplied with preachers from Conference till within a few years. When the society at Kendall's Mills, (now called Fairfield) was organized, the members, living in that part of the town, connected themselves with that society.

The membership of Fairfield Circuit has become greatly reduced by deaths and removals, and this once strong and flourishing circuit has become greatly reduced in numbers and ability.

In 1837, a Union meeting-house was built at Fairfield Centre, and the old "meeting-house" is used for a town house.

In 1852, a chapel was built by the Methodists at Nye's Corner.

The records of Fairfield Circuit have been lost. The foregoing account was received verbally from Cornelius Nye, a member of the first class, converted in the revival of 1809, now ninety-one years of age. He has remained steadfast, and is now calmly waiting the summons of the master.

Statistics, 1886: Members, 35; value of Church, \$1,000; Officers



and Teachers in Sunday School, 4; Scholars, 20; Preachers from Fairfield, Joshua Nye, Abraham Holway.

OAKLAND, FORMERLY WEST WATERVILLE AND NORTH SIDNEY.

West Waterville was at first included in Fairfield Circuit. The first class in this place, of which any account can be found, was formed by Rev. Luther P. French, preacher in charge of Waterville Misson, in the year 1843. Among the members were D. B. Ward, leader; Theodore Hill, a local preacher, and his wife: Joseph E. Stevens and Mrs. George W. Pressey.

Meetings were held occasionally by the pastor, L. P. French; also by S. Allen in 1844, and by other preachers stationed at Waterville. Subsequently the Free-will Baptist vestry was purchased and fitted up for a house of worship.

The extraordinary water power in the place had become extensively improved, especially by the Dunn Edge-tool Manufactory and other similar enterprises, largely increasing the business and the population of the place, till West Waterville was incorporated into a separate town.

In 1872, Rev. N. C. Clifford, a supernumerary preacher of Maine Conference, was appointed preacher in charge of the society, including also the class in North Sidney. Mr. Clifford continued in charge of the society four years.

In the year 1874, encouraged by offers of assistance, by Reuben B. Dunn, measures were taken to build a church. An eligible lot was secured. A plan was adopted. The pastor was appointed agent, and C. E. Joy, architect. The society was poor, unable to build a church without aid from abroad.

Mr. Clifford entered upon his work as soliciting agent, traveled extensively, and labored indefatigably in this work. A tasteful church was erected and finished, externally, and the basement finished for a vestry, and dedicated January, 1875, free of debt, at a cost of six thousand dollars. The old vestry was sold for \$125.00.

The following contributions were made: R. B. Dunn, \$1,600.00; William Deering, Chicago, \$300.00; Rev. J. Colby, \$100.00; George C. Crawford, \$125.00; J. F. Taylor, \$100.00; and a great number of smaller donations were received.

The society continued feeble and received aid from the Home Missionary Society, and were unable to finish the audience room of the church. Meetings were held in the vestry, and the society received the

services of a preacher, appointed by Conference, or by the Presiding Elder, in connexion with North Sidney.

From 1877 to 1880, the little society was subjected to a severe test, being served by unsuitable pastors; one of them was dismissed after a service of six months, by the Presiding Elder, and the other at the beginning of his second year, withdrew and joined the Universalists.

Under the earnest labors of Rev. M. E. King, the pastor, in 1881, there was an extensive revival in North Sidney, and a neat chapel was built and the society at West Waterville rallied from its discouragement. Measures were taken during the second year of his pastorate to finish the audience room of the church. This was accomplished, through the generous assistance of R. B. Dunn, during the year 1884, under the pastorate of Rev. C. Munger.

During the years 1885 and 1886, a revival occurred at Oakland resulting in a considerable accession to the church at that place.

The church at Oakland is beautifully located; a tasteful structure, and convenient in its arrangements. The society now has good reason to expect a prosperous future.

Statistics, 1860, Oakland and North Sidney: Members, 96; on Probation, 36; Churches, 2; value \$8,000; Sunday Schools, 2; Officers and Teachers 8; Scholars, 40.

#### FAIRFIELD OR KENDALL'S MILLS.

This place has grown into importance by its remarkable facilities for the manufacture of lumber. This part of Fairfield was, at first, included in Fairfield Circuit, but no record is extant of the early visits of the preachers. The first Methodist sermon preached at Kendall's Mills, of which any account is recorded, was by Rev. Ezekiel Robinson, in 1827, on the occasion of the baptism of Mrs. Louisa Emery, who had been converted under the labors of Mr. Robinson, in another part of the town. There were, at that time, but few families in this place. Mrs. Emery was the only professor of religion in the neighborhood.

In 1831, Joshua Nye, a local preacher, by invitation, preached at Kendall's Mills, and was so favorably received, that he continued to preach there every fourth Sabbath.

In the spring of 1832, Rev. O. Beal, the Presiding Elder, held a Quarterly meeting in the barn of Mr. Eben Davis, Rev. P. Burgess, preacher in charge and Rev. J. Nye, assisting in the services. In October, the same year, Rev. J. Whitney, preacher in charge of the

circuit. held a protracted meeting in the school house at this place, the pastor being assisted by O. Beal, J. Nye, C. L. Browning and D. B. Randall. A considerable number of influential persons were converted in this meeting and soon after were organized into a class, J. Nye, leader.

The following names appear on the list of members: Joshua Nye, Mary Nye, Eben Davis, Sarah Davis, Reuben Buck, Amy Buck, Arthur S. Chase, Sally Chase, Timothy Littlefield, Lydia Littlefield, Ann Dinsmore, Frances R. Dinsmore, Louisa Emery, Russell F. Ellis, Bloomy Ellis, Sophronia Philbrook, Diadama Emery, Mary J. Wheeler, Sally Woodman, Abigail Kendall, Sophronia Dinsmore.

Prominent among these was Eben Davis, who, in the protracted meeting above named, found relief from long continued mental depression. Mr. Davis, in early life, was employed in a Book Store in Boston. He was a man of more than ordinary intelligence, a devoted christian, a highly esteemed citizen, and a faithful member of the church till his death, about 1881.

In the spring of 1838, another protracted meeting was held, resulting in important accessions to the society.

The question of building a house of worship was started; a lot was donated by Messrs. John and Samuel Kendall, and a "Union Meeting-house" was completed and dedicated in 1840, Rev. B. F. Tefft preaching the dedicatory sermon.

The house was owned and occupied by the Methodists and Universalists till 1856, when the Methodists, by purchase, became the sole owners. Important repairs were soon made; a belfry was built, and a bell was presented by Mr. Samuel Judkins.

The society continued under the pastoral care of Rev. J. Nye, who had settled in the place, rendering faithful service for very small compensation, till 1849, when Rev. C. Stone was appointed preacher in charge, continuing but one year.

In 1852, Kendall's Mills was connected with Waterville, Rev. S. Allen preacher in charge. In the winter and spring of 1853, a protracted meeting was held by Mr. Allen, resulting in an extensive revival and an accession of thirty members to the society. At the Conference of 1854, Kendall's Mills was made a separate station. The society has been regularly supplied by preachers from Conference and has steadily increased in strength till the present time.

In 1858, under the pastorate of Rev. E. Robinson, the church was repaired and greatly improved. In 1872, under the pastoral charge

of Rev. D. B. Randall, a basement vestry was built and a furnace procured at a cost of \$1,200.

Revivals have occurred, from time to time, the most extensive in 1875, under the labors of Rev. P. Chandler, when over sixty were received on probation.

The society is in a prosperous condition with a good prospect for future growth and usefulness.

Statistics, 1886: Members, 111; on Probation, 48; Churches, 2; value, \$6,000; value of Parsonage, \$1,500; Officers and Teachers in Sunday School, 23; Scholars, 184.

#### WATERVILLE.

This place, until recently, has been exceedingly hard soil for Methodism. The early Methodist itinerants, in Maine, while they visited other adjoining towns, strangely avoided Waterville.

We have no account of any visits to this place by Methodist preachers till 1827 or 1828, when Rev. Ezekiel Robinson, then preacher in charge of Fairfield Circuit, preached occasionally, in Waterville, and organized a small class. This class was of brief continuance.

In 1832, Rev. Martin Ward preached for some time, in this place, and organized a class of seven persons, J. Parker, leader.

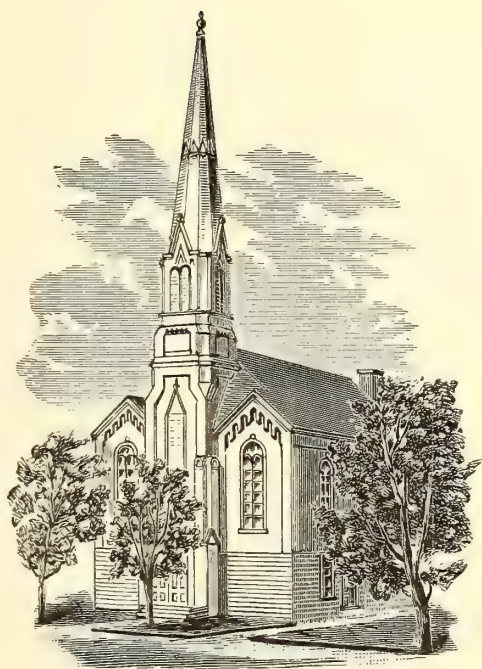
In 1833, Rev. P. P. Morrill, preached at Waterville, once in four weeks, on the Sabbath. In 1835, Rev. M. Wight rendered the same service. The number of members was then twenty-five. About this time, Rev. Asa Heath preached occasionally in Waterville. During these years, there was great opposition to the little society. In utter discouragement, the place was abandoned.

In 1843, Waterville was made a Mission station with an appropriation of twenty-five dollars, and Luther P. French was appointed preacher in charge. The town hall was secured for meetings; a good congregation was gathered; class and prayer meetings were held, and a Sunday School organized. Members, 21; on Probation, 14,—an encouraging year.

Rev. S. Allen was appointed preacher in charge in 1844. Missionary appropriation \$150,—favorable indications. Incipient measures taken for building a house of worship; a church site bargained for. The pastor was removed to another charge, at the close of the year, and the building enterprise was abandoned.

1845, Asahel Moore, preacher in charge. 1846, C. Munger,





*Methodist Episcopal Church, Waterville, 1870.*



preacher. The same Missionary appropriation continued each year. The society became discouraged, and the charge was abandoned.

In 1851, S. Allen was again appointed to Waterville, with a missionary appropriation of one hundred dollars. There was some talk about building a fine house of worship ; but the enterprise through financial embarrassment, was not attempted. Mr. Allen remained two years. A revival occurred in 1852.

In 1853, D. Waterhouse was appointed to Waterville. In 1854 and 1855, C. Fuller was the preacher in charge.

Active measures were taken by the pastor, for building a church, an eligible site was engaged, and arrangements nearly matured ; but the opportunity was allowed to slip by. Subsequently, for several years, the society was connected with the Kendall's Mills charge, receiving occasional visits from the preacher. The class meetings were kept up.

In 1866, the society, though few in numbers, and with but little service from the preacher, raised eighty-five dollars for Missions.

In 1867, Waterville was again made a separate charge, with a missionary appropriation of \$100. Rev. J. H. Mooers commenced his labors in July ; meetings were resumed in the Town Hall, and a Sunday School again organized. A Union protracted meeting was held resulting in an extensive revival.

In 1868, though the society was left most of the time without a regular pastor, the enterprise of building a church was entered upon with determination. Plans were obtained and contracts made.

In 1869, Rev. A. S. Ladd was appointed to Waterville. The building enterprise was in progress. The estimated cost was \$16,000. The amount subscribed was, \$4,375, of which Mr. R. B. Dunn had pledged \$3,000.

To appearance, the enterprise was, in the highest degree, reckless. The society was poor. Mr. Dunn was the only man of considerable ability. The building, however, went on, Mr. Dunn assuming the responsibility, as the emergency required, until the house was finished and furnished in excellent style throughout, including an organ and bell, at a cost of about \$18,000. Mr. Dunn paying \$14,000.

The dedication was on the twenty-third of March, 1870. Sermon by Rev. J. A. M. Chapman of Boston.

The rapid increase of population in Waterville, in consequence of extensive business enterprises, has brought a large addition to the membership of the Methodist Society. Revivals have also occurred

from time to time. The society, for a long time weak and struggling, is now one of the most prosperous in the Conference.

Statistics, 1886: Members, 208; on Probation, 12; value of Church, \$15,000; Sunday Schools, 2; Officers and Teachers, 31; Scholars, 207.





## CHAPTER XXII.

CAPE ELIZABETH. BROWN'S HILL, 1800. METHODIST SOCIETY INCORPORATED, 1807. MEETING HOUSE, 1808. JAMES LEWIS, 1838. "CAPE ELIZABETH DEPOT," 1866. NEW CHURCH BUILT. KNIGHTVILLE. CHAPEL BUILT, 1880. FERRY VILLAGE. CHURCH BUILT, 1852. PARSONAGE AND VESTRY BUILT, 1877. "BOWERY BEACH" CHURCH BUILT, 1840. THE PRESENT CHURCH BUILT, 1859. CHEBEAGUE. A REVIVAL IN 1802, UNDER MR. GLITTEN'S LABORS. MR. WHITTLE, 1808. S. DENNETT, HIS LONG SERVICES. "CASCO BAY ISLAND MISSION," 1840. SCARBOROUGH, FIRST SOCIETY FORMED, 1802. FIRST METHODIST CHURCH, 1810. SAGO. FIRST CLASS, 1807. "WESLEYAN HALL," 1828. CHURCH BUILT, 1840. NEW CHURCH BUILT, 1879. OLD ORCHARD. MRS. PHEBE BANKS. FIRST CLASS. OLD ORCHARD, A STATION, 1882. CHURCH BUILT. METHODIST SOCIETY ORGANIZED. FALMOUTH AND CUMBERLAND. MEETING HOUSE BUILT, 1811. J. TAYLOR, PASTOR, 1826. CHAPEL BUILT, 1883. REVIVAL, 1886. YARMOUTH. YARMOUTH MISSION, 1851-2. NORTH YARMOUTH. FIRST CLASS, 1815. FIRST MEETING HOUSE, 1831. AMMI LORING. FREEPORT. BUILDING OF CHURCH, 1874-5. A DISASTEROUS ENTERPRISE. POWNAL. MEETING HOUSE BUILT, 1844. GRAY SOCIETY ORGANIZED IN 1803. PROSPEROUS IN ITS EARLY HISTORY. WEST CUMBERLAND.

## CAPE ELIZABETH (BROWN'S HILL).

In the year 1800, there were a few Methodists living in the vicinity of Brown's Hill, in Cape Elizabeth, who were members of the class in Portland.

Samuel Snowdon a colored preacher, was one of the first Methodist preachers who held meetings in this part of the Cape. Mr. Snowdon preached many Sabbaths in the place. Rev. Asa Heath and Samuel Barnes also preached here occasionally.

In June, 1801, Rev. Reuben Hubbard, then stationed in Portland frequently preached on the Cape.

In 1802, Rev Asa Heath held meetings in the place. During this year, several persons were converted.

In June, 1803, the first class was organized.

Rev. Dan Perry rendered valuable service. The spread of Methodist principles excited opposition. To avoid controversy and secure their rights, the Methodists petitioned the town authorities to

be set off into a society by themselves, but their petition was denied. They then petitioned the General Court for an act of incorporation, which was granted in 1807. This was the first incorporated religious society in Cape Elizabeth.

In 1808, Rev. Joshua Taylor, then residing in Portland, preached in the place often, and encouraged the people to build a house of worship. A plain, roughly finished house was built near the residence of William Dyer, who, with James Dyer, William Trask and James Roberts formed an association and carried the enterprise to a completion. This rough building was used with good results. The meetings were profitable, and many were converted.

Cape Elizabeth was included, at first, in Falmouth Circuit, and was regularly supplied by the preachers of that circuit, till 1824, when the place was supplied by preachers appointed to Scarborough Circuit.

In 1837, Cape Elizabeth appears, for the first time, in the minutes, and was left, "to be supplied."

Rev. James Lewis of Gorham, a local preacher, preached often in the place, and rendered excellent service. There were many conversions under his labor, and the church was greatly strengthened. Through the influence of Mr. Lewis the old church at Brown's Hill was thoroughly repaired and the house of worship at "Two Eyes," so called, commenced in 1833, was completed this year.

In 1866, the name of the charge was changed to "Cape Elizabeth Depot."

Under the energetic labors of Rev. F. C. Ayer, the pastor, a new, beautiful church was erected, at a cost of thirteen thousand dollars. The subscriptions and the money received from the sale of pews, amounted to eight thousand dollars. The balance of the debt (five thousand dollars) was assumed by the two brothers, Eben T. and Henry Nutter. The dedicatory service was an occasion of much rejoicing.

In 1871, Mr. E. T. Nutter purchased an excellent bell for the church tower. The old parsonage was sold, and a new one built on land donated by two generous sisters. The society at Cape Elizabeth Depot is well established, and well supplied with all needful church accommodations.

A beautiful chapel was built at Knightville, in 1880, at a cost of \$3,000; William Chase, G. C. Channing and S. E. Woodside, taking a prominent and generous part in the enterprise.

Knightville continued a separate charge till 1883, since that time it has been united with the Cape Elizabeth Depot charge.

Statistics, Cape Elizabeth Depot and Knightville: Members, 104; on Probation, 5; Churches, 3; value \$13,000; value of Parsonage, \$2,000; Sunday Schools, 3; Officers and Teachers, 40; Scholars, 250.<sup>1</sup>

## CAPE ELIZABETH FERRY.

In 1839, Rev. Jesse Stone was appointed to Cape Elizabeth. The charge then included the entire territory of Cape Elizabeth. The labors of the preacher were confined mostly to the Ferry village, the Point, so called, and Brown's Hill.

During the year 1840, the meeting-house was commenced at the Point, and finished in 1842.

Rev. George D. Strout was the next preacher. There were encouraging indications of a revival, but these hopes were disappointed by the Millerite excitement.

In 1851, the charge was made a Mission, and a house of worship was commenced at the Ferry, which was completed the next year. The name of the charge was subsequently changed to "Ferry Village Church."

In 1862, under the charge of Rev. B. Freeman, the congregation greatly increased, and the church edifice was enlarged and greatly improved at an expense of two thousand dollars, raised for that purpose.

During the pastorate of Rev. J. M. Woodbury, from 1874 to 1877, a parsonage and vestry combined, were built, at a cost of \$1,500, leaving a debt of \$800. Under the labors of Rev. S. F. Wetherbee, 1878, 1879 and 1880, there was an extensive revival interest, and a large accession to the church. Money was raised for repairs and to pay indebtedness. An organ and a new carpet and stove were purchased for the church. Under the pastorate of Rev. J. Collins, in 1883 and 1884, money was raised for improvements on church property, and a fine-toned "centennial" bell of 1,021 pounds weight was procured for the church tower.

Rev. T. P. Adams, the present pastor, is now upon his second year's service as pastor. The church, under his care has been favored with revivals and the membership has been largely increased. The Sunday school is in a prosperous state.

The improved Steam Ferry Boat, upon the route between Cape Elizabeth Ferry and Portland, has greatly increased the prospects of the village. The village church, has a promising outlook for the future.

<sup>1</sup> Rev. F. Grovenor.

Statistics: Probationers, 48; Members, 88; value of church, \$3,400; Parsonage, \$1,106; Sunday Schools, 1; Officers and Teachers, 35; Scholars, 270.<sup>2</sup>

#### BOWERY BEACH.

This is the Southerly extremity of Cape Elizabeth, formerly called the Point, commanding a fine view of the ocean. A house of worship was built at this place in 1840, and meetings were held here in regular turn by the preacher in charge of the circuit.

In 1842, there was an extensive revival at this place, under the labors of the preacher in charge, Rev. George D. Strout.

Bowery Beach has been a separate charge about ten years. The present house of worship was built in 1858 or 1859. The location is remarkably pleasant in the summer. The society is small.

Statistics, 1886: Members, 42; on Probation, 5; value of Church, \$3,000. Parsonage, \$1,000; Officers and Teachers in Sunday School, 9; Scholars, 36.

#### CHEBEAGUE.

This is the largest of the numerous islands in Casco Bay. About the year 1802, a Methodist preacher, by the name of Glitten from England, came to Moges Island and held meetings. His christian name is not remembered, but the record describes him as a preacher of great power, and that he passed from place to place, like a flaming seraph. It is also recorded that in 1808, Rev. Edward M. Whittle came to Long Island, in Casco Bay, and preached on the Island and on Chebeague for a time; and that a great revival followed his labors. Mr. Whittle is described as argumentative and sound, always sticking to his text. In exhortation, he was powerful and eloquent; often bold in denunciation. His appeals were tempered with thrilling pathos and tenderness. Mr. Stephen Bennett, then a young man, was converted under the preaching of Mr. Whittle, and became a local preacher. For many years, Mr. Bennett preached on Chebeague and other islands of Casco Bay, and was highly esteemed by the people.

In 1828, Rev. James Carruthers, a Congregationalist Missionary, was sent to the Islands. A great revival resulted from his labors. In May of the same year, Moses Rollins, a Methodist preacher, came to Chebeague. Under the labors of Mr. Carruthers, Bennett

<sup>2</sup> Rev. T. P. Adams.



and Rollins, the revival continued, till most of the people on the Island were converted.

In 1829, Jonas Weston and David Hill preached, for a time, on Chebeague.

In the fall of 1839, Richard Lombard, a local preacher, came to Chebeague and remained two years. Up to this time, the Island had been connected with Freeport; but Methodist preachers from Portland, often preached there.

In 1840, the Islands were formed into a Mission, called "Casco Bay Islands Mission," and supplied, most of the time, by preachers from Conference.

In 1855, a house of worship was built. A disagreement occurred in regard to the location, and a faction withdrew and built another house of worship, and organized a Protestant Methodist Society. Since that time, the charge has been regularly supplied. In 1885 and 1886, under the pastorate of Rev. John Collins, an excellent parsonage was commenced and nearly completed.

Statistics, 1866: Members, 114; on Probation, 15; value of Church, \$1,500; Parsonage, \$1,100; Officers and Teachers in Sunday School, 12; Scholars, 75.<sup>3</sup>

#### SCARBOROUGH.

The records of the Methodist Society at Scarborough, have been lost. All of the earlier history of the society that can now be obtained, is from the indistinct remembrance of a few aged people.

The first Methodist sermon preached in the place was by Asa Heath in 1800, in the house of Samuel Waterhouse, on Beach Ridge. Mr. Heath was laboring on Portland Circuit. Soon after the sermon, a revival occurred, and Mr. Heath moved to Scarborough.

The first society was formed in 1802, Asa Heath was preacher in charge of Falmouth Circuit, which included all the towns west of Portland, as far as the labors of the Methodist itinerants extended. The province of Maine was included in one District, Ralph Williston, Presiding Elder.

The first Board of Stewards at Scarboro, consisted of Richard Waterhouse, Moses Waterhouse, James Foss, Isaiah Milliken, Nathaniel Boothby, Wentworth Dresser; most of whom retained their office during life.

The revival referred to was very extensive. Richard Waterhouse

<sup>3</sup> Rev. B. Freeman.

was one of the fruits of this revival, and his house became a welcome home for the preachers. Jesse Lee, Joshua Taylor, Caleb Fogg, Philip Munger and Lewis Bates were his guests.

In 1803, Alfred Metcalf and Dan Perry, were the preachers on Falmouth Circuit and Joshua Taylor, Presiding Elder.

In 1804, Philip Munger was the preacher on Falmouth Circuit, and Joshua Soule, Presiding Elder.

In 1805, Scarborough appears for the first time, in the list of appointments. Scarborough was a circuit including most of the towns west of Portland, to the State line.

In 1806, Joseph Farrar was the preacher on Scarborough Circuit, Oliver Beale, Presiding Elder. This year the State was divided into two Districts, Joshua Soule, Presiding Elder of the Kennebec District.

In 1807, Lewis Bates was the preacher on Scarborough Circuit. In 1808, Samuel Hillman was the preacher. This year, Conway Circuit was formed.

In 1815, Buxton Circuit was set off from Scarborough Circuit. and subsequently, from time to time, other places were set off, as new societies were formed, till, at length, the Scarborough charge was confined to the town limits.

Wentworth Dresser, was the first class leader. He was succeeded in that office by Richard Waterhouse.

The Methodists worshipped, at first, in the old Congregationalist Church, the Congregationalists having built a new church. While Asa Heath was the preacher in charge, he went to the church one Sunday morning and found the pulpit had been demolished by some evil minded person. He preached from Psalm LXXIV, 6: "But now they break down the the carved work thereof with axes and hammers."

The first Methodist church in West Scarborough, was built in 1810. The present church in 1840.

In 1830, under the labors of John W. Atkins, the preacher in charge, there was an extensive revival.

In 1831, the ell of the parsonage was built. In 1858 or 1859, under the labors of J. Woodbury, preacher in charge, the main part of the parsonage was built.

One of the most eminent members of the church in Scarborough, was Mrs. Polly Waterhouse, wife of Moses Waterhouse, and mother of Rev. Stephen Waterhouse. She was a woman of rare talents, and deep spirituality. Her ringing testimony and fervid exhortations in public meetings, together with her godly every day life, made her a

shining light. These rare endowments of some of the old time Methodists, contributed immensely to the success of our cause in those early days.

Statistics: Members, 31; value of Church, \$800; value of Parsonage, \$800; Officers and Teachers in Sunday School, 8; Scholars, 60.<sup>4</sup>

## SACO.

This town is memorable for being the place where the first Methodist sermon was preached in Maine. On the tenth of September, 1793, Jesse Lee, the Apostle of Methodism in New England, came to Saco, and was entertained at the house of Dr. Josiah Fairfield. The same evening he preached in the house of Elisha Ayer, from Acts 13:41, "Behold ye despisers and wonder and perish," &c.

About the year 1800, Robert Yallalee, a local preacher, who had settled in the vicinity, formed a class in Saco composed of Methodists, Free Will Baptists and any others who would join. This class was not recognized and soon became extinct.

Saco was, at first, included in Scarborough Circuit, which includes Cape Elizabeth and all the towns on the coast westerly, to the New Hampshire line; Asa Heath, preacher in charge,

There is no record of any organized Methodism in Saco before 1807, though there was occasional preaching by the Methodist itinerants, as they passed through the place. Bishop Asbury passed through Saco, in his journeys to Maine, and his preaching gave an impulse to Methodism in this region.

Early in 1807, the first class was organized in the "Dennett neighborhood," on the Buxton road, consisting of John Bryant, leader, Mrs. Bryant, Joseph Berry, Mrs. Berry, Joseph Dennett, local preacher, Lydia Cousins, Mary A. Redman, Benjamin Hall, Susan Hall, Sarah J. Hall, Rhoda Merrill, Susan Edgecome, Nicholas Dennett, Mrs. Dennett, Daniel Libby, Mrs. Libby, Robert Bond, Mrs. Bond, none of whom are now living, (1885,) except, Mrs. Scammon, formerly, Mrs. Hall, who lives on the Portland road, and is a devoted Methodist.

In 1824, a Quarterly meeting was held for the first time in Saco.

In 1826, the York Mills were built, which brought many Methodists to Saco; and Eben Lombard, a local preacher from Gorham, commenced regular Sabbath meetings in Saco village, in an attic room on

<sup>4</sup> Rev. E. K. Colby.

Free Street, called Moody Hall. More room was required, and the meetings were removed to Mozart Hall, on Stover street.

In 1827, Arundel Circuit was formed, embracing Saco and the towns west of it to Portsmouth, New Hampshire, and Aaron Sanderson and Ansell Gerrish were appointed preachers in charge. Meetings were held regularly, in Saco, principally by Mr. Gerrish and Mr. Lombard.

A class was formed in the village, which, for many years, met in Brother Berry's house on Water street, near the end of Spring Island bridge. The increasing interest demanded more room, and through the liberality of Brother Nitcher, a hall was finished near where the Saco house now stands. The Methodists were to have the use of it ten years, for finishing it. This was called Wesleyan Hall, and was dedicated the first Sabbath in January, 1828. This year Saco was set off to Scarboro Circuit, and Moses Hill, appointed preacher in charge; P. P. Morrell, J. W. Atkins and Thomas Greenhalgh, following as pastors successively.

In 1833, Saco was set off from Scarboro Circuit, and made a separate station, T. Greenhalgh, preacher; and from that time, the station has been regularly supplied by preachers from Conference. There have been revivals from time to time, and the church has steadily increased in numbers and ability.

During the pastorate of N. D. George, in 1838, measures were taken for building a church, and a lot was secured for that purpose, at the corner of School and Middle streets. The enterprise was accomplished and the new church was dedicated October 13, 1840; sermon by Rev. G. F. Cox. A great revival followed the dedication, and the interest continued through the two succeeding years. In the year 1843, over one hundred were added to the church. This revival continued through the year 1845.

In 1847, Biddeford was set off from Saco, and became a separate charge.

In 1864, Rev. Mr. Earle, the evangelist, was employed, and an extensive revival followed his labors. Fifty-nine members were added to the society, and the church was repaired.

The years 1875, '76, '77, '78, '79, and '80, were prosperous years. There were large additions to the church. The new church, long talked of, was built under the successful pastorate of Rev. L. H. Bean, and dedicated January 15, 1879. The congregation was largely increased, and also the Sunday school. The succeeding years, down



to the present time, have been years of prosperity. A debt of three thousand dollars, resulting from the building of the church, has recently been provided for, largely through the liberality of Charles S. Bryant, who pledged one thousand dollars, provided a sufficient amount should be raised to cancel the debt. The whole amount has been pledged, and several hundred dollars in excess, which will be used for painting the church.

Statistics, 1886: Members, 204; on Probation, 13; value of Church, \$15,000; Officers and Teachers in Sunday School, 25; Scholars, 179.<sup>5</sup>

#### OLD ORCHARD.

Methodism at Old Orchard owes its origin to the labors of Jesse Lee. Among those who were converted through the preaching of Lee at Saco, in 1793 or 1794, was Phebe Stackpole, the first Methodist resident at Old Orchard; she became Mrs. Phebe Banks; she lived to the age of ninety-four, and died in the triumph of faith. In the house of her son, still standing, the early itinerants used to preach and hold class meetings.

Old Orchard formed a part of Scarborough Circuit. Among the members of this class fifty or more years ago, were: Phebe Banks, Mrs. Pritham and daughter, Isaiah Milliken, James Foss, Jonathan Bachelder, Foxwell Staples and wife, Mr. John Leavitt, Mrs. Jane Googins, Misses Lydia, Jane and Sally Banks, daughters of Mrs. Phebe Banks.

The second generation has been well represented, in the Methodist church, at this place. The society was supplied with preaching, in regular turn, by the early preachers appointed to the Circuit. The growth of the church at Saco, at length, required the labors of the pastor mostly at that place, and stated preaching at Old Orchard, was, for a long time, discontinued.

In 1860, Mr. James Brown, a Baptist brother, was instrumental in establishing a Union Sunday School in the place, and securing preaching by different ministers from the neighboring places.

The organization of the Orchard Beach Camp-meeting Association, about 1872, under Methodist auspices, was an important era in the history of Methodism, at Old Orchard. This enterprise attracted Methodist people, from various quarters, as permanent residents, and made this an important field of labor.

<sup>5</sup> Rev. M. C. Pendexter.

Rev. L. H. Bean, while in charge of the society at Saco, from 1878 to 1881, interested himself in the place, and in turn with other ministers, preached at Old Orchard, Sunday afternoons. About this time, Rev. Charles Andrews, a superannuated minister of Maine Conference, settled here, and rendered good service in the social meetings.

In 1881, Old Orchard was connected with Scarborough; J. M. Woodbury, preacher in charge. The services at Old Orchard, however, were union services; several different denominations making up the congregations. Brother Charles Andrews acting as class leader.

In 1882, Old Orchard was recognized as a station, but was left to be supplied.

At the close of the Camp-meeting season, Rev. W. H. H. McAllister from Vermont, who had been residing at this place for the summer, was induced to remain and preach for the people, without regard to denominational distinctions. A project was commenced to build a church. The sum of \$1,800 was subscribed, readily. The Camp-meeting Association donated the Tabernacle to be used as material, and the lot on which it stood. The work was immediately commenced and on the ninth of November, the corner stone was laid with appropriate services, and the Methodist Episcopal Society of Old Orchard, was organized, the same day, consisting of sixteen members, received by letter from other charges. A year of prosperity followed, in which the building of the church and the edifying of the body of Christ kept pace.

Mr. McAllister was returned to the charge in 1883, and was succeeded by Rev. H. Chase, who still remains in charge of the society. The prospect of permanent prosperity is highly encouraging.

Statistics, 1886: Probationers, 8; Members, 37; value of church, \$4,000; Officers and Teachers in Sunday School, 13; Scholars, 55.<sup>6</sup>

#### FALMOUTH AND CUMBERLAND.

In 1807 or 1808, Rev. Joel Winch, then stationed in Portland, by invitation, preached in the school house near the site of the present Meeting House. Afterwards Rev. Joshua Taylor and Rev. Edward M. Whittle preached occasionally in the same place.

In 1812, Rev. Martin Ruter located at Cumberland Foreside, and for two or three years, preached to the people and organized a small

<sup>6</sup> Rev. W. H. H. McAllister.

class. Mr. Ruter was re-admitted to the New England Conference in 1814, and appointed to North Yarmouth and Freeport, and, in 1815, was sent to Salisbury, Massachusetts.

The people were left without much care, and the place was left out of the circuit. Soon after, Rev. Cyrus Cummings, located in Cumberland and preached for some time, but soon removed from the place. For some years after this, there was no Methodist preaching in the place, but occasional preaching by Baptist ministers.

About 1811, the meeting-house, now occupied, was built, and by the act of incorporation, was, "for the use of the Methodist society." A request being sent to the Quarterly Conference at Portland, for Methodist preaching. Rev. Joshua Taylor, a local preacher, residing in Portland, was engaged to preach half the time, on the Sabbath in this place. This arrangement continued several years, he receiving, as compensation, his traveling expenses.

In 1826, Mr. Taylor removed his family to Cumberland and became resident pastor, the original class having become extinct by deaths and removals. Mr. Taylor organized a new class of twelve members. This class has been kept alive till the present time. Mr. Taylor continued in charge of the society till 1840, supplying, occasionally afterwards. In 1844 or 1845, he removed to Portland.

An extensive revival occurred in 1831. The pastor, Rev. J. Taylor, was assisted by Rev. J. Lord and P. C. Richmond. Among the converts were J. C. Perry, afterwards, for many years, a faithful member of the Maine Conference; also E. Sturdivant, Esq., and several members of his family and many others in the neighborhood. Other revivals have occurred at different times.

The most prominent members of the society, were Captain Ephraim Sturdivant, who, through life, contributed liberally, by his influence and money, to the support of all the interests of the church; also Captain Adams Merrill, Captain George and Samuel Davis, Captain Cyrus Sturdivant, Captain Randall Norton and Eben Ramsdell. Rev. E. Duran, a local preacher, for many years, rendered valuable service.

During the years 1882 and 1883, through the active exertions of the pastor, Rev. E. W. Hutchinson, a neat and substantial chapel was built, in the neighborhood of the post-office in Cumberland, at a cost of \$1,500; dedicated free from debt. The house is neatly finished and furnished, and is a great advantage to the society.

An extensive revival has been recently in progress in the neighborhood of the new chapel. Seventy-five conversions.

Statistics, 1886: Members, 38; Probationers, 63; Churches, 2; value, \$3,000; Parsonage, 1; value, \$1,200; Sunday Schools, 2; Officers and Teachers, 12; Scholars, 100.<sup>7</sup>

## YARMOUTH.

Yarmouth was formerly included in the town of North Yarmouth. Many years ago the town was divided; that part containing the villages took the name of Yarmouth. This place has been quite thoroughly occupied by other religious denominations; the Congregationalists having two large churches, the Baptists and Universalist each one. Efforts have, however, been made from time to time, to establish Methodist meetings at this place.

In 1850, "Yarmouth and Freeport Mission" was established, S. M. Emerson, preacher; 1851 and 1852, "Yarmouth Mission," A. F. Barnard, preacher; 1853, Cumberland and Yarmouth Mission. After this time, Yarmouth was a separate charge, and supplied by preachers from Conference, till 1867, with gradually declining interest, when the place was left to be supplied for several years, and at length abandoned.

About 1851, the old academy building was procured and fitted up for meetings. The building was of moderate size, and quite unchurch-like in its appearance, located side by side under the shadow of a large Congregational church. No more effectual a plan could have been adopted to place Methodism at a discount, in the estimation of the people. Like a small tree planted under the shadow of a large one, the Methodist congregation dwindled, and the place was abandoned.

Recently, under a change of conditions, the small Methodist society is showing signs of more vigorous life, and has a fair prospect of future prosperity. The Yarmouth society is now connected with the East North Yarmouth charge.

## NORTH YARMOUTH.

North Yarmouth and Freeport appear first in the minutes under the pastoral care of Rev. Martin Ruter, 1814. The next year, North Yarmouth appears by itself under the care of Rev. Cyrus Cummings.

The records of the society have not been preserved, only a meager account of its history is therefore possible.

<sup>7</sup> Rev. W. P. Merrill.



In 1816, '18 and '19, North Yarmouth was connected with Buxton ; after this, North Yarmouth does not appear in the minutes for many years : it was probably included in Durham or Poland Circuit.

In 1815, the first class was formed, Israel Noyes, leader, and his children, Benjamin, Hugh, Israel, Amos, Polly, Sarah and Priscilla were members.

The first house of worship was built in 1831. The house has been repaired and improved, from time to time, and is in good condition.

North Yarmouth was probably a part of Durham Circuit for some years after its name disappeared from the minutes.

In 1833, it was connected with Freeport and other contiguous places in a circuit, as the following extract from an old class paper shows :

*"Class Paper*, made February 4, 1833. Calvin Rice, L. D. William H. Norris, P. E. C. C. Munger, Ct. P." "Let brotherly love continue," &c.

Then appear about fifty names, their presence or absence regularly marked, for six months. The circuit was then called Freeport Circuit, embracing probably, Freeport, North Yarmouth, North Pownal, West Pownal.

In 1849, Pownal was detached from the circuit, and the connection of North Yarmouth can not be traced for some years for want of records.

In 1872, North Yarmouth was connected with Pownal and South Auburn. For several years past the North Yarmouth charge has been called East North Yarmouth, and has included Yarmouth village.

In 1830, Rev. Benjamin Burnham built a house at North Yarmouth removed his family into it, and passed his years of superannuation there. The house was purchased by the Methodist society for a parsonage.

Mr. Ammi Loring, a wealthy farmer of the place was, for many years, a liberal supporter of the church and of every benevolent cause. He bequeathed about twenty-one thousand dollars, in equal parts, to the Maine Wesleyan Seminary, the Missionary Society of the Methodist Episcopal Church, and the Preachers' Aid Society of the Maine Conference.

Statistics, East North Yarmouth : Members, 58 ; on Probation, 1 ; value of Church, \$1,200 ; value of Parsonage, \$600 ; Sunday Schools, 2 ; Officers and Teachers, 14 ; Scholars, 61.

#### FREEPORT.

Jesse Lee preached in Freeport "to as many as were willing to

hear," on the thirteenth of September, 1793. This was the third Methodist sermon preached in Maine. It does not appear that this sermon was followed by any marked results. Methodism has never gained much foothold in this place.

In 1814, North Yarmouth (then including Cumberland) and Freeport, formed a circuit under the pastoral care of Rev. Martin Ruter, subsequently somewhat famous in Methodist history.

In 1833, Freeport, with North Yarmouth was a circuit, under pastoral charge of Rev. Cyrus C. Munger.

In 1850, Yarmouth and Freeport were made a Mission.

In 1874 and 1875, a bold experiment was entered upon. Freeport was made a station, and a church was built, the enterprise proved disastrous; a heavy debt was incurred, which the little society were unable to pay. The trustees were sued. The church was sold and Methodism came to an inglorious end in Freeport. The financial management, in this case, was exceptionally unwise.

#### POWNAL.

In the year 1815 or 1816, there was an extensive revival, under the labors of Joshua Randall, Daniel Plummer and Caleb Fogg.

A class was formed in this place as early as 1816, and meetings were held, occasionally, in what was called the Paine School House.

Evening lectures were given, about once in four weeks, for several years, by the preachers of Durham Circuit.

In 1844, the church was built at North Pownal. Benjamin Randall was class leader for a long time. North Pownal is now connected with West Durham in a circuit.

Statistics, West Durham and North Pownal: Members, 67; on Probation, 14; Churches, 2; value, \$4,000; Parsonage value, \$500; Sunday Schools, 2; Officers and Teachers, 16; Scholars, 110.

#### GRAY.

This town was favored with a visit from Jesse Lee, who preached at Mr. Randall's, on Sunday, November 9th, 1794. He writes: "I had liberty in preaching, and the people paid great attention."

Bishop Asbury also came to Gray August 20, 1798. He was kindly entertained at Mr. Randall's, and "preached in the school-house."

Gray was included in the Poland or Falmouth Circuit. We have no account of the visits of the early preachers, as the records are lost. The Methodist society in Gray was organized in 1808. It

became four a weeks' circuit. At first, two appointments in Gray, one in Cumberland and one in Falmouth.

In 1820. Gray appears in the minutes as a charge by itself. It was probably still a circuit, including one or more other places. A house of worship was built in Gray at an early period.

In the earlier part of its history, the Gray Circuit was strong in numbers and influence, the meetings were largely attended, and revivals were frequent.

In 1846, Gray was united with Winham. The circuit connexions were varied from time to time.

In 1870, Gray was a charge by itself, and continued so for seven years. It was then again connected with other places till 1883, when Gray disappeared from the minutes.

This once strong and flourishing circuit, like many others in the rural portions of Maine, has greatly declined in numbers and ability. The cause of this decline, is a serious question for the consideration of the churches.

#### WEST CUMBERLAND.

West Cumberland was, for many years, a part of Falmouth or Durham Circuit. It appears in the minutes, for the first time, in 1843. as Cumberland Plains; in 1844, as West Cumberland, and the same till 1857, as a separate charge; subsequently, for many years, most of the time, in connexion with Gray, Windham, Raymond or North Westbrook, or one of those places.

West Cumberland was the birth place of Rev. Joseph Cummings, D. D., LL. D., President of the North Western University, Evanston, Illinois.

Like most of the rural charges in Maine, the society has declined in numbers and ability. For several years past, West Cumberland has been supplied by Rev. A. J. Dearborn, a worthy local preacher, residing in the vicinity. A house of worship was built in the place, many years ago.

Statistics, 1886, West Cumberland and Duck Pond: Churches, 2; value, \$2,000; value of Parsonage, \$300.



## CHAPTER XXIII.

NORRIDGEWOCK. MERCER. SKOWHEGAN. ANSON. MADISON. SOLON CIRCUIT. INDUSTRY CIRCUIT. NEW PORTLAND. NEW VINEYARD. KINGFIELD CIRCUIT. DEAD RIVER. PHILLIPS. EAST WILTON. WELD. TEMPLE. WILTON. NEW SHARON. LIVERMORE. FAYETTE CIRCUIT. LIVERMORE FALLS. MT. VERNON. WAYNE. NORTH WAYNE.

## NORRIDGEWOCK.

This town is famous in history, as the location of a warlike tribe of Indians called the Narransouaks or Norridgewocks, which was utterly destroyed in Indian fashion, August 12, 1724, old style, by a detachment of English soldiers sent from Boston for that purpose. The town was first settled by white people, in 1772.

On the eleventh of March, 1794, Jesse Lee came to this place and preached. The place of preaching is not named in Lee's History of his travels. A class was formed the same year. John Clark, one of the first settlers of the town, was a member of this class, and for many years, the leader.

It is probable that Mr. Lee was entertained at Mr. Clark's house, and that this first Methodist sermon in that region, was preached in the same house.

Mr. Clark was born in Townsend, Massachusetts. He was in the Battle of Bunker's Hill, and served nine months in the revolutionary army. He was a devout christian, and became a prominent leader in the religious meetings at Norridgewock. He was a kind-hearted man, remarkably fervent in prayer. He acquired the title of "Deacon" by which he was ever after called, though a lay member of the Methodist church.

This place was at first included in Kennebec Circuit which was formed in 1796. Aaron Humphrey, preacher in charge. Jesse Stoneman, Roger Searle and Asa Heath serving successively in 1797, 98' and 99.

In 1800, Norridgewock Circuit was set off from Kennebec Circuit, embracing all the towns on the Kennebec above Bloomfield; Daniel Webb, preacher in charge. Norridgewock, for many years, was part of a four weeks' circuit. There was a small Methodist society in Norridgewock, and the members owned a sufficient number of pews



in the meeting-house, to entitle them to the use of the house one-fourth of the time.

In 1826, there was an extensive revival in the place, in which the Congregationalists and Methodists shared largely. The circuit was under the charge of Greenlief Greely, a young minister, very much esteemed for his christian faithfulness.

The little class at Norridgewock, received a large accession to its numbers. The circuit was divided from time to time, till Norridgewock was reduced to a two weeks' circuit. The society, in the town has seldom been able to support preaching more than one-fourth of the time.

In 1843, the Methodists united with the Baptists and Free Baptists, in building a union meeting-house, which was occupied jointly till 1883, when the Methodists sold out their interest in the house, to the Baptists. Soon afterwards, Methodist meetings were resumed in a hall. The society of late years, has been connected with the Skowhegan charge. The indications of prosperity are increasingly favorable.

The returns of statistics are reported with the Skowhegan charge.

Class leaders, John Clark, James Trench, John Bates, Sylvanus Morse. Stewards, William Farnsworth, William Allen, Moses Brown. Ministers from Norridgewock: S. and C. F. Allen, who, for many years, have been members of Maine Conference.

#### MERCER.

The first Methodist sermon preached in Mercer was by Joshua Soule in a log cabin, at a funeral of a Mr. Williamson, on Beach Hill, about 1798.

The first class was formed in 1800 in a school house near the west end of Main street. The second class was formed about a dozen years later, and led by Amasa Chapman, in his house on Sandy River. Mr. Chapman was an old style Methodist and his house was a preaching place, and a home for Methodist itinerants for many years. His son was afterwards leader of the same class, which was held at the same place.

Mercer was, at first, included in Readfield Circuit. When Strong Circuit was set off, it included Mercer till 1833, when Mercer seems to have been included in Vienna Circuit including New Sharon and Farmington Falls.

In 1842, Mercer appears in the minutes by itself.

In 1844, Mercer and Norridgewock formed a circuit.

This arrangement continued most of the time with some variations till 1877, when Mercer was connected with Madison Bridge. Since that time, Mercer was connected with Industry Circuit one year, and with New Sharon one year, and, several years, has stood by itself.

In 1884, the Methodist society in Mercer, united with the Congregational church in the support of a minister, Rev. J. M. Buffum, (Methodist) the pastor. This arrangement, not being entirely satisfactory was discontinued.

In 1885, Mercer was left without a supply.

Previous to 1829, the Methodists worshipped in the carriage-house of Luther Burr. During that year a Union meeting-house was built by the Methodists and Congregationalists; Rev. George Webber being the preacher in charge of the circuit. The dedicatory sermon was preached by Rev. J. B. Husted, then stationed at Bath.

In 1857, this house was repaired and furnished with a bell, through the efforts of the ladies' circle, and re-dedicated under the care of the Congregationalists.

In 1884, the church was again repaired, at the expense of several hundred dollars, contributed by natives of Mercer living abroad.

In 1860, the Methodists built a convenient vestry near the center of the village. Hannibal Ingalls contributed generously toward the enterprise. A fine toned cabinet organ was donated by Mr. Heman Burr, a native of Mercer, now living in New York.

For several years a class was continued in the Kimball neighborhood so called, and regular preaching in the Kimball school-house, was maintained.

Methodism early took deep root in Mercer, a larger proportion of the people, including many active business men, uniting with the Methodists, than with any other religious denomination.

Extensive revivals occurred in the years, 1833, '34, '37 and '58.

Class leaders: Luther Burr, Amasa Chapman and his son, Luther Burr, Jr., Newcome True, Hannibal Ingalls, J. C. Field, M. F. Carr, Eli Wells, W. Dickerson and F. Brown. Other prominent members have been Nathan Wood, now nearly one hundred years old, Chancey Burr, Lewis Burr, Jonas Whittier, and many others less prominent, but equally worthy, and many excellent women, whose names are in the book of life.

The society in Mercer has become greatly weakened by death and removals, and by the decline of business.

Statistics, 1885: Probationers, 3; Members, 59; value of Church, \$2,000; Officers and Teachers in Sunday School, 10; Scholars, 72; Preachers, originating in Mercer: Henry True, J. W. True, Reuel Kimball, members of Maine Conference; Nathaniel Bemis, of New England Conference, H. K. W. Perkins, Missionary to Oregon.<sup>1</sup>

#### SKOWHEGAN.

March 11, 1794, Jesse Lee visited Canaan and preached the first Methodist sermon in this part of the Kennebec valley. Canaan then included Bloomfield and Milburn, now Skowhegan. The sermon of Lee was undoubtedly preached in what is now called Skowhegan.

We have no further account of Methodist preaching in this place till 1827, when Ezekiel Robinson, then laboring on Fairfield Circuit, visited Skowhegan and preached several times; subsequently a class was formed, consisting of Joseph Patten and wife, C. Dyer, J. Atwood and wife, W. B. Morrill and Sally Fly.

At the Conference of 1828, Skowhegan was connected with Norridgewock Circuit and Henry True appointed preacher in charge. From that time, the circuit was regularly supplied by preachers appointed from Conference. There was but a moderate increase in numbers till 1832; when James Dinsmore, Esq., removed to the place, and joined the Methodist church; several members of his family had previously joined this church.

Until this time, the Methodists held their meetings in school houses or private houses. Mr. Dinsmore soon took measures to build a Methodist church, and in 1835, he accomplished that object, by assuming the entire responsibility. The house was completed entirely at his own expense. He sold the pews, so far as purchasers could be induced to buy. The remaining pews remained upon his hands.

Skowhegan was first called Milburn and remained a part of Norridgewock Circuit till 1833, when the circuit was called Milburn; Asa Heath, preacher in charge.

Skowhegan appears first upon the minutes in 1836; E. Hotchkiss, preacher in charge. The northerly part of the circuit was set off about this time, and gradually, Skowhegan Circuit was reduced in territory, till it became a station.

In 1865, measures were taken to erect a new, more spacious, and elegant house of worship. A committee to estimate the cost, was chosen, and a Building Committee consisting of Henry Plummer and

<sup>1</sup> Sketch by Rev. J. M. Buffum.

Mercer appears in the minutes by itself.

Mercer and Norridgewock formed a circuit.

ment continued most of the time with some variations

Mercer was connected with Madison Bridge. Since

Mercer was connected with Industry Circuit one year, and

on one year, and, several years, has stood by itself.

Methodist society in Mercer, united with the Congre-

h in the support of a minister, Rev. J. M. Buffum,

he pastor. This arrangement, not being entirely

as discontinued.

Mercer was left without a supply.

1829, the Methodists worshipped in the carriage-house

r. During that year a Union meeting-house was built

dists and Congregationalists; Rev. George Webber

cher in charge of the circuit. The dedicatory sermon

by Rev. J. B. Husted, then stationed at Bath.

house was repaired and furnished with a bell, through

he ladies' circle, and re-dedicated under the care of the

lists.

church was again repaired, at the expense of several

s, contributed by natives of Mercer living abroad.

Methodists built a convenient vestry near the center of

Hannibal Ingalls contributed generously toward the

fine toned cabinet organ was donated by Mr. Heman

of Mercer, now living in New York.

years a class was continued in the Kimball neighbor-

and regular preaching in the Kimball school-house, was

early took deep root in Mercer, a larger proportion of

cluding many active business men, uniting with the

an with any other religious denomination.

revivals occurred in the years, 1833, '34, '37 and '58.

s: Luther Burr, Amasa Chapman and his son, Luther

ycome True, Hannibal Ingalls, J. C. Field, M. F. Carr,

Dickerson and F. Brown. Other prominent members

han Wood, now nearly one hundred years old, Chancey

urr, Jonas Whittier, and many others less prominent.



Statistics, 1885: Probationers, 3; Members, 59; value \$2,000; Officers and Teachers in Sunday School, 10; Preachers, originating in Mercer: Henry True, J. W. Kimball, members of Maine Conference; Nathaniel B. England Conference, H. K. W. Perkins, Missionary to C

#### SKOWHEGAN.

March 11, 1794, Jesse Lee visited Canaan and preached a Methodist sermon in this part of the Kennebec valley. This included Bloomfield and Milburn, now Skowhegan. The same year Lee was undoubtedly preached in what is now called Skowhegan.

We have no further account of Methodist preaching in Skowhegan till 1827, when Ezekiel Robinson, then laboring on Fairville Circuit, visited Skowhegan and preached several times; subsequently a church was formed, consisting of Joseph Patten and wife, Atwood and wife, W. B. Morrill and Sally Fly.

At the Conference of 1828, Skowhegan was connected with the Norridgewock Circuit and Henry True appointed preacher. From that time, the circuit was regularly supplied. True was appointed from Conference. There was but a moderate number of members till 1832; when James Dinsmore, Esq., removed to the place, and joined the Methodist church; several members of his family had previously joined this church.

Until this time, the Methodists held their meetings in barns, school houses or private houses. Mr. Dinsmore soon took measures to build a Methodist church, and in 1835, he accomplished this. He assumed the entire responsibility. The house was completed in 1835 at his own expense. He sold the pews, so far as purchase was induced to buy. The remaining pews remained upon the lot.

Skowhegan was first called Milburn and remained so till 1833, when the circuit was called Skowhegan. Asa Heath, preacher in charge.

Skowhegan appears first upon the minutes in 1836; E. Heath, preacher in charge. The northerly part of the circuit was called Skowhegan about this time, and gradually, Skowhegan Circuit was formed, covering the territory, till it became a station.

Isaac Dyer. A lot was purchased on the island so as to be more conveniently accessible to people on both sides of the river. The old church was sold to the Catholics. Through the energy and generosity of Mr. Plummer, the enterprise was carried through, and the new church was dedicated in 1868. This enterprise involved the society in a heavy debt, which required several years to remove. The site on which the church was built, was bought by Mr. Plummer, and conveyed to a number of persons as trustees, chosen not according to the discipline, by a deed containing many conditions, involving liability of forfeiture.<sup>2</sup> The conditions had been broken through neglect. Mr. Plummer had become seriously disaffected. The house was legally forfeited; and the society was at the mercy of Mr. Plummer. All efforts to effect a settlement proved unavailing, till Rev. L. H. Bean was appointed to Skowhegan in 1882. By judicious management, the pastor succeeded in effecting a satisfactory adjustment. The property was conveyed to a board of trustees appointed according to the discipline. The cloud of discouragement was removed. The society was inspired with courage. A sufficient sum was raised for thorough repairs.

These successful measures proved a means of grace to Mr. Plummer; old grievances were buried, he returned to his place in the church, and to the confidence of his brethren. In a few months Mr. Plummer closed his labors in death.

The pastor proceeded at once, to secure the building of a parsonage on the church lot. A neat and convenient house was built, at a cost of \$2,500, and all but \$500 was paid.

These successful achievements have placed the society in a much more hopeful condition. This great improvement is largely due to the skill and energy of the pastor, Rev. L. H. Bean.

Statistics, Skowhegan and Norridgewock: Members, 179; on Probation, 25; value of Church, \$12,000; value of Parsonage, \$2,500; Officers and Teachers in Sunday School, 13; Scholars, 112.

#### ANSON,—MADISON.

Jesse Lee visited Anson, then called Titcombtown, December 4th, 1794, and preached in the house of Mr. James Burns, "a little below Seven-mile Brook." His text was John 4:9, "In this was manifested the love of God toward us." Mr. John Wilson was awakened by

<sup>2</sup> This is one of the many examples of the folly of disregarding the rule of the Discipline in relation to the "Deed of Settlement" of church property.

the sermon, with some others, and not long afterwards, made a profession of religion. Some years later, a class was formed, and Mr. Wilson was appointed leader. Anson was for many years included in Norridgewock Circuit, and was visited by the circuit preachers.

In 1818, Anson was included in Industry Circuit; John S. Ayer, preacher in charge. Subsequently Anson was connected with Solon Circuit. Mr. John Moore was appointed class-leader by Mr. Ayer.

The first house of worship in Anson, was built in 1829. It was owned by the Congregationalists, Methodists, Baptists and Universalists and occupied by these denominations in turn.

The following named persons have served as class leaders :

John Wilson, John Moore, Goff Moore, Jesse L. Wilson, Hiram Moore, Nancy Moore.

North Anson though a thriving village, has not been congenial soil for Methodism. The society for many years was small. Some thirty years ago, the town was divided ; the northern part being called North Anson, the other part retaining the original name.

In 1878, '79, and '80, North Anson was supplied by C. K. Evans, a supernumerary member of Maine Conference, then residing at Madison Bridge. A hall was engaged and meetings were held by the Methodists every Sabbath, and a Sunday School organized. This movement roused some opposition. The preacher was at length notified that the hall, which they had occupied for some time for meetings, was rented for another purpose. The society, with a good degree of righteous indignation, and encouraged by religious people of other evangelical orders in the village, purchased an excellent lot of land in the centre of the village, organized a board of trustees and proceeded at once to build a chapel. It was soon dedicated without debt. It is a convenient and tasteful house of worship. This movement forms a new era in the history of Methodism, in North Anson.

The society, though small, is active and hopeful. The camp-meeting, established some twelve years ago, in a beautiful grove, about one mile from the village, has become one of the largest, in attendance, of any similar meeting in the Conference.

#### MADISON.

Madison, for many years, formed a part of Norridgewock Circuit. A class was organized near the center of the town. For a number of

years, about 1830, camp-meetings were held. The meetings were at length subjected to such annoyance, by an organized band of unprincipled young men, that the meetings were discontinued, and the ruffianly young men, as if by the providence of God, soon came to a miserable end.

As the village at Madison Bridge grew, a class was formed at that place. The erection of a woolen factory in 1881, opened an extensive prospect for business, and increase of population. Through the persistent efforts of Rev. C. K. Evans, an eligible church lot was purchased, and a neat church erected upon it in 1883, thus laying a firm foundation for a strong Methodist society. Madison and North Anson constitute one pastoral charge.

Statistics, 1886: Probationers, 22; Members, 109; Churches, 2; value, \$3,500; Officers and Teachers in Sunday School, 12; Scholars, 50.<sup>3</sup>

#### SOLON.

For many years Solon was included in Norridgewock Circuit and was visited in regular turn, by the Circuit preachers. The early records of the church are lost, so that only a meager account can be given of the early history of the society.

In 1805, there was an extensive revival. The circuit preacher, at that time, was Daniel Ricker or Joseph Farrar. During the revival, Obed Wilson of Bingham, was converted. He soon became a local preacher, and continued to preach for many years. He was an able preacher. About the same time, Moses French settled in Solon, and soon received license to preach, and continued, through life, to hold meetings in the vicinity, on the Sabbath. Nicholas Smith was also a local preacher.

Samuel and Joseph Baker from Moscow, (Solon Circuit) young men of superior ability, commenced preaching in this neighborhood.

During the early years of Methodism in Solon, the local preachers held meetings in various places on the Sabbath, and rendered excellent service. This arrangement however, seems not to have been subject to proper oversight, and tended to scatter rather than to concentrate the forces of the church. The local preachers were highly and very justly esteemed by the people, the more so, perhaps, because they toiled six days of the week for the support of their families, and preached a *free* gospel on the Sabbath.

<sup>3</sup> Rev. Jesse L. Wilson.



In 1830. Solon Circuit was set off from Norridgewock Circuit, E. Hotchkiss, preacher in charge. From that time, the circuit has been regularly supplied by preachers from Conference.

Extensive revivals occurred from time to time, under the faithful labors of the preachers, especially in 1834, under the labors of Oren Bent; in 1836, James Farrington, pastor; 1840, under labors of J. Allen; other revivals have occurred in later years, especially in 1864.

The Union meeting-house was built in 1837; the Methodists owning one-fourth of the house, and occupying it one-fourth of the time.

In 1858, the Methodists decided to have preaching in the village, half the time: and to this end, they hired the town hall for meetings every fourth Sabbath. This arrangement stirred up opposition, and at a town meeting, in the fall of that year, by vote of the people, the use of the hall was denied the Methodists, though they had paid in advance for it. In righteous indignation, the Methodists took immediate measures to build a house of worship of their own. This was accomplished the next year, and by December, 1859, the house was completed. It is a neat and convenient church with basement vestry. This is one of the many instances in which the spirit of intolerance has proved beneficial to the cause of religion. A few years previously, a convenient house had been bought for a parsonage.

The society of Solon Circuit, is now well supplied with the needful church property, conveniently located, and free from debt.

There are two places for Sabbath meetings, one at Solon village; and one at East Solon.

The circuit includes the town of Solon, and a part of Athens, Bingham and Brighton.

Statistics, 1886: Members, 106; on Probation, 13; value of Church, \$2,000; value of Parsonage, \$1,000; Sunday Schools, 1; Officers and teachers, 10; Scholars, 57. Preachers originating in Solon Circuit: Joseph and Samuel Baker, Luther P. and Joseph P. French. Preacher's wives: Mrs. L. P. French, Mrs. E. T. Adams, Mrs. W. F. Berry. Local preachers: Obed Wilson, Moses French, Nicholas Smith.<sup>4</sup>

#### INDUSTRY CIRCUIT.

On the first day of December, 1794, Jesse Lee preached in the house of Daniel Luce, in New Vineyard, near the westerly line of

<sup>4</sup> From letter of Moses French, Esq.

Industry. Two days afterwards, he preached in the house of Mr. B. Hilton, in Stark.

Industry and the surrounding towns were at first included in Readfield Circuit, and were visited by the circuit preachers.

The meetings were held, for some time, in the house of Abner Norton of Industry, an industrious and thriving farmer.

During the year 1795, Mr. Norton and wife and some of the neighbors were converted and organized into a class. Their number rapidly increased and they had preaching in that neighborhood once in four weeks, for several years.

In 1796, a second class in Industry was formed, consisting of Herbert Boardman and wife and some others.

In 1798, John Thompson, a local preacher, gathered a class in his neighborhood, in the easterly part of the town. A Quarterly meeting was held about that time at the house of Abner Norton. It was customary for the person at whose house the Quarterly meeting was held, to furnish entertainment for the people in attendance, from a distance. The demand for food was much in excess of the supply of table ware. Clean maple chips were used to supply this lack, and the people were satisfactorily entertained.

In 1802, John Gower, a local preacher, moved from Farmington, and settled in the south part of Industry. A class was soon formed in his neighborhood. Mr. Gower was an intelligent man and a highly esteemed citizen. The Methodists soon became numerous and influential in the town.

In 1809, Industry, with several other towns was set off as a circuit, Isaiah Emerson, preacher in charge.

Rev. Howard Winslow of New Vineyard, and John Thompson, local preachers, for many years, rendered valuable service, by preaching. Daniel Collins also became a local preacher and labored acceptably for a long time.

No statistics of the church in Industry, during these early years are extant.

In 1822, a Methodist meeting-house was built in the neighborhood of Captain Thompson's, mainly through his exertions. This was a small roughly finished building, the only house of worship on the circuit for many years, owned exclusively by the Methodists. It was known as the "red meeting-house." For many years large congregations met for worship in this house, and the red meeting-house" became famous for lively religious services. Mr. Thompson had a

large family, they were good singers, and all members of the church. The songs of praise and shouts of joy were heartily rendered. These early worshippers at length, one after another, removed to other places, or joined the worshipping hosts above.

Other houses of worship were built in surrounding neighborhoods, and in 1874, the "old red meeting-house," sacred for its hallowed associations, was removed to Industry Centre, and converted into a cheese-factory.

In 1825, the records of Industry Circuit were commenced anew and continued to the present time. At that time Industry Circuit included Industry, Stark, New Vineyard and parts of New Portland, Anson and Strong.

There were four classes in Industry.

Class No. 1: Twenty members; Robert Thompson, leader.

Class No. 2: Thirty-five members; Nehemiah Howes, leader.

Class No. 3: Twenty-one members; Peter Daggett, leader.

Class No. 4, at West's Mills: Thirteen members; Matthew Benson, leader.

These classes, especially the class at West's Mills, increased considerably in numbers and influence.

In 1825, a camp-meeting was held in a grove near Captain Thompson's. The preacher's stand was roughly built, at a cost of eleven dollars. Some twelve or fifteen large cloth tents were the extent of lodging accommodations.

Rev. E. Wells, the Presiding Elder, presided at the meeting. A large number of people assembled, and there was the usual number of preachers. The meeting was a success. The most conspicuous of the converts, was John Allen, then thirty years of age. His conversion was sudden and thorough, marked by lively demonstrations. He subsequently became a preacher and a member of the Maine Conference, and is known as "Camp-meeting John Allen." A second camp-meeting was held in the same place in 1826, when nearly one hundred persons were converted.

About the year 1827, a Union meeting-house was built at West's Mills, about one-half of which was owned by the Methodists. This house was burned in 1882 or about that time.

A parsonage was built or bought many years ago at West's Mills, which has been several times repaired, and which is still occupied for this purpose.

About the year 1828, a Union meeting-house was built near Industry

Centre, about one-quarter of which is owned by the Methodists.

About 1868, a neat and convenient church was built by the Methodists, in Stark village.

In 1830, New Portland and New Vineyard were set off as a separate circuit.

Industry Circuit however, continued to prosper. Revivals were frequent. There was an extensive revival under the labors of John Allen, the preacher in charge, in 1841, more than one hundred persons were converted in two months; most of whom were received into the church. Zebulon Manter, an intelligent and useful member of the church, about this time, received license to preach, and joined the Conference on trial. He located in 1846, and having embraced what were deemed erroneous doctrines, he was suspended by a council of local preachers, and joined the "Christian Band Society."

Like other circuits in the rural districts in Maine, the Industry Circuit, once strong and flourishing, has greatly declined in numbers and ability.

Ministers originating in Industry: Asa H. Thompson, Zebulon Manter. Local preachers, John Thompson, Daniel Collins, Shubael West.

Statistics, Industry and Stark: Members, 100; on Probation, 25; value of Church, \$2,500; value of Parsonage, \$500; Sunday Schools, 2; Officers and Teachers, 21; Scholars, 80.<sup>5</sup>

#### NEW PORTLAND AND NEW VINEYARD CIRCUIT.

These places were for a number of years, included in Industry Circuit and were visited by the circuit preachers. The records of these early years are lost. A few items only have been gathered from the few surviving elderly members.

In 1815, a Quarterly meeting was held in the barn of Henry Norton, then living in the South part of New Portland; Joshua Soule, Presiding Elder.

The first class, of which any record can be found, was organized in 1822, consisting of Elkanah Dyer, leader, Sarah Dyer, Peter Thompson, Marcilla Thompson, Micah Wethren, Priscilla Wethren, Abel Thompson, Susan Thompson, Nathan Thompson, Cynthia Thompson.

New Portland and New Vineyard were set off from Industry Circuit in 1830.

<sup>5</sup> From sketch by Rev. J. Robinson.



A Union Church was built at West New Portland, many years ago, which is occupied by Methodists and Free Baptists.

Several years ago, the Universalists built a meeting-house in the village, for their own use, which is seldom occupied.

In 1877, a convenient house was bought for a parsonage, at West New Portland, largely through the generosity of a Brother Conforth, who died several years ago.

At North New Portland there is quite a thriving village and a neat Union church, in which a few Methodists own a very small part. There was once a small class in this part of the town, but there are now but very few members. New Portland is a large town, containing many excellent farms, and two considerable villages, with excellent water power.

The Methodist society has never attained to much strength. The same may be said of other denominations.

#### NEW VINEYARD.

New Vineyard, for many years, has been connected with New Portland as a circuit. The circuit has sometimes included Kingfield, Freeman and Dead River. For several years past, the last three named places have formed a circuit by themselves.

A Union meeting-house was built at New Vineyard Mills in 1833, owned by the Free Baptists and Methodists.

Rev. Howard Winslow, a local preacher, was a resident of this town, and for many years rendered good service as a preacher in New Vineyard and the neighboring towns. This circuit has been regularly supplied with preachers from Conference, or by local preachers.

At West New Vineyard, formerly East Strong, a house of worship was built about the year 1814. A class was formed in that neighborhood and meetings were held in the meeting-house for many years. The society there has declined, and for several years there has been no preaching in that house.

The principal preaching places on New Portland Circuit, at present, are at New Vineyard Mills, Talcott's Corner (New Vineyard) and West New Portland. A sweeping revival, on this circuit, is greatly needed.

Statistics, (New Portland Circuit) : Members, 75 ; on Probation, 10 ; an interest in two churches, value probably \$800 ; value of parsonage, \$500 ; No report of Sunday School ; Union Schools. Ministers from New Vineyard, Henry Butler, Howard Winslow, Jr.,

David Pratt. Local preachers, Howard Winslow, Elias Bryant. (From letters of Dr. W. H. Stevens, G. W. Clark and C. T. Whitten.)

## KINGFIELD CIRCUIT.

Methodism was introduced into Kingfield by Rev. Howard Winslow a local preacher from New Vineyard.

In 1830 and 1831, Kingfield and the towns adjacent, were included in Anson Circuit; Moses Lufkin, preacher in charge. Mr. Lufkin organized a class in Kingfield consisting of Reuben Blethen, Waterman Washburn, Joseph Tufts, Nancy Gilbert, Eliza Pillsbury, Lovecy Haskell, Orpha M. Curtis, Asenath Washburn, and some others.

During a low state of religion, three or four devoted women of Kingfield, agreed to meet to pray for a revival. The principal merchant of the place, passing by the house in which the women were assembled, heard the sound of prayer. He stopped a few minutes to listen, became deeply impressed with a sense of his spiritual needs, and was soon converted. This was the beginning of an extensive revival.

The Free Baptists and Methodists are the principal religious denominations of Kingfield and the surrounding towns.

A union church was built in the village about twenty years ago, owned and occupied by those two denominations.

In 1839, the New Portland Circuit, including New Vineyard, Kingfield, Freeman and Salem, were set off.

In 1866, Kingfield and other contiguous towns were set off as a separate circuit, and this arrangement is continued to the present time.

In 1881, through the energetic efforts of the pastor, Rev. J. R. Masterman, a small, unfinished house, on a convenient site, was purchased and fitted for a parsonage.

The circuit as now arranged is in a fairly prosperous condition.

Kingfield has sent two ministers into the itinerant service, Rev. C. D. Pillsbury and Rev. R. B. Curtis, who for many years were members of East Maine and Wisconsin Conferences; their wives, Miss Orpha M. Curtis and Miss Mary Ann Gilbert, were members of the first class in Kingsfield. They both met the responsibilities of the itinerant life with great faithfulness.<sup>6</sup>

<sup>6</sup> From letter of Rev. C. D. Pillsbury of Minneapolis, Minn. Mr. Pillsbury and Mr. Curtis were prominent and able ministers in East Maine Conference, and were highly esteemed in their field of labor in Minnesota. Mr. Curtis died several years ago.— S. A.

Rev. A. W. Pottle, now Presiding Elder of Augusta district, was from Salem. Mark D. Welcome, for some time a useful local preacher, was from Salem; also Rev. Jonathan Jordan, a local preacher.

Statistics. 1866: Members, 88; on Probation, 12; one-third of Church, value probably, \$500; Parsonage, \$500.

#### DEAD RIVER.

This is the name of the most northerly settlement in the western part of Maine. The settlement embraced the valley of the Dead River, so called from its sluggish flow. This valley was once covered by a forest of magnificent pines, which, long since, disappeared before the axe of the lumberman. There is much valuable land under successful cultivation. This settlement is separated from other settlements, by a wide extent of forest unsuitable for cultivation.

The first Methodist preaching in this region of which we have any account, was by Rev. Howard Winslow, a local preacher from New Vineyard, about 1830.

In 1831-2, Rev. Moses Lufkin, preacher in charge of Anson Circuit, extended his labors to this place, and organized a class of about fifteen persons.

From 1846 to 1851, Dead River was included in New Portland Circuit, and was visited by the preachers in charge.

In 1871, Rev. P. E. Norton, a local preacher from Farmington, was engaged as pastor. A revival attended his labors. Rev. J. Colby, Presiding Elder, held the first Quarterly meeting at this place that year.

In 1872-3, Rev. David Pratt, a local preacher from Anson, held meetings once in four weeks at Dead River. There was a revival under his labors, and measures were taken to build a house of worship. A lot was secured in a central location in Eustis. The lumber was cut in the fall of 1876, and under the advice and encouragement of Rev. P. Jaques, the Presiding Elder, the work was carried on, the people giving their labor; a neat and convenient chapel was finished, and dedicated in September, 1880, free from debt. Dedicating sermon by Rev. S. Allen, Presiding Elder. This is the first house of worship in the Dead River region. The dedication was an occasion of great interest.

For some years, Dead River was included in Kingfield Circuit. During the last few years, it has been supplied by a local preacher as a separate charge.

(Letter of C. D. Stevens.)

Statistics, 1886, (Eustis) : Members, 31 ; on Probation, 2 ; value of Church, \$1000 ; Sunday Schools, 2 ; Officers and Teachers, 9 ; Scholars, 40.

#### PHILLIPS.

The Free Will Baptists were first established in Phillips, and for many years have held a predominant religious influence in the place.

In the year 1810. Mr. Peasley Hoyt, a Methodist local preacher, moved to the place. He was the first Methodist resident in Phillips. A year or two later, Col. Theodore Marston moved to Phillips and established himself as a merchant. His wife was Polly Soule, daughter of Captain Joshua Soule of Avon, and sister of Bishop Soule ; she was a woman of great force of character and a decided Methodist. Colonel Marston, though not a professed christian, was in full sympathy with his wife's religious views. He built up a successful trade and long continued a prominent and public spirited citizen.

In 1822, Dr. J. L. Blake moved to the place and commenced practice as a physician, soon securing an extensive practice. He and his wife were Methodists, and their influence added much to the strength of the little society. Meetings were held and occasional visits from the circuit preacher were secured.

In 1826, a Quarterly meeting was held in Dr. Blake's barn. The occasion was one of much interest. The barn was filled with people to its utmost capacity.

About that time Colonel Joseph Dyer and his wife were converted and united with the Methodist church. These were people of intelligence and moral worth. Their three daughters were afterwards converted and united with the Methodist church, of whom one became the wife of Dr. N. Houghton, and one the wife of Rev. Dr. Hoyt, of Ohio Conference.

Benjamin F. Eastman, Esq., moved to Phillips about this time. He and his wife and children became members of the Methodist church ; one son, B. F. Eastman, is a successful merchant in Portland and a prominent official member of the Pine Street Methodist Episcopal Church.

In 1835 a Methodist Church was built in Phillips, largely through the active exertions and liberality of Dr. Blake, Colonel Dyer and Colonel Marston.

For many years Phillips was included in Strong Circuit. In 1836



Phillips Circuit was set off, embracing all the region on the Sandy River above Strong, including the settlement at Rangely. The Methodist society on this circuit became strong and prosperous for some years. At length a large number of the leading families of the church removed from the place. The church was located, as was usual, in the early history of Methodism, some distance out of the village, and in the mean while the village had grown rapidly in the opposite direction. A new church more conveniently located was deemed a necessity.

About 1860, a new and tasteful church was built in a central locality. The contractor failed before his job was finished, involving the society in serious trouble and expense. The society was greatly reduced in numbers and sadly discouraged. Through the active exertions of the pastor, Rev. E. W. Simmons, in 1878, the house was freed from debt, and the society was encouraged by an extensive revival at West Phillips.

Statistics, 1886, (Phillips and West Phillips): Members, 63; on Probation, 14; value of Church, \$3000; Sunday School, 1; Officers and Teachers, 8; Scholars, 40.<sup>7</sup>

#### EAST WILTON.

East Wilton, with other towns in its vicinity, was originally included in Readfield Circuit. The first class was formed in 1801 or 1802.

The early records have not been preserved. The following is the earliest list of members extant:

Cyrus Hatch, Betsey Hatch, and their son, Jonathan Gordon and wife. John Ditson and wife, Jonah Green and wife, Henry Clark and wife, Starling Clark and wife.

East Wilton was included in Wilton Circuit from 1834 until 1862.

Since that time East Wilton has been connected with some other place, sometimes with Weld, sometimes with Temple; at present it is connected with Temple and Weld.

A house of worship was built many years ago by the different denominations. The Methodists occupy it one-half the time.

Statistics, East Wilton, Temple and Weld: Members, 135; on Probation, 10; Churches, 2; value, \$3000; value of Parsonage, \$800; Union Sunday Schools.

#### WELD.

Weld is a thriving rural town beautiful for situation, surrounded

<sup>7</sup> From letter of B. F. Eastman.

with mountains ; having a large lake near the centre, and a stream of water affording a valuable water power, which is used for various manufacturing purposes. The people are enterprising and intelligent. The first Methodist society in Weld was formed in May, 1858, by Rev. S. W. Pierce, then stationed at Phillips. The meetings were held in the school-house. The members were Major Phillips and wife, George Lufkin and wife, Edward Bates and wife, Mrs. Ira Huston, and Mrs. S. Parlin.

Rev. H. W. Latham of Farmington, and Rev. J. Farrington of East Wilton, supplied the society two or three years.

In 1862, Weld was connected with East Wilton, and R. H. Kimball was the preacher in charge. About this time, the Methodists and Free Baptists united in building a neat and convenient house of worship, each denomination owning one-half and occupying it, alternate Sabbaths.

In 1878, Weld was connected with Phillips, under the pastoral care of E. W. Simons, who preached on alternate Sabbaths at these two places.

In 1881, Weld was again united with East Wilton. The society has had an encouraging growth, but the place is isolated and the opportunity for increase of business and population is limited. The society can hardly hope to be able to sustain preaching more than half the time. The little society in Weld has furnished its full quota of candidates for the ministry : J. R. Masterman, D. B. Holt and A. E. Parlin, members of Maine Conference.<sup>8</sup>

Statistics included with East Wilton.

#### TEMPLE.

A class was formed in Temple in 1814 ; Joseph Perry, leader. No early records are extant. A small house of worship, very roughly finished, was built in 1817.

In 1848, a Methodist church was built at Temple Mills, the old house being sold for a town house. Mr. John D. Mitchell, a prominent member of the Methodist society, was especially active and generous in the building of the new church,—cutting the timber and hauling it to the place of building.<sup>9</sup>

The church was thoroughly repaired in 1880, through the active

<sup>8</sup> Rev. D. Pratt.

<sup>9</sup> Letter of George Mitchell, of Chicago.

efforts of Rev. M. E. King, under whose labors there was an extensive revival.

The society in Temple is small, and it has always been connected with other places in the support of preaching. For some years it was included in Wilton Circuit; sometimes connected with East Wilton and Weld and sometimes with Farmington.

Temple is now connected with East Wilton and the statistics are included with those of that place.

Ministers from Temple: Harvey Crane, Randall Mitchell, for some years in Maine Conference, and many years in New England Conference, Noah Hobart, many years in Maine Conference.

#### WILTON.

The first class in Wilton, then called Tyngtown, was formed by Rev. Enoch Mudge, in 1795, then preacher in charge of Readfield Circuit.

In 1814, the circuit was divided, and Wilton was included in Vienna Circuit.

In 1825, the circuits were re-arranged, and Wilton was included in Strong Circuit.

In 1834, Wilton first appears as a separate charge. In 1839, a class was formed at East Wilton. In 1844, Wilton was classed with Temple. In 1862, Wilton was again a separate station, and has so continued till the present time, except in 1869, when Wilton and East Wilton were united.

In 1820, the first Methodist church was built in Wilton, about a mile and a half from the village, on the Temple road, a small coarsely finished building, furnished with rough benches. This building was occupied for public worship till 1830, when a better house of worship was built near the cemetery, at a cost of \$1,900. A condition was incorporated in the constitution of the society *forever prohibiting the use of instrumental music in the house.*

In 1859, this house was taken down, and a new exceedingly convenient and tasteful church was built in the center of the village, at a cost of \$2,500. This important measure was carried through against much opposition, by the persevering efforts and liberality of Dimon Fernel, who assumed the entire fiscal responsibility, and who planned the building, and carefully watched the work, and saw that

all the expenses were paid. The erection of this church formed a very important era in the history of the Wilton church. A Sunday School was organized, a good congregation was gathered.

Revivals have occurred from time to time. The society now embraces a fair proportion of prominent business men of the place, and, for a long time, has been in a prosperous condition. Mr. Fernel identified himself thoroughly with the interests of the church, and, more than any other man, deserves to be remembered as its founder. He was a generous contributor to the benevolent enterprises of the church, thoroughly consecrated to the service of God.

Ministers entering the pastoral work from Wilton: Joseph E. Walker, Thomas Hillman, Edgar M. Smith, now President of Maine Wesleyan Seminary, Roscoe G. Wilkins, Fred. E. Emerich, now a Congregationalist minister in Chicago.

Statistics, 1886: Members, 140; on Probation, 18; value of Church, \$6,000; Officers and Teachers in Sunday School, 13; Scholars, 75.<sup>10</sup>

#### NEW SHARON.

The first Methodist sermon preached in New Sharon was by Jesse Lee, October 17, 1793.

New Sharon was included within the limits of the Readfield Circuit, and afterwards of the Strong Circuit, but no records are now to be found, which give any account of Methodist preaching, in the place for many years.

New Sharon was probably included in Vienna Circuit about 1830 and 1831. An extensive revival occurred about that time, in this region, under the labors of Greenlief Greely, then preacher in charge of Vienna Circuit. Elnathan Pope, Esq., a lawyer of New Sharon and Henry Butler, a student at law in Mr. Pope's office, were converted and both became Methodist preachers; Mr. Pope a local preacher and Mr. Butler, a member of Maine Conference.

In 1837, a Methodist society was legally organized for the purpose of building a Methodist house of worship in the village. The members of this society were Elisha Atkins, Charles G. Smith, Zacheus Atkins, John Ford, Thomas Fletcher, Jeremiah Mayhew, Joshua Follansbee, John Tibbett, Joseph Ames, Elnathan Pope, Edmund Pope, Nicholas H. Harris, Noah H. Harris, Z. Harris and James S. Harriman.

<sup>10</sup> By Rev. G. C. Andrews.



A constitution was adopted, and a building committee appointed. The work proceeded slowly; much labor and care were required. The house was completed about the middle of the year 1838, to the satisfaction of the society,<sup>11</sup> and dedicated. A dedicatory sermon of great eloquence, was preached by Rev. B. F. Tefft, then a teacher in the Seminary at Kent's Hill.

The most prominent member of the church at that time was Charles G. Smith, a merchant in the village, deeply interested in all the affairs of the church.

A comfortable parsonage was bought many years ago.

New Sharon has, usually, been connected with some contiguous place as a circuit. The society has been favored with revivals, but has never attained to great financial strength. More than once, the society has suffered by unworthy pastors. For many years New Sharon has been connected with Farmington Falls. At present it is joined with Mercer.

Statistics, 1886, New Sharon and Farmington Falls: Members, 80: on probation, 20; Churches, 1 1-4; value, \$2,500; value of Parsonage, \$500; Sunday schools, 1; Officers and Teachers, 9; Scholars, 50.

#### LIVERMORE.

The first Methodist sermon preached in Livermore was by Jesse Lee, February 12, 1794, in the house of Otis Robinson in the Gibb's Mill neighborhood. His text was Romans, 8th, 13th: "For if ye live after the flesh ye shall die."

The next Methodist sermon was preached by Phillip Wager, probably the same year, at Deacon Livermore's Text, Acts, 17th: 18th: "What will this babblers say?" About the same time, the first class was formed, probably by Mr. Wager.<sup>12</sup>

"It was favorable for the cause of Methodism, that, in the absence of any religious organization, in the place, holding Armenian or moderately calvinistic views, Deacon Elijah Livermore, became interested in the preaching of the Methodists, and gave their cause his sympathy and support; and when a class was formed, he, with his wife and one daughter, became members.

"Deacon Livermore was deacon of the Congregationalist church in Waltham, Massachusetts. He removed to Livermore in 1779, and

<sup>11</sup> Rev. H. Hewett.

<sup>12</sup> Letter of Mrs. B. F. Ladd.

was one of the most prominent men of the town, distinguished for good sense, kindness and integrity. Though a deacon of the Congregationalist church, he had no sympathy with the ultra Calvinistic theology then predominant in that denomination."<sup>13</sup>

The Methodist society in Livermore, soon after its organization, became strong in numbers and influence and was favored with the services of able ministers.

Extensive revivals occurred, from time to time, which brought large accessions to the church; especially in 1823, under the labors of B. Burnham; in 1836, under the ministry of J. Allen, when Francis A. and Nathan A. Soule were converted, who subsequently joined the Maine Conference; and in 1840, under the labors of James Farrington. Among the prominent members were Deacon Elijah Livermore, his wife and daughter. His youngest son, though not a member, was a generous friend, and his wife was a member of the church. Jacob Haskell and wife were among the first members of the church. He became a widower with six children and married widow Mary Washburn with six children. Three children were subsequently born to them; of these one died in infancy. The youngest daughter alone surviving, is the wife of Rev. E. H. W. Smith of Augusta. The children of this large Haskell family, all became members of the Methodist church, except one who joined the Free Baptist church.

"Mother Haskell," as she was called, was a woman of intelligence, a devoted christian, and for more than sixty years a worthy member of the Methodist church. Orrin Haskell, a son of Jacob Haskell, was, for many years, a prominent official member of the church in Livermore.

Capt. Charles J. Baker, was a godly man, a Steward and Sunday school Superintendent. John and Abel Munroe, John Hayes, N. Perley and their wives were prominent members; also John Richardson and his wife were worthy members. He lived to the age of ninety-six years.

Mrs. Winslow of Canton (Livermore Circuit) lived to the age of one hundred and four years, remarkably preserved in body and mind to the last year of her life.

Mrs. Elisha Chenery, now over ninety, has, for many years been a devoted Methodist. She still retains the old-time Methodist fervor. Her son, Dr. Elisha Chenery now a physician in Boston, was, for several years, a member of East Maine Conference, retiring from

<sup>13</sup> History of Livermore.

itinerant service on account of failing health. Philemon Hewett and Samuel Boothby were prominent members. Many others, both men and women, deserve to be held in remembrance.<sup>14</sup>

In 1876, the society at North Livermore bought a building and fashioned it into a convenient and tasteful church.

In 1877, through the active exertions of N. C. Clifford, the preacher in charge, a convenient chapel was built at Bretton's Mills, the principal village in Livermore.

The next year, Mr. Clifford, by determined effort and great labor, succeeded in thoroughly repairing the old church at the corner.

The society in Livermore has greatly declined, but is still supplied with preaching.

Ministers from Livermore: Pascall P. Morrill, Francis A. and Nathan A. Soule and Elisha Chenery. The wives of Rev. J. W. Hardy, Rev. Caleb Mugford, Rev. Caleb Fuller, Rev. N. A. Soule and Rev. Asa Green, were from Livermore.

Statistics, 1886: Members, 55; on probation, 17; Churches 3; value \$3,000; Sunday school, 1; Officers and Teachers, 8; Scholars, 40.

## FAYETTE CIRCUIT.

The first Methodist sermon preached in Fayette was by Jesse Lee, at Fayette Corner, February 11, 1794.

The first class was formed at Fayette Corner, consisting of Cyrus Baldwin and wife, Jesse Tuck and wife, John M. Tuck and Nancy Judkins; C. Baldwin, leader.

Fayette and the adjoining towns formed a part of Readfield Circuit till 1827, when Fayette Circuit was set off; Philip Ayer, preacher in charge. Since that time the circuit has been regularly supplied by preachers from Conference.

A second class was formed at Fayette Ridge, Samuel Tuck, leader. The third class at South Chesterville; Ezekiel Knowles, leader. The fourth class at East Jay; Moses Stone, leader. The fifth class at Canton; Ezekiel Treat, leader. The sixth class at Livermore Falls; William Snow, leader.

During the year 1830, an extensive revival occurred, Henry True preacher in charge. The work commenced at Haines' Corner, East Livermore. John Lord, then Presiding Elder of Portland District, aided powerfully in promoting the work. On the night preceding the

<sup>14</sup> Letters of Dr. B. F. Chenery and Mrs. B. F. Ladd.

Quarterly meeting, Isaac Billington, the class leader, prayed all night for God's blessing upon the meeting.

There were violent opposers in the neighborhood, who wrote threatening letters to some of the young men who had been converted. Early in the morning, the converts, led by the Presiding Elder, visited the houses of the men who wrote the threatening letters, prayed and sang praises at their doors.

The revival spread over the circuit, and as the result of this work, the pastor baptized and received into the church, one hundred and eleven persons.

A chapel was built at Fayette Corner about that time and subsequently, a Union house of worship was built at North Fayette, also a parsonage; also a house of worship at East Livermore. In 1845 and 1846, under the labors of B. Foster, sixty-three were added to the church. There were also additions to the church at different times from 1848 to 1857, under the labors of faithful pastors. In 1858 and 1859, under the pastorate of W. H. Foster, there were thirty-six additions; also considerable additions under the labors of J. P. Cole and David Pratt.

Other pastors have been equally faithful, so that Fayette Circuit has been, on the whole, grandly successful, distinguished for the steadfastness and fervid piety of its members.

The circuit has been reduced in territory by the formation of the Livermore Falls charge, so that the circuit now embraces only Fayette, South Chesterville and part of East Livermore. The old Fayette Circuit has been prolific soil for preachers, traveling and local.

The following persons have received license to preach by the Quarterly Conference:

Moses Stone, S. B. Judkins, Orrin Strout, B. D. Eastman, Ammi Smith, Robert Morrill, Asa Smith, W. H. Foster, Collins Foss, Daniel Staples, Otis Blabon, William Irving, Sylvanus Cobb, Francis Morrill, Andrew L. Kendall, Sylvester D. Brown, Edwin R. French, James W. Smith, E. N. Berry, L. P. Gould; of whom, B. D. Eastman, D. Staples, C. Foss, W. H. Foster, (licensed at Wayne) A. J. Kendall and J. W. Smith have been recommended to the Maine Conference for admission to that body.

The society has lost many of its members by death and removal.

Fayette Circuit, 1886: Probationers, 2; Members, 130; Churches, 2 1-2; value \$2,000; value of parsonage, \$500; Sunday schools, 2; Officers and Teachers, 17; scholars, 109.<sup>15</sup>

<sup>15</sup> Rev. W. H. Foster.



## LIVERMORE FALLS.

The society at Livermore Falls was at first included in Livermore Circuit, subsequently in Fayette Circuit.

In 1842, a meeting-house was built at Stone's Corner in East Jay, about three miles from Livermore Falls. The people in that neighborhood were mostly Methodists, and well-to-do farmers. They are an intelligent people and greatly interested in the education of their children.

The first Methodist preachers who visited this neighborhood, were Philip Wager, Joshua Soule, Joseph Baker and Lewis Bates.

The first Quarterly meeting appointed at Livermore Falls was in 1815. It was held in the barn of Mr. Whittemore, a half a mile from the Falls on the road to Stone's Corner. Samuel Hillman was the circuit preacher and Oliver Beale, Presiding Elder.

The first class in East Jay was formed about 1804. Among the prominent members were: Scarborough Parker, leader, his wife, Hannah Parker, Moses Stone, Elizabeth Stone, Mrs. Sally Dascomb, Mrs. Eunice Whittemore and Mrs. Abigail Weston. Moses Stone was afterwards the leader. He was licensed as an exhorter. In 1816, he received license as a local preacher and soon afterwards he was ordained and continued in this office till his death, in 1860.

The following is a copy from the records of a Quarterly Conference held in Vienna, May 21, 1814:

1. Voted to renew Brother Cyrus Baldwin's license as a local preacher.
2. Voted to recommend Brother Baldwin to the Annual Conference for ordination.
3. Voted to renew Brother Jedediah Whittier's license as a local preacher.
4. Voted to renew Brother Jonas Weston's license as a local preacher.
5. Voted to recommend Brother Weston to the Annual Conference for ordination.
6. Voted to recommend Brother Hunt for ordination.
7. Voted to renew Brother Henry True's license as a local preacher.
8. Voted to recommend Brother H. True to the Conference for a traveling preacher.
9. Voted to hold the next Quarterly meeting in Strong.
10. Voted to hold a Quarterly meeting at the Falls in Livermore, in case the circuit is divided.<sup>16</sup>

Members of the class at Stone's Corner: Moses Stone, Elizabeth Stone, Jonas Weston, Abigail Weston, Hannah Parker, Mary Bartlett, Nathaniel Jackson, Eunice Whittemore, Polly Dunn, Eunice Dunn, Sally Dascomb, Mary Paine, Jedediah White, Susanna White, Jacob

<sup>16</sup> Oliver Beale, Presiding Elder.

Strout, Jonathan C. Goding, Elizabeth Goding, Anna Richardson, Aaron Fuller.

The village at Livermore Falls, at length began to increase rapidly, as the immense water power was improved; and the prospect of continued growth demanded the erection of a house of worship at that place.

About 1860, a hall was fitted up in the village, and meetings were commenced and continued for some time. In 1866, through the active exertion and liberality of Orrin Haskell, John W. Eaton and Samuel Baldwin, a convenient and beautiful church was built, and dedicated in the winter of 1867, and preaching has been supplied by preachers from Conference.

The small society at the village has been gradually increasing, and the church has a fair prospect of future growth and usefulness.

Statistics, 1866: Members, 127; on probation, 17; value of Church, \$5,000; Sunday schools 2; Officers and Teachers, 18; Scholars, 125.<sup>17</sup>

#### MOUNT VERNON.

The first Methodist sermon preached in Mount Vernon was by Jesse Lee, October 18, 1793, while on his return from his first visit to Sandy River. The sermon was preached in the Baptist meeting-house, about two miles from the village. He spent the night at Mr. Stephen Scribner's near the meeting-house. One member of Mr. Scribner's family was converted, as the result of this visit, who united with the Baptist church.

We have no further record of Methodism in Mount Vernon, till 1836. In the fall of this year Rev. Eaton Shaw, the preacher in charge at Kent's Hill, and Rev. C. H. Lovejoy, the preacher at Readfield, assisted by five or six students of the Seminary, obtained the use of the Baptist meeting-house, and commenced a protracted meeting. Soon a lively interest commenced, and a number of persons were awakened.

The methods of the preachers, were not approved by the Baptist people, and the meetings were removed to the Philbrook school house, and continued with good results. A large number of persons were converted, some of whom were gathered into the Baptist church. A

<sup>17</sup> Letter of Moses Stone.

Methodist class was formed consisting, in part, of the following named persons, viz.:

John S. Philbrook, leader, Susan Philbrook, Franklin Blunt, Charlotte N. Blunt, Joshua Wells, Benjamin S. Philbrook, Rufus Runlett, Hannah Runlett, Olive Wells, Polly Carson, John Neal, Mary Neal, Mary Williams, Samuel Carson.

For several years, there was occasional Methodist preaching in the place. The Baptists, however, held the predominant influence.

In 1847, a two day's meeting was held in a school house under the direction of Rev. George Webber and Rev. John Allen, resulting in several conversions.

In 1848, Mt. Vernon was connected with Kent's Hill, under pastoral charge of Rev. R. H. Stinchfield. A revival occurred under his labors in which more than twenty persons were converted.

The next year Mr. Stinchfield was appointed to Mt. Vernon alone. The church was much strengthened through his labors. A union chapel was built that year, mostly through the liberality and active exertions of William H. Hartwell, a member of the Methodist church. The Baptists, though not in favor of this enterprise at first, at length became owners of about one-half the pews, and occupied the house three-fourths of the time; the Methodists, through a mistaken policy distributing their Sabbath services, to several school house appointments. They at length saw the necessity of concentrating their force at the village.

In 1881, they decided to abandon the use of the Union chapel, and build a house of worship of their own, in the center of the village, on a site donated by Mr. Webber, a citizen of the town. Through the indefatigable efforts of Rev. O. H. Stevens, the preacher in charge, with liberal assistance from other places, a convenient and tasteful church was built and dedicated, free from debt, February 25, 1885. Mr. Levi Coffren, a former citizen of Vienna, contributed liberally towards the object, and rendered valuable service by his advice.

Mt. Vernon, has, for several years, been connected with Vienna. During the past two years, an extensive revival has prevailed on both parts of the circuit, under the labors of Rev. M. E. King, the preacher in charge.<sup>18</sup>

Statistics, 1886, Mount Vernon and Vienna: Members, 155; Probationers, 70; Churches, 2; value \$5,500; Sunday schools, 2; Officers and Teachers, 19; Scholars, 140.

<sup>18</sup> From letter of J. F. Blunt.

The building of the Methodist church has roused the Baptists to a spirit of enterprise. The Union church occupied by them has been greatly improved and the aggregate Sabbath attendance at church has greatly increased. Denominational rivalry, if controlled by charity, is, often, a strong incitement to church enterprise.

#### WAYNE.

Wayne, was called, at first, New Sandwich. This place was favored with a visit from Jesse Lee, who preached here, on the fourteenth of February, 1794. A class was organized soon afterward probably by Philip Wager.

For many years, Wayne was included in Readfield Circuit. At the first Quarterly meeting held at Readfield, October 20, 1795, New Sandwich was credited with a collection of one dollar and twenty-five cents.

In 1827, this place became a part of Monmouth Circuit. In 1842, Wayne appears in the minutes for the first time, as a separate charge, R. H. Stinchfield, preacher in charge. The early records of the church are lost, and the memory of the oldest members is at fault.

The first house of worship was built before 1810. This was a small plainly finished building, after the style of those times, and preaching in regular turn, was held in it by the circuit preachers. The house was repaired in 1845. In 1867, it was thoroughly reconstructed, Mr. Holman Johnson, a prominent member, paying one-half the expense.

In 1865, Mr. Johnson purchased an excellent house and lot and gave to the church, for a parsonage. This house was previously occupied by Dr. Carey, and in this house, Ann Louisa, his daughter, was born, who became the famous singer.

The Freewill Baptists, many years ago, built a house of worship in the village, and for some years, there was a sharp rivalry between the two churches. The Freewill Baptists at length abandoned the place, and their house of worship was converted into a school house. There was not room in so small a village, for two religious organizations, so nearly alike in doctrinal ideas. The strongest survived.

The Methodist church in Wayne has been constantly supplied by preachers from Conference, and though small in numbers and ability, has maintained a healthy existence.

In 1845, Rev. Caleb Fuller, in consequence of the failing health of his wife, took a supernumerary relation and settled in Wayne, supplying the preaching. Mrs. Fuller soon passed to her rest above.



He purchased a small farm near the village and remained eight years, preaching on the Sabbath as occasion required ; at one time representing the town in the Legislature.

Rev. C. C. Whitney, a superannuated member of Maine Conference, settled in Wayne in 1848, and went into business as a druggist.

About 1850, Mr. Holman Johnson came to Wayne to improve the valuable water power of the place, and established a Shovel-Handle factory, where, for many years he carried on an extensive business. He was a prominent and generous member of the Methodist church. His death, which occurred several years ago, was a great loss to the church and to the community.

The village is pleasantly located between two large ponds or lakes, and commands a splendid view of lake and forest scenery.

Statistics, 1886, Wayne, North Wayne and Leeds: Members, 87; on probation, 15; Churches, 2; value \$5,000; value of Parsonage, \$1,000; Sunday schools, 3; Officers and Teacher, 25; scholars 140.

#### NORTH WAYNE.

This is a small village at the outlet of North Wayne pond, famous mainly for the extensive Scythe Factory, built up through the energy of Reuben B. Dunn, and carried on for many years with great success. These works were suspended several years ago, and the mills were burned. Another factory has been built and considerable business is done.

A Methodist house of worship was built many years ago in a time of business prosperity. The society is small and preaching is kept up part of the time.



## CHAPTER XXIV.

BRUNSWICK. FIRST PREACHING, 1821. M. B. COX. FIRST CLASS, 1829. PARSONAGE BUILT, 1836. MEETING HOUSE BOUGHT. NEW CHURCH BUILT, 1866. CONFERENCE, 1868. HARPSWELL. REVIVAL, 1843. CHURCH BUILT, 1855. REV. J. C. PERRY. AUBURN A STATION, 1861. CHURCH BUILT, 1864. DISCOURAGEMENT. NEW CHURCH BUILT, 1883. REV. I. G. SPRAGUE. LEWISTON. ANDROSCOGGIN MISSION, 1845. FIRST CLASS PAPER. PARK STREET CHURCH BUILT, 1855. NEW SOCIETY ORGANIZED, 1870. HAMMOND STREET CHURCH BUILT, 1876. MECHANIC'S FALLS. REVIVAL, 1857. CHURCH BUILT, 1860. CHURCH BURNED, 1877. REBUILT, 1880. NORTH AUBURN. CHURCH BUILT, 1858. BUCKFIELD. TURNER. LEEDS. CHURCH BUILT, 1852. OXFORD. FIRST CLASS, 1794. CHURCH BUILT, 1861. SOUTH PARIS. CHAPEL BUILT, 1837. JAMES DEERING. PARIS CIRCUIT. NORTH PARIS. WEST PARIS. NORWAY CIRCUIT. NORWAY VILLAGE. WOODSTOCK. BETHEL VISITED BY METHODIST PREACHERS, 1798. FIRST HOUSE OF WORSHIP, 1814. CHURCH AT BETHEL HILL BUILT, 1860. RUMFORD. FIRST CLASS AT EAST RUMFORD. UNION CHURCH IN 1865. MASON. FIRST METHODIST PREACHING, 1837. ALBANY. DENMARK AND BROWNFIELD CIRCUIT. ANDOVER. CHURCH BUILT, 1870. GORHAM, N. H. CHURCH BUILT, 1863. SOUTH WATERFORD. NAPLES. HOUSE OF WORSHIP, 1859. BRIDGTON. HOUSE OF WORSHIP, 1852. NEW CHURCH, 1871. BALDWIN AND HIRAM. CONWAY AND BARTLETT.

## BRUNSWICK.

In 1821, Melville B. Cox, then a local preacher, from Hallowell, came to Brunswick and secured the use of the school house near the college, for a course of Sunday evening lectures. His devout appearance, and the pathos of his words, interested his hearers, and soon drew a considerable congregation.

One family in the village, kindly opened their house and gave him entertainment. On his fourth or fifth visit, he called at the house where he had been welcomed, and was informed that they could no longer entertain him; that they would be obliged to turn the preacher from their door, or be turned out of doors themselves. Mr. Cox went into the woods and spent the time till meeting on his knees. He preached that evening and afterwards rode eight miles for supper and lodging.

In 1829, Brunswick was made a part of Bath Circuit, and Rev. Benjamin Bryant, was appointed preacher in charge. He formed the first class in Brunswick, consisting of Mrs. Snowdon, Miss Jane

Blake, Eunice McLellan, Margaret Todd<sup>1</sup> and Maria Walker. The prospect seemed so unpromising that the place was abandoned the next year.

About this time, the little society was greatly encouraged and strengthened, by the addition to their number, of two students in College. John Johnston and Charles Adams, the latter a Methodist local preacher, who improved every opportunity, to preach in Brunswick and vicinity during his college course; the other, subsequently, was Professor of Natural Science in Wesleyan University, honored for his eminent attainments, by the degree of L.L. D.

When they graduated in 1833, the class numbered fourteen, of whom four were students in College: Asahel Moore, a local preacher, Stephen Allen, Nathan Longfellow, and Stephen M. Vail, three of whom subsequently entered the ministry of the Methodist Episcopal church.

In the winter of 1834, there was Methodist preaching half the time by preachers from neighboring charges.

In 1835, Brunswick was connected with Bowdoinham, but the preaching at Brunswick was supplied, most of the time, by Asahel Moore, then engaged in teaching at Gardiner. In 1836, Mr. Moore gave his whole time to the society at Brunswick, rendering excellent service. The society had increased to forty members, including seven college students. A large proportion of the society consisted of women who were poor in worldly goods, but rich in faith.

The meetings were held in the Congregationalist vestry or in the Universalist church which were hired for that purpose. During that year, a parsonage was built mostly through the liberality of Mr. Thomas Knowlton. The society was legally incorporated that year, and a Board of Trustees was chosen, consisting of Rev. Allen H. Cobb of Durham; J. Wilkinson of Bath, Ebenezer and John Moore of Gardiner, Ephraim Sturdivant, Esq. of Cumberland, E. Bryant and S. G. Lane of Brunswick.

The society was poor and the resident Trustees had no financial responsibility. They nevertheless proceeded to purchase the Second Baptist meeting-house, which was offered for sale, for \$1,900. Several students in College purchased pews to help on the enterprise. But a large proportion of the pews remained unsold. The balance of debt on the church remained unpaid for several years. Mr. Sturdivant, the

<sup>1</sup> Miss Todd subsequently became the wife of Rev. Isaiah McMahon, a graduate of Bowdoin College of 1839, and a member of Maine and Genesee Conferences.

only man of financial ability, in the Board of Trustees, paid the debt. The Trustees of Conference advanced \$700, as a loan to the Trustees of the church, which was never paid. The Trustees conveyed to Mr. Sturdivant, the parsonage which was sold and the debt was settled.

This unfortunate enterprise was, for a long time, a cause of mortification and discouragement. The society continued feeble, and, for a long time, was aided by appropriations from missionary funds, and was supplied with preachers from Conference.

In 1838 and 1839, C. C. Cone was appointed to this charge. An extensive revival occurred, by which the society was greatly strengthened.

About the same time, Mrs. Upham and her husband, Professor T. C. Upham, D. D. of Bowdoin College, through the influence of a devoted christian young lady<sup>2</sup> visiting in Brunswick, became deeply interested in the subject, Christian Perfections, as taught by the Methodists; and their influence and kind services were a great encouragement to the Methodist society.

In 1862, there was an extensive revival under the labors of Rev. Mr. Hammond, the Evangelist, from which the Methodists as well as other denominations received large accessions.

In 1865 and 1866, during the pastorate of J. B. Lapham, there were valuable accessions. The old church was sold and a new and tasteful church was built in a central locality. The congregation was largely increased, and the society continued to gain in numbers and ability.

In 1868, the Conference held its session in Brunswick. This was an occasion of great interest to the community as well as to the Methodist society.

The Methodist church in Brunswick, after many years of extreme feebleness, is now well established. The church edifice is elegant and convenient, supplied with an excellent organ and all other needful appliances of christian worship. A convenient parsonage was purchased a few years ago, affording a comfortable home for the pastor's family.

Statistics: Members, 161; on probation, 30; value of Church, \$8000; Parsonage, \$1,800; Officers and Teachers in Sunday school, 17; Scholars, 113.<sup>3</sup>

<sup>2</sup> Miss Elizabeth Whitney, subsequently wife of Rev. T. W. True, many years a member of Maine Conference.

<sup>3</sup> Rev. W. S. McIntyre.



## HARPSWELL.

There was only occasional preaching by Methodists, in Harpswell, previous to 1843. The Congregationalists had a church at Harpswell Centre; the Baptists at West Harpswell, with a branch at Bailey's Island, and the Free Baptists had a society on Orr's Island.

Stephen Bennett, a devoted local preacher who resided at Chebeague, held meetings in school houses on Harpswell Neck, and on Orr's and Bailey's Island. He was earnest and successful. As the result of his labors, a class was formed at West Harpswell, consisting of Sidney Bailey and wife, Nathaniel Pinkham and wife, Norton Stover and wife and Mr. Lawson; others soon joined them, some of whom had been members of other churches. William Haskell, a Methodist exhorter, also frequently held meetings in the school houses.

In 1843, the revival at Brunswick, under the labors of Rev. Asahel Moore, preacher in charge, extended its influence to Harpswell, through the labors of Rev. F. A. Crafts, then recently from the Seminary at Kent's Hill. At first, prayer meetings were held in the house of Mr. Bishop, afterwards in the school house.

The interest continued to increase under the labors of Mr. Crafts, and the work extended to the islands lying on both sides the Neck, Mr. B. Haskell rendering valuable service with his boat. The revival resulted in a considerable number of conversions, including some remarkable cases of the conversion of violent opposers. The fruits of this revival were not properly secured to the church. Through some neglect or mistake, no minister was sent the next year.

George C. Crawford, a local preacher in Brunswick, preached for the societies in Harpswell and Orr's Island, at different times, for several years. A convenient church was erected in 1855.

In 1858 and 1859, Rev. Nathan Andrews was appointed to Harpswell. He was successful in his labors, in this part of his charge, and also at Orr's Island; Captain S. C. Prince being converted and uniting with the church. Captain Perry has continued to be a generous supporter of the church, and his house has been a home for Methodist preachers.

Bailey's Island was the birth place of John C. Perry, who for forty-three years, was an active and successful member of the Maine Conference. In 1868, he was stationed at Harpswell and again in 1879. He died before the close of the year, doing his last ministerial work among the scenes familiar to him in his early life. He was an earnest and faithful minister.<sup>4</sup>

<sup>4</sup> Sketch by Rev. C. F. Allen and Rev. F. A. Crafts.

Statistics, 1886 : Probationers, 16 ; Members, 60 ; Sunday schools, 2 ; Officers and Teachers, 15 ; Scholars, 152 ; Churches, 2 ; value \$3000.

#### AUBURN.

Auburn, formerly a part of Lewiston charge, became a separate station in 1861 ; and Rev. J. L. Morse was appointed the first preacher.

The Auburn class at the time of this separation, consisted of about thirty members, with William L. Davis as leader. This society occupied the old Congregational meeting-house on Main street, which had been abandoned by that denomination when they built their new edifice on High street.

Great interest was manifested in the new enterprise, and a large and increasing congregation attended the public services. Mr. Morse having been appointed to the professorship of Ancient Languages in the Maine Wesleyan Seminary was succeeded by Rev. John Collins.

In 1863, Rev. Parker Jaques was the preacher in charge, who began to make arrangements to build a house of worship. A stock company was projected, with shares at \$300 each. But some prominent members, dissatisfied with the location and plan of the proposed church, declined to take their shares. Nevertheless those most interested determined to go forward with the enterprise.

In 1864, Rev. J. C. Perry was appointed preacher. The meeting-house was completed and dedicated. Rev. C. F. Allen preached the dedicatory sermon. The society was far from harmonious.

Other denominations soon built more elegant churches, in more convenient locations. There was a heavy debt upon the church property. Some prominent Methodist families became disaffected and left the congregation. There was a continued exode from the church and congregation of the Hampshire Street Church.

During the pastorate of Rev. D. B. Randall in 1868 and 1869, a vestry was built, and other improvements were made. As a financial measure, a double tenement house was built on a part of the church lot, with money hired for that purpose, one part being designed for a parsonage and the other for rent.

In 1879 and 1880, Rev. W. S. Jones, the pastor, made a determined and successful effort to reduce the debt. But the discouragements of the society still remained. A more inviting church edifice more conveniently located, was an obvious necessity.

In 1883, Rev. Ira G. Sprague was appointed to Auburn.

Mr. Sprague understood the situation, and had a conviction that God had a work for him, in Auburn. The society had become discouraged and demoralized.

A convenient site for a church was advertised for sale at auction. Mr. Sprague attended the auction and bought the property, on his own account, on very favorable terms.

This property he conveyed to the Trustees, who became inspired with courage, by the bold measures of the pastor. The old church property was sold, and measures were immediately taken to build a new church. This object was accomplished during the year 1884. Mr. Sprague pledged one-half his salary towards the new church. His heroic labors saved the cause of Methodism in Auburn, though at the expense of his own health and probably of his life. He was prostrated in the midst of his labors by hemorrhage of the lungs. He still lingers in broken health. This is not the first instance in which the health and life of a faithful pastor has been sacrificed, in the building enterprises of the church.

The society in Auburn is now in a hopeful and thriving condition, though carrying a somewhat burdensome debt.

Statistics, 1886: Members, 190; on probation, 13; value of Church property, \$18,000; Officers and teachers in Sunday school, 20; Scholars, 175.

#### LEWISTON.

In 1845, Thomas Greenhalgh was stationed on Poland Circuit. He was invited by Esquire Lowell to preach a funeral sermon on the death of his wife. After that, he was invited to preach to them again; this he did in June before Conference. Had he been returned to Poland the next year, he promised to visit them again. But at Conference in 1845, Rev. John Allen was appointed to Androscoggin Mission. He preached his first sermon on the first of March in the Free Baptist church. He came the second time on the first day of April and joined with the Free Baptists in worship, with an appointment for preaching at five o'clock, P. M. The house was filled with people to hear him; but the minister prevented his preaching in the house, by appointing a prayer meeting at the same hour. Mr. Allen afterwards preached regularly at the school house.

In 1845, William L. Davis married Ann Greenhalgh, daughter of Thomas Greenhalgh, and settled in Lewiston the next spring, so that

the next time Mr. Allen came he found a door opened to receive him. He formed a class of eleven members. Mr. Davis was appointed leader; the class met at his house.

Mr. Allen continued in charge of this mission through the year 1846. Meetings were held in a hall hired for that purpose.

COPY OF FIRST CLASS PAPER IN LEWISTON.

"Lewiston Class, Little Androscoggin Mission: Ezekiel Robinson, Presiding Elder; John Allen, preacher in charge; Willliam L. Davis, leader.

"Please mark your class paper at every class meeting. Observe Quarterly Fast (see discipline). 'Be thou faithful unto death' (see Bible). This class formed June 7, 1846. Class paper received June 28, 1849."

<i>State in Life.</i>	<i>State in Church.</i>	
M.	F.	William L. Davis.
M.	F.	Ann Davis.
M.	F.	Stephen Blethen.
M.	F.	George W. Foss.
M.	F.	Thomas J. Foss.
M.	F.	William Coleman.
M.	T.	Ursula Coleman.
M.	T.	Charles J. Oliver.
M.	T.	William Staples.
M.	F.	Hannah Furbish.
M.	F.	Mary Herrick.
S.	T.	Hannah Strout.
S.	T.	Eliza Mitchell.

*Revised June, 1847.*

M.	T.	Harriet S. Yeaton.
M.	F.	John Oakes.
M.	F.	Ruth Oakes.
M.	F.	Sarah M. Cobb.
M.	F.	Charles M. Kyle.
M.	F.	Nathaniel French.
M.	F.	Elizabeth French.
M.	F.	Sister Keler.

*Revised June 25, 1848.*

M.	F.	Amos Bailey.
M.	F.	Mary Ann Bailey.
S.	F.	Winslow Hill.
M.	F.	Rachel Davis.
M.	T.	Jemima Nevins.
M.	F.	Flora Strout.
M.	F.	Isaac Nevins.

(Copied by Rev. C. F. Allen from papers of Rev. Thomas Greenhalgh.)



After 1846, this mission was discontinued, but was resumed again in 1849, under the name of "Lewiston Falls Mission," Rev. Charles Andrews, preacher in charge 1849 and 1850, and the society has been regularly supplied with preachers from Conference. This charge continued to be a Mission, and to receive aid from the funds of the Missionary Society, till 1855, when it became self-supporting.

The first board of Trustees were John Oakes, Benjamin T. Emery, Charles L. Oliver, George W. Foss, Charles W. Kyle, Jesse T. Stevens, Amos Bailey, Reuben Ingalls, L. J. R. Crocker. During the pastorate of Rev. Benjamin Foster, the church on Park street was built.

Extensive revivals have occurred under the labors of faithful pastors and the Park Street Society has been one of the strongest and most prosperous in the Conference and among the foremost in contributions to missionary and other benevolent objects. In its most prosperous days, the membership numbered 600.

The organization of the Maine Street, now, Hammond Street Society, reduced the number and caused much division of feeling. The influx of foreign operatives in the mills, seriously affects the interests of the church and community.

In 1885, Mr. J. K. Blanchard, one of the most wealthy number of the church, died, leaving a bequest of one thousand dollars to Park Street Church.

Statistics, Park street: Members, 290; on probation, 20; value of Church, \$10,000; Parsonage, \$3,000; Officers and Teachers in Sunday school, 30; Scholars, 350.<sup>5</sup>

#### HAMMOND STREET CHURCH, LEWISTON.

In the year 1868, the subject of forming a second Methodist church in Lewiston, was agitated. It was thought by some, that the cause of religion could be better served by establishing a second place of worship in the northerly part of the city, and that the Park Street Church would suffer no damage by parting with some of its number for this purpose.

Samuel R. Bearce, a leading member of Park Street Church, a man of wealth and generosity, was strongly in favor of this movement. The old church, at the corner of Maine and Lisbon streets, had been purchased by Mr. Bearce and Coe, and was generously offered to the society, free of rent, till a church could be built.

<sup>5</sup> By Rev. F. C. Rogers.

In 1870, the new society was organized under the pastoral care of Rev. H. B. Abbott, and religious worship was commenced. A smaller number of the Park Street Society, than was expected, volunteered to join this movement, causing much disappointment to the pastor, and considerable division of feeling. The promoters of the movement included a considerable number of capable business men. The meetings were continued and a fair congregation was gathered, and the society slowly gained in numbers and strength.

In 1874, Mr. Bearce died. He had conveyed to the Trustees of the new society an eligible lot on Hammond street, and placed in their hands securities to the amount of ten thousand dollars towards the erection of a free church. The enterprise of building the church was completed under the pastorate of Rev. S. F. Wetherbee in 1876, at a cost, including furniture, of fifteen thousand dollars. The new edifice, elegant, convenient and well furnished, was dedicated by Bishop Foster, January, 1876. An extensive revival followed, resulting in a large accession to the society.

When this enterprise was commenced, the city was increasing in the vicinity of the new church, in Protestant population. Soon, however, there was a large influx of Canadian French Catholics, who furnished most of the operatives, in the factories, seriously affecting the interests of the church and community, and involving the property of the Hammond Street Society in debt. Still, the society, though small, is energetic and hopeful.

Statistics, 1886: Members, 108; on probation, 12; value of Church, \$17,000; Parsonage, 2,000; Officers and Teachers in Sunday school, 18; Scholars, 159.

#### MECHANIC FALLS.

Mechanic Falls was a part of Poland Circuit. This village, embracing a portion of the towns of Poland and Minot, by the establishment of the Dennison Paper Mills, rapidly grew up into importance.

In 1857 and 1858, Rev. Ezekiel Martin was stationed at Poland. He gave special attention to the new and thriving village; a large congregation was gathered in the old Union church, and a gracious revival of religion followed his labors.

In 1859, Rev. J. C. Perry was appointed to this new charge, and commenced, at once, active efforts to build a church in the village. The enterprise was carried forward, though some dissatisfaction arose as to the means employed.

In 1860, Rev. J. McMillan was the preacher. The church was finished and dedicated by Rev. H. B. Ridgaway, then stationed at Chestnut street, Portland.

In 1872 to 1874, Rev. D. Waterhouse was the preacher in charge. Under his labors a convenient parsonage was built near the church; and this charge thus became a desirable appointment.

April 1, 1877, the church was burned. The insurance upon the building ran out Saturday noon, and the next morning the church was in flames. Encouraged by the generous sympathy of the surrounding societies, a new edifice was immediately commenced and was finished and dedicated in 1880, by Rev. A. S. Ladd.

Statistics: Probationers, 4; Members, 113; value of Church, \$2,500; value of Parsonage, \$2,000; Officers and Teachers in Sunday school, 14; scholars, 113.

## NORTH AUBURN.

There was but little Methodist preaching at North Auburn until 1855, when a Union class was organized, consisting of Methodists and Freewill Baptists. In the fall of this year, Rev. Ezekiel Martin, by invitation, preached in the place till the next Conference, 1856, when he was appointed preacher in charge of North Auburn society. In 1857 to 1858, W. A. Steward was preacher in charge.

In 1858, the church was built and dedicated by Rev. Geo. Webber. From that time, the place has been regularly supplied by preachers from Conference.

In 1866, there was an extensive revival, under the labors of G. W. Ballou, the pastor, aided by N. C. Clifford. Forty-two persons were baptized.

In 1874, under the pastoral care of Ira G. Sprague, there was considerable increase. About this time, the shoe-manufacturing business which had become extensive, was removed to Auburn. The prosperity of the place was thereby seriously injured, and the society greatly declined. The society being unable to sustain constant preaching, is connected with Turner and Buckfield.

Statistics, 1885, North Auburn, Turner and Buckfield: Probationers, 9; Members, 83; Church buildings, 3; value, \$6,500; Officers and Teachers in Sunday school, 21; Scholars, 115.<sup>6</sup>

<sup>6</sup> By Rev. J. Moulton.

## BUCKFIELD AND TURNER.

In May, 1878, W. H. Trafton, a local preacher, under direction of Rev. C. C. Mason, Presiding Elder, went to Buckfield and organized a small class and preached in a hall, eight or nine months.

On the ninth of January, 1879, the Presiding Elder, Mason, met the Buckfield and Turner classes at Turner and organized them into a society. The next day Mr. Mason accompanied by Rev. S. T. Record went to Buckfield and held a meeting in "Reformer's Hall." The first Quarterly Conference was held and the organization of the society was completed.

At the ensuing Conference, Rev. S. T. Record was appointed to Turner and Buckfield, and continued in charge three years. The preacher was well received, and soon had a large following. A considerable number of persons were converted and joined the church. The second year a neat chapel was built at Buckfield and dedicated free of debt. A place of worship was also fitted up at Turner.

In 1882, Rev. N. C. Clifford was appointed to this charge. He labored indefatigably; collected funds to finish the chapel at Turner. But the interest declined at Buckfield.

The next year Turner was connected with North Auburn and Buckfield was virtually abandoned. The new chapel stands unoccupied. Something more than a house of worship is necessary for a church.

The statistics of Buckfield and Turner are included with those of North Auburn.<sup>7</sup>

## LEEDS.

This town, originally called Littleborough, was favored with a visit from Jesse Lee.

"Tuesday, December 23, 1794," writes Mr. Lee, "I rode to Mr. Lane's in Littleborough, and at two o'clock, I preached on John 11:3. I had a crowded congregation, and the melting presence of God was among us." This extraordinary occasion is more fully described on page eighteen of this volume.

Littleborough was included in the Readfield Circuit.

At the first Quarterly meeting held in Maine, at Readfield, October 20, 1795, Littleborough is credited with a collection of \$1.86; clearly proving that the place was visited by the preachers appointed to this circuit, probably Philip Wager, Enoch Mudge or Elias Hull. Subse-

<sup>7</sup> By Rev. J. Moulton.



quently Leeds became a part of Monmouth Circuit, and for many years was visited by the preachers appointed to the circuit.

A class was probably formed as early as 1795. For Leeds, or Littleborough was repeatedly reported at the Quarterly meeting in that year and subsequently; but all records of the society in that early period are lost, and no person now living has any recollection of this early class.

In the fall of 1838, Rev. John Allen, the preacher in charge of Monmouth Circuit including Leeds, held a protracted meeting in the school house at Quaker Ridge, during which several persons were converted.

A class was formed consisting of the following persons: Salmon Brewster and wife, Morgan Brewster and wife, Nathan Stetson and wife, Charles A. Additon, Ruby Additon, Louisa Gilmore, Huldah Gilmore, Louisa Additon, George D. Lathrop, Premila Bridgham and some others. Salmon Brewster, leader.

Three members of this class are still living: Salmon Brewster, aged 84, in feeble health, Nathan Stetson, aged 93, and Louisa Gilmore.

The society continued to increase, and held their meetings in the school house on the Ridge, until 1851, when through the instrumentality of Rev. John Cumner, then preacher in charge, and especially through the liberality of Salmon Brewster, the meeting-house on Quaker Ridge was built.

There have been revivals from time to time. Leeds, including Green, has been a circuit by itself, during the last fifteen years. The society is composed of worthy people, somewhat scattered in residence.

In 1884, a house was purchased and fitted up for a parsonage.

Statistics, Leeds and Green: Members, 37; on probation, 15; value of Church, \$1,000; Parsonage \$500; Sunday schools, 2; Officers and Teachers, 10; Scholars, 80.<sup>8</sup>

#### OXFORD.

Oxford was at first included in the town of Hebron, and included in the Portland Circuit and afterwards in the Poland Circuit.

The first Methodist sermon preached in the town was by Philip Wager in 1794, in the dwelling house of John Caldwell, one of the first settlers.

About that time, a class was formed, consisting of a part of Mr. Caldwell's family and a few others. This class has been continued to

<sup>8</sup> By Rev. W. H. Congdon and H. M. Brewster.

the present time, though the original members, all died many years ago. The class embraced a large number of the descendants of Mr. Caldwell, particularly the family of William Caldwell, son of John Caldwell; among the children of William Caldwell were Zenas and Merritt, well known in the history of Methodism, and Nancy Caldwell, who became the wife of Dr. Eliphalet Clark. For several years after the introduction of Methodism, the meetings were held in an attic room in Mr. Caldwell's house fitted up for that purpose.

In 1796, the meetings were removed to a school house in the vicinity, where they were held for many years.

Among the early preachers who preached in this town, were Jesse Stoneman, Timothy Merritt, Joshua Soule, Asa Heath, Reuben Hubbard and Joel Wicker.

In 1805, there were two small classes in town, one in the Caldwell neighborhood, and the other on "Pigeon Hill."

From 1824 to 1848, the Methodist society in Oxford was included in Poland or South Paris Circuits.

In 1825, there was a great revival under the labors of Rev. Job Pratt. In 1857 and 1858, another extensive revival occurred under the labors of Rev. E. Martin.

In 1861, the present house of worship was built. Hon. J. J. Perry, then living in that place, and Mr. John Hall, assuming the entire responsibility, relying on the sale of pews for their pay. In 1865, the vestry was built by subscription. In 1885, the church was thoroughly repaired, through the generosity of Hon. John Moore, formerly of Oxford.

In 1866, the Welchville church was built, and separate meetings were held at that place for a while. For several years past, the two places have been united.

Statistics, 1886, Oxford and Welchville: Members, 77; on probation, 9; Churches, 2; value, \$4,000; value of Parsonage, \$680; Sunday schools, 2; Officers and Teachers, 15; scholars, 99.

#### SOUTH PARIS.

This place was at first included in Poland Circuit, subsequently in Paris Circuit.

The first Methodist class in town was formed at South Paris, by Rev. John Adams, preacher in charge of the circuit in 1816. This class consisted of John Wolcot and wife, Solomon Cloudman, a local preacher, and Betsey Cloudman, his wife, Mrs. Jordan and her daughter Lucretia, Philip Caldwell and wife.

The interest that then commenced was strengthened under the labors of preachers from Conference.

South Paris appears in the minutes as a separate charge, in 1834, and again in 1837, and down to the present time.

During the pastorate of Rev. W. F. Farrington, in 1836 and 1837, a chapel was built. In 1848, this house of worship was burned, and another was erected in its place, at a cost of \$2,000.

In 1857, the parsonage was built. The chapel lot being extended for that purpose, through the generosity of William Deering, a native of South Paris. In 1860, the chapel was enlarged. In 1874, the building was raised, repaired and a basement vestry built under it; William Deering of Evenston, Illinois, paying one half the cost.

Among the prominent members, is the venerable James Deering, father of Hon. William Deering. Mr. Deering moved to South Paris in 1820, and in 1836 made a public profession of religion, and joined the Methodist church, his wife with his approval having previously united with this church. Mr. Deering has been a liberal supporter of the church, and an active official member, always planning wisely and liberally for the church.

William E. Cushman was the chief promoter of the building of the Methodist church in Norway village in 1879, contributing generously towards it.

In the fall of the same year, a legacy of five hundred dollars was left by Mr. Emmor Rawson, for the benefit of the Methodist church of South Paris.<sup>9</sup>

Hon. William Deering often generously remembers the church of his native village.

Statistics, 1886: Members, 115; on trial, 13; value of Church, \$5,000; Parsonage, \$1,000.

#### PARIS CIRCUIT.

Paris Circuit, including Paris, North Paris, West Paris, South Woodstock and Bryant's Pond became a separate circuit in 1830.

The *North Paris* class was formed in 1812. The first members belonged to the Chase and Donham families. A large number of preachers were from this class; among them was Caleb Fuller, Aaron and Daniel Fuller, Hiram and Seth B. Chase, Orrin Bent and Nathan Andrews; all of whom became members of Maine Conference. A Union church was built in North Paris in 1829, one-fourth of which

<sup>9</sup> From record of the South Paris Methodist Episcopal church.

was owned by the Methodists. The preacher in 1885, was Miss A. H. Minard.

The *West Paris* class was formed in 1867; the first members were James Donham, Stella J. Mills and J. T. Luney. There was no regular preaching till 1874, when S. D. Brown, preacher in charge at Woodstock, preached part of the time at this place. A neat and convenient chapel was built at West Paris, in 1878; the people giving the labor. The cost of the material, was \$837.<sup>10</sup>

#### NORWAY CIRCUIT.

Norway was at first, included with several contiguous towns in Bethel Circuit, and subsequently in Paris Circuit.

In 1835, this town appears for the first time as a separate charge, though, evidently, several other places were connected with it as a circuit; H. W. Latham, preacher in charge. This circuit was supplied many years with preachers from Conference.

In 1863, this charge is reported as "Norway, &c.:" Members, 87; Churches, 2; value, \$1,000.

The members seem to have been mostly in the north part of the town.

In 1872, North Norway was connected with Albany, subsequently with other places, with apparently decreasing members to the present time.

#### NORWAY VILLAGE.

In the year 1876, the first class in this place was organized by Rev. J. B. Lapham, the pastor of the Methodist church in South Paris.

Rev. Fred C. Rogers succeeded Mr. Lapham, and the second year of his pastorate closed with a gracious revival of religion at Norway.

In 1879, Norway was connected with South Paris, Mr. Rogers continuing in charge. In July of that year, a church edifice was commenced, which by the generous assistance of W. E. Cushman of South Paris, and others, was finished and dedicated February, 1880. The next year, E. W. Simons was appointed to South Paris and Norway. The society continued to prosper under his care.

In 1884, by request of the society, Norway was made a separate charge and O. S. Pillsbury was appointed preacher in charge. The first Quarterly meeting was held July 13 of this year, C. F. Allen, Presiding Elder.

<sup>10</sup> By Rev. C. F. Allen.



August 1st, 1885, the church property at Norway was legally conveyed to the Trustees of the Methodist Episcopal church in Norway. A bequest of \$200 was received by the society from Mr. Hollis Moore.

Statistics, 1886: Members, 72; on probation, 15; value of Church, \$2,200; Parsonage, \$1,000; Officers and Teachers in Sunday school, 19; Scholars, 131.<sup>11</sup>

#### WOODSTOCK.

The early Methodists of Woodstock were the families of David Ricker and Noah Curtis; later they were reinforced by the Davis and Stephens families and some others. They were strong and influential families and left a numerous posterity most of whom have adopted the religious views of their fathers. Jesse H. Stephens, son of Captain Samuel Stephens, became quite a noted Methodist local preacher.

For many years they had no church edifice. At first they held their meetings in private houses and barns, of later years in school houses.

The first class was formed here about 1816, under the ministration of Rev. John Adams, consisting of about fifteen members. This was the nucleus of a society which, next to the Baptists, became the most numerous religious denomination in the town.

In 1856, a church was built in the lower part of the town, by the Methodists and Free Baptist; subsequently the Methodists became the exclusive owners of the house.

The Methodists also had an interest in the church at Bryant's Pond, owned mostly by the Baptists, and occupied it one-fourth of the time. Rev. George Briggs was the first minister under this arrangement.<sup>12</sup> Woodstock has always formed part of a circuit, sometimes connected with Bethel, Rumford or Paris Circuits.

Statistics, West Paris, North Paris and South Woodstock: Members, 108; on probation, 12; Churches, 2 1-2; value, \$2,000; Sunday schools, 2; Officers and Teachers, 8; Scholars, 50.

#### BETHEL.

The following sketch of the early history of Methodism in Bethel, by Joshua Taylor, was recently found in an old book of records, by Rev. A. R. Sylvester, preacher in charge, and copied for this work.

<sup>11</sup> By Rev. O. S. Pillsbury.

<sup>12</sup> From History of Woodstock by Dr. W. B. Lapham.

“The rise of Methodism on Bethel Circuit was as follows: About the beginning of the year 1798, Nicholas Snethen, who was then stationed on Portland Circuit, came and preached a few times, in Rumford and Bethel; and in the following spring John Martin, a local preacher, came up the river and preached a few times, and returned to me, with a request from the people, that I should visit them; which I did with a degree of satisfaction, as there appeared to be some tenderness among a few of the congregation.

“After this, they were visited by myself and Brother Martin a few times, and as they requested to have a preacher among them, and a prospect appeared of doing good, I strove for it, but could not obtain my end, till the close of the year 1799.

“They were then connected with Portland Circuit, and during that winter, they were visited about once a fortnight by Brother Merritt, Brother Baker, Brother Soule and Brother Merrick, who rode on the circuit. In the spring following, Brother Joseph Baker came and stayed with the people, and at the Conference in Lynn, July, 1800, this place, with Rumford, was set off as a separate circuit, and Joseph Baker was appointed as the preacher. The following September, the first society was formed, when about fourteen only were admitted.

“It now appears that from the time in which they united in the spring of 1798, there has been some awakening; but there was nothing of great note in general, till a preacher was stationed among them; and although, at some times, the prospect has been gloomy, glory be to God! there has been a great work for several months past, and I trust a number have been truly converted. May God bless and prosper the circuit.

May 22, A. D., 1801.

JOSHUA TAYLOR, Presiding Elder.”

Bethel Circuit included at first, Bethel, Hanover, Rumford, Gilead, Mason, Andover, Mexico, Peru, Hamlin's Gore and an undefined region further north.

About 1830, Rumford Circuit, embracing Rumford and several other towns was set off. Subsequently other circuits or stations and circuits were formed, until the present time, when at least six separate charges are included within the limits of the old Bethel Circuit.

The first Methodist house of worship on Bethel Circuit was built about the year 1814, at Dustin's Ferry, East Bethel. The inside was finished and a stove put in about 1828, during the ministry of Caleb Fuller. Previous to that time, the worshippers were expected to keep warm from the “fire in the pulpit” or the fire in their own hearts.

No part of the house was ever painted. The foundation was of rough stones dug from the ground near the building. The church contained forty-eight pews, numbered with chalk upon the pew doors. Singers' seats each side of the door raised about three feet with good panel work in front, and doors same as pews. Pulpit at the other end raised about five feet, finished all round with high panel-work and a door secured with a wooden button, same as the pews.

The house was struck by lightning twice, once during a meeting, when a Mrs. Magill was killed, and several others prostrated. The house was sold some twenty years since, taken down and removed to Hanover village and converted into a furniture shop. About the year 1852, Newry and Hanover were set off as a separate circuit. Of the members of the first class in East Bethel Nathaniel Segur, class leader, deserves special mention. He was one of the first settlers in Bethel. He was taken captive by the Indians and carried to Canada. The story of his captivity and sufferings is very interesting. He maintained his christian profession and died about 1846, at the age of ninety-three.<sup>13</sup>

The second meeting-house was built at Lock's Corner, about four miles from the village; both these houses are removed.

The present church at Bethel, was built in 1860. The old Bethel Circuit was for many years a training school for the hardships of the itinerancy. The names of many who are widely known, are found on the list of preachers appointed in their early ministry, to this rough and extensive field of labor. W. F. Farrington, Caleb Fuller, Mark Trafton, John Allen, Parker Jaques. E. H. Gammon and C. W. Pottle are among the itinerants who begun their career among the Oxford Hills.

Extensive revivals have occurred at different times. In 1828 and 1829, about two hundred were converted under the labors of C. Fuller and I. Downing.<sup>14</sup>

Since the building of the church at Bethel Hill, in 1860, Bethel has been a station and has been regularly supplied by preachers from Conference.

Statistics, 1886: Members, 114; on probation 20; value of Church, \$5000; Parsonage, \$950; Officers and Teachers in Sunday school, 15; Scholars, 115.

#### RUMFORD.

Rumford Circuit was originally a part of Bethel Circuit, set off in

<sup>13</sup> Letter of Ethan Ellis.

<sup>14</sup> Sketch of Rev. C. F. Allen.

1832, including Peru, Dixfield and Andover, and Rev. Job Pratt was appointed preacher in charge. He labored with great fidelity and success till his health failed. He died in great peace in 1833. Rev. E. Hotchkiss supplied the charge till the session of Conference and was appointed to this circuit the following year.

The first class was organized in East Rumford, where a church and parsonage was built in 1825. This was the headquarters of the circuit. Subsequently classes were formed at Rumford Center, and in the adjoining towns of Peru, Dixfield and Andover.

The society at East Rumford became weakened by decrease of the population and the removal of Methodist families. The meeting-house having become dilapidated, was sold in 1865, and the Methodists united with other denominations in building a Union meeting-house, which cost \$3,000 besides the proceeds of the old house. The parsonage also at East Rumford, was sold and a new one was bought at Rumford Centre in 1876, which cost \$600.

The church at Rumford Center was built in 1865, at a cost of \$3,000, and was subsequently furnished with a bell and an organ. An extensive revival prevailed on this charge in 1843, also in 1857.

Rumford Circuit was once strong in numbers and influence, but like most of the rural circuits in Maine, it has greatly declined by the removal of members, and decline of business.

Statistics, 1886 : Members, 88 ; on probation 6 ; Churches 2 ; value, \$5,600, Parsonage, \$650 ; Officers and Teachers in Sunday school, 18 ; Scholars, 170 ; Preachers originating in Rumford : Charles Virgin, Moses Lufkin, Benjamin Lufkin.

#### MASON.

The first Methodist preacher who held meetings in this place was Rev. Charles Lovejoy in 1837.

Mason was, for many years, included in Bethel Circuit. Other preachers of the circuit visited the place.

In 1862, Mason, Gilead and Albany were formed into a circuit, and Rev. F. Grovenor was appointed preacher in charge. Subsequently, the class in Gilead becoming much reduced in number, was left off and a new circuit was formed consisting of

MASON, ALBANY, NORTH NORWAY, DENMARK AND BROWNFIELD DEPOT.

1869, through the efforts of Rev. B. Lufkin, a house of worship was commenced in Mason, which was finished in 1873, and dedicated by Rev. G. Webber.



John Paine, a devoted christian and local preacher, has rendered excellent service in Mason and adjoining towns.

Statistics, 1886 : (Mason and Albany) Members, 42 ; on probation, 4 ; Officers and Teachers in Sunday school, 8 ; Scholars, 50.<sup>15</sup>

## ANDOVER.

Andover was included in Rumford Circuit until 1870, when it was made a separate station under the pastoral care of Rev. Ira G. Sprague.

By the earnest and self-denying labors of the pastor, the little band of Methodists were strengthened and increased in number, and they were encouraged to build for themselves a house of worship. Through the zeal and energy of the preacher, all obstacles were overcome, and soon a neat and convenient chapel was completed, and a good bell was hung in the tower.

Mr. Sprague has been succeeded by preachers appointed from Conference. The society has received some help from the funds of the Domestic Missionary Society. The village of Andover is pleasantly located among the hills, a favorite summer resort ; but the prospect of growth is small.

Statistics, 1886 : members, 51 ; on probation, 10 ; value of Church, \$2,500 ; Officers and Teachers in Sunday school, 14 ; Scholars, 75.<sup>16</sup>

## GORHAM, NEW HAMPSHIRE.

Gorham, New Hampshire, is ninety-one miles from Portland, and fifteen miles from the summit of Mt. Washington.

In the year 1816, Rev. E. W. Coffin formed a Methodist class in this town. From that time till 1862, there were some Methodist members in the place. In the winter of this year, there was a steady increase of religious interest, when Mr. Hammond, the celebrated Evangelist, held meetings about two weeks, which resulted in an extensive revival. Upon the strength of this movement, a Congregational church was formed. The Methodists were not disposed to lose their identity and took measures to perpetuate their organization.

On the 13th of February, Rev. A. W. Pottle of the Bethel charge, visited the place and reorganized the class. Meetings were commenced about the middle of June in a school house, and a Sunday school was organized.

Measures were immediately taken to erect a church which was

<sup>15</sup> By Rev. C. F. Allen.

<sup>16</sup> Ibid.

dedicated in the presence of a large congregation on the twelfth of February, 1863. The church is a comely edifice, and has served a good purpose. It has recently been remodeled. The society has been favored with the services of faithful ministers, and has been blessed with spiritual prosperity.

Gorham, though a distant out-post of the Maine Conference, is delightfully located in the vicinity of the White Mountains, and is a place of considerable importance as a resort for summer visitors.

Statistics, 1886 ; Members, 70 ; on probation, 9 ; value of Church, \$4,000 ; Parsonage, \$1,000 ; Officers and Teachers in Sunday school, 16 ; Scholars, 125.<sup>17</sup>

#### SOUTH WATERFORD.

The first Methodist preacher who visited the town of Waterford was Rev. Joseph Baker in 1802, who preached but once in the place. The next year, another Methodist itinerant preached once in the town. In 1806, Waterford formed a part of Poland Circuit, Solomon Sias, preacher in charge.

In 1810, a class was formed by Samuel Hillman, preacher in charge, consisting of Josiah Shaw, Peter Gerry, Israel Hale, Oliver Haskell, Mary Gerry, Esther Hale.

In 1816, the society had gradually increased, and this year, the first Quarterly meeting was held in Waterford, in the barn of Josiah Shaw. The occasion was one of much interest.

In 1818, the society had attained sufficient strength to warrant the erection of a house of worship ; measures were taken to that effect ; and the house was completed the next year. It was located about one mile west of South Waterford village. The society continued to prosper.

In 1826, Waterford, Bridgton and Sweden were set off as a separate circuit, and David Copeland was appointed preacher in charge. The circuit was supplied with preachers from Conference and continued to prosper.

In 1835, it was determined to erect a more commodious house of worship near the village. With much labor and expense, a beautiful church was completed, in which the society continued to worship till 1844, when the house was consumed by fire. The people, however, rallied, and took measures to build again, and in 1845, a new and more tasteful chapel was completed. In 1850, a neat parsonage was built, in convenient vicinity of the church.

<sup>17</sup> By Rev. F. W. Smith.

Waterford Circuit has been reduced in territory by setting off Bridgton for a separate charge.

Statistics, 1886 : Probationers, 12 ; Members, 60 ; value of Church, \$3,000 ; Parsonage, \$500 ; Sunday schools, 3 ; Officers and Teachers, 18 ; Scholars, 100.<sup>18</sup>

## NAPLES.

In the year 1833, or in the winter of 1834, on invitation of Benjamin Green, a worthy citizen of Naples, Rev. Isaac W. Moore, preacher in charge of Otisfield Circuit, crossed the bounds of his charge, and preached the first Methodist sermon in Naples, and held meetings in that town which resulted in an extensive revival, in which one hundred persons were converted.

In 1837, the first class was formed by Rev. John Cumner, then preacher in charge of Harrison Circuit, embracing Harrison, Otisfield and Naples. A revival followed the labors of Mr. Cumner.

Naples formed a part of a circuit until 1847, when it was a separate charge, and continued so for three years. Subsequently until 1881, it was connected with some other place as a circuit. Since that time, Naples has been a separate charge.

Under the earnest labors of Rev. Sargent S. Gray, preacher in charge, in 1849, the first Methodist house of worship was built. The dedicatory sermon was by Rev. D. B. Randall.

Dr. T. J. Carter rendered valuable service in sustaining the church in its early days.

John Hill served as class leader many years and was abundant in labors and sacrifices for the church.

Benjamin Green was a devout christian and his house was a welcome home for the preachers. He was faithful until death, and departed this life in triumph. His daughter, Sally Green, has been a faithful worker for the society, and she is still distinguished for her fidelity.

Miss Elsa Edmunds, an industrious, self-dependent maiden-woman, gave the society a neat cottage, and two acres of land for a parsonage, the proceeds of her own earnings.

The church was built by great labor and sacrifices, and the cause has been sustained by constant and vigorous efforts ; there have been several revivals of great power, but the society has been depleted by the removal of its members to other places.

The congregation, at present, is good ; the Sunday school prosperous, and the social meetings are well sustained. As in other churches, the women are faithful and efficient workers.

Statistics, 1886 : Members, 59 ; on probation, 10 ; value of Church, \$1200 ; Parsonage, \$800 ; Officers and Teachers in Sunday School, 8 ; Scholars, 60.<sup>19</sup>

#### BRIDGTON.

The records of Methodism in Bridgton are meager, and the recollections of the oldest members are exceedingly faint.

A class is said to have been formed in this place about sixty years ago by Rev. Mr. Stinchfield ; this class did not continue. A small class was organized by Rev. George D. Strout in 1834, which has remained.

Benjamin Dodge and wife, and Ebenezer Carsley and wife, were among the first Methodists of the place. There was no regular preaching for several years.

In 1852, a house of worship was built. Mr. Carsley was somewhat involved, and suffered loss in the enterprise of building this house. The society suffered in consequence of this trouble.

Rev. Charles Andrews was the preacher in charge that year. No other preacher was appointed to this place till 1855, when Rev. S. W. Russell was appointed to Bridgton and Naples. From that time for ten or eleven years, Bridgton was supplied quite irregularly, some times being by itself, and some times being connected with some other place. Since 1866, Bridgton has been constantly served by preachers from Conference.

During the pastorate of Rev. G. F. Cobb, 1866 to 1868, the old church was abandoned and measures were taken to build a new one. The object was fully accomplished during the pastorate of Rev. F. Grovenor, 1870 and 1871, the money being advanced by Mr. W. H. Larrabee.

The church suffered greatly by the misconduct and expulsion of Rev. O. M. Cousens, who had been the pastor in 1880.

In 1884, the church being left without a pastor by the sickness and death of Rev. P. Jacques, a student from Boston University, and an evangelist, came to the place and held meetings with good results.

The church has rallied from its discouragement and is now in a

<sup>19</sup> By Rev. J. Gibson.



healthy and prosperous condition. "Out of weakness it has been made strong."

Statistics, 1886 : Members, 138 ; on probation, 18 ; value of Church, \$7,800 ; Officers and Teachers in Sunday school, 17 ; Scholars, 180.<sup>20</sup>

## BALDWIN AND HIRAM.

The first Methodist sermon preached in Baldwin, of which we have any account, was by Rev. Asa Heath in the year 1802, while preacher in charge of Falmouth Circuit. The circuits at that time had no very narrowly defined limits. The preachers were essentially missionary evangelists.

Mr. Heath extended his labors as far as Conway, and included Brownfield in his field of labor, where a society was formed and annexed to Falmouth Circuit.

In 1806, Lewis Bates preached in this region, also E. F. Newell and Hezekiah Field.

In 1807, Conway Circuit included Brownfield, Baldwin, Hiram, Lovell, Bartlett, Chatham, Patten, Effingham, Fryeburg, Conway, Denmark and Sebago.

The Brownfield class, formed in 1807, contained forty-five members. Now, 1886, there is no class in that town.

The class was formed in Hiram about 1810, containing twenty-two members ; at present, the class in Hiram contains thirty-two members.

It appears by the records that in 1817 eleven persons were baptized and joined the Baldwin class.

In 1824, there were fifty-seven members, and a second class was formed, consisting of ten members.

Bartlett belonged to the Conway Circuit till 1825, when it appears for the first time upon the minutes ; John Briggs, preacher in charge. In 1827 the circuit was divided.

The Baldwin Circuit included Baldwin, Cornish, Brownfield, Sebago and Porter. In 1832 Cornish was set off. For a few years, the circuit was called the Hiram Circuit, but generally Baldwin Circuit till 1848.

An old Book of Records is extant, continued to 1860. From that time till 1875 no records have been preserved. Some curious accounts are recorded in this book ; for example, at a Quarterly Conference, August 15, 1816, the following account appears, viz. :

<sup>20</sup> By Rev. C. S. Cummings.

<i>"Collections.</i>		<i>Disbursements.</i>	
Brownfield,	\$0.42	Solomon Sias, P. E.,	0.04
Chatham,	0.25	Francis Dana, Steward,	.71
Public Collection,	0.50	Wine, Steward,	.42
	<hr/>		<hr/>
	1.17		1.17"

The estimated salary for one married man was sixty dollars.

From 1839 to 1844, three or four preachers were employed upon the old circuit. After 1848, there was but one preacher who resided at West Baldwin, and divided his preaching services between Baldwin and Hiram. Cornish and Porter had a preacher by themselves. Brownfield and Sebago had but little preaching, and the Methodist societies in those towns gradually died out. The society in Baldwin was later in starting, but was prosperous, and soon became the most important part of the circuit.

In 1826 a lot was secured upon which a plain meeting house was built soon afterwards.

In 1850 and 1851, through the efforts and largely by the labor of Rev. S. W. Pierce, preacher in charge, a parsonage was built. Mr. Pierce went to the woods, cut and hewed the timber; two rooms only were finished; improvements have since been made by the preachers.

Now, after thirty-five years, through the efforts of the present pastor, the house has been finished.

In 1854, during the pastorate of Rev. B. Lufkin, the meeting house was taken down, and a new church was built; Stephen Buswell, Jesse Butterfield and Jonathan Buswell, assumed the whole responsibility, and sold the pews; the church has a vestry and a bell.

In 1885, through the efforts of the pastor, horse sheds were built. The church has been recently painted outside, and money has been raised for repairs inside. With these improvements this house will be in excellent condition. Two years ago, Jonathan Buswell and wife donated to the society an acre of land joining the parsonage lot, for the use of the preacher, and inclosed it with a substantial fence.

The church property is in good condition, and free from debt. About twelve years ago a chapel was built three miles away, at a cost of five hundred dollars, and conveyed to the trustees, to accommodate the people in that neighborhood. At North Baldwin, five miles distant, there is a Methodist class. A few years since, a beautiful chapel was built by the Methodists and Free Baptists united, at a cost of one thousand dollars.

The Methodist society at Hiram has had a diversified experience. The society commenced early and grew rapidly, but as rapidly declined. After about forty years of constant preaching, the society became greatly reduced so that only occasional preaching was kept up. Social meetings were continued.

In May, 1874, Hiram was united with Baldwin, and this arrangement continues to this time (1886).

About fifty years ago a parsonage was built in Hiram, but it was sold, and the avails put into the parsonage at West Baldwin.

About 1834, a union meeting-house was built by the Methodists and Free Will Baptists: the Free Will Baptist society declined, and the Methodist kept the house in repair.

In the fall of 1885, measures were taken to erect a new and more tasteful church upon a more eligible site, Mr. Freeman Hatch of Cornish, formerly a prominent member of the Hiram church, giving five hundred dollars towards it. The society pledged six hundred dollars. Others contributed generously. The building will soon be completed, with steeple, frescoed walls and stained glass, without debt. The present outlook at Hiram is very encouraging.

At West Baldwin, Mr. Jonathan Buswell has given five hundred dollars as a perpetual fund for the support of Methodist preaching in that place. Mr. Buswell was baptized sixty-five years ago, and during these years he has been a pillar in the church.

Statistics of Baldwin and Hiram, 1886: On probation, 11; Members, 133; Houses of Worship, 3; value, \$4,000; Sunday schools, 2; Officers and Teachers, 17; Scholars, 100.<sup>21</sup>

#### CONWAY AND BARTLETT, N. H.

In 1802, Rev. Asa Heath, then preacher in charge of Falmouth Circuit, visited Conway, Brownfield, and other towns.

In 1806, Rev. Lewis Bates preached in Conway, also Ebenezer Newell, and Hezekiah Fields made occasional visits to that place, and in the spring of 1807, they formed the Conway class. In June, 1807, Rev. W. M. Huntress was appointed to Conway Circuit, who regulated the society, received several persons in full and formed classes in other places in the vicinity. The class in Bartlett was probably formed about this time. A Quarterly meeting was held at Conway July 29th, 1807.

<sup>21</sup> By Rev. G. W. Barber.

Conway seems to have been included in Falmouth Circuit in 1802. In 1806, it must have been included in Tuftonborough or Center Harbor Circuit, as Lewis Bates and Hezekiah Fields made occasional visits to the place.

In 1807, Conway was included in Portland District, William Hunt preacher in charge. The Conway Circuit embraced Conway, Bartlett, Chatham, Brownfield, Denmark, Lovell, Hiram and Baldwin.

In 1827, a society was organized in Bartlett under a charter from the legislature of New Hampshire.

In 1829, Conway was included in Fryeburg Circuit; D. Copeland, preacher in charge.

In 1838, the society in Bartlett consisted of twenty-seven members. A lot was bought this year, and a church built upon it the next year; the building is a plain wooden structure, which has been several times repaired and refurnished. The society held services for many years in North Conway in the Academy, in Masonic Hall, and in the Baptist Church.

During the pastorate of Rev. David Pratt, 1882-4, the erection of a church edifice was commenced, which was finished in 1885, and dedicated September 10th of that year, free from debt. The church is complete, beautifully furnished, a model of good taste and neatness; seating capacity, about six hundred.

Among the prominent members were James Kilgore, Jr., an ordained local deacon, father-in-law of Bishop H. W. Warren; Hon. John Pendexter, Samuel Pendexter, father of Rev. M. C. Pendexter of Maine Conference; Simon Seavey, Daniel E. Pendexter, James McMillan, for many years a member of Maine Conference; Rev. Durgan Eastman, Rev. Thomas Stilphen, and Miss Mary Stilphen, who married Rev. J. B. Foote of the Central New York Conference.<sup>22</sup>

#### FRYEBURG.

The early itinerants had occasionally visited Fryeburg, but no record of their labors is found previous to 1828 or 1829.

About that time, a division occurred in the Congregationalist church and a number of the members withdrew; among this number was Hon. Judah Dana, through whose invitation Methodist preachers held meetings in Fryeburg village. The meetings were in the "Old Academy," as it was called. The congregations were large and attentive.

<sup>22</sup> From Rev. E. Tinker and Rev. Geo. W. Barber.



Rev. David Copeland was one of the first to establish regular preaching in the place in 1829. Judge Dana was a man of high standing in the community, warm in his friendship, courteous and polite, an old style christian gentleman, judge of the court of Common Pleas. He, with his wife and two daughters, all excellent people, united with the Methodist society.

The accession of such a family was of great advantage to the Methodists. The excellent home of Judge Dana was always open with welcome hospitality to the Methodist preachers.<sup>23</sup> Judge Dana identified himself with Methodist interests. He established the first fund for a prize for excellence in declamation at the Maine Wesleyan Seminary, and proposed to the Maine Conference to make a donation of wild land, towards the establishment of a college in Maine, to be under the control of the Conference.

Fryeburg, in 1829, became the principal point in a circuit connected with Bartlett. Subsequently, for many years, Fryeburg was a separate charge, supplied by preachers from Conference.

In 1836, this charge was again connected with Bartlett, and from that time to the present, has formed part of a circuit, with indications of only moderate prosperity. Fryeburg is now connected with Stowe.

Statistics. 1885, Fryeburg and Stowe: Members, 68; on probation, 19; Churches, 3; value, \$4,050; Parsonage, 1; value, \$2,000; Sunday schools, 2; Officers and Teachers, 10; Scholars, 84.

Fryeburg is beautifully located on the Saco river, on the line of the Portland and Ogdensburg Railroad. It is noted for its historic associations; here was located one of the oldest academies in Maine, of which Daniel Webster was the Preceptor in 1802, on a salary of three hundred and fifty dollars, paying his board at the same time (two dollars a week) by his services, evenings, in the office of the Register of Deeds. In Fryeburg, also, is located the beautiful Martha's Grove camp-ground, donated to the Camp-Meeting Association by Eben T. Nutter, and named for his wife.

<sup>23</sup> By Rev. D. B. Randall.



## CHAPTER XXV.

CIRCUITS AND STATIONS. SACCARAPPA. GORHAM. SCHOOL STREET. GORHAM, NORTH STREET. BUXTON. SOUTH STANDISH. STANDISH. HOLLIS. NEWFIELD. WEST NEWFIELD. SHAPLEIGH. ALFRED. ACTON. PORTER AND KEZAR FALLS. BIDDEFORD. SOUTH BIDDEFORD AND OAK RIDGE. OGUNQUIT. YORK AND SCOTLAND. SOUTH BERWICK. BERWICK. ELLIOT. SOUTH ELLIOT. KITTERY. KITTERY, SECOND CHURCH. NEWRY AND HANOVER. HARRISON. OTISFIELD. NAPLES. RAYMOND. LOVELL. WINDHAM. GILEAD. DANVILLE OR SOUTH AUBURN. MAINE METHODISM, 1800-1887.

## SACCARAPPA.

The first Methodist preaching in this village of which we have any account, was by Robert Yallalee, about the year 1799, in the house of a Mr. Conant. Meetings were afterwards held in Mr. Quimby's Mill.

Subsequently the place was visited by other itinerants, who preached in school houses, or private houses, encountering bitter hostility.

Among the early preachers were Asa Heath, James Lewis (local preacher) and Philip Munger. The preachers were entertained by the family of Mr. Pike, though himself not a Methodist. His daughter Hopy, a member of the class in Falmouth, was the first to join the church in this place.

For many years Saccarappa was an unpromising field for Methodism, largely in consequence of the bitter prejudices of the standing order.

Saccarappa was, at first, included in Portland circuit, afterwards it was included in Falmouth Circuit, embracing most of the towns in Cumberland county. Saccarappa was subsequently included in Buxton Circuit. In 1833, in Gorham Circuit. In 1834, Saccarappa was called Westbrook station. In 1840, Saccarappa station.

Early in the history of the society, a Union house of worship was built, and occupied in turn by different denominations, with the usual disagreements attending such an arrangement. In the fall of 1847, the building was consumed by fire, the work of an incendiary.

The first class organized in Saccarappa, was under the pastoral care of Rev. John Adams, in 1815.

The following persons are believed to have been members: Hopy Pike, George Pike, Mary Pike, Charles Pike, Charles Small and wife, Nathaniel Hatch and wife, Sarah Newcomb, Margaret Babb, Elizabeth Lary, Mehetabel Henshaw, Sally Proctor and Rebecca Babb.

From this time, there was regular preaching by the circuit preachers, aided by Samuel Hatch and James Lewis, local preachers.

In 1827, there was an extensive revival on the circuit, under the labors of Rev. Richard Schemerhorn, the preacher in charge. The interest continued the next year under the labors of Rev. Aaron Sanderson, preacher in charge.

In 1832, under the labors of Rev. Philip Munger, preacher in charge, a temperance society was organized, productive of much good, and followed by an extensive revival.

In 1833, the vestry in which the meetings were held, was enlarged and called Wesley chapel. There were considerable accessions to the church, and Saccarappa was made a station, with preaching every Sabbath.

The pastor, Rev. Green G. Moore, was much admired as a preacher, but near the close of the year, he fell under suspicion of immorality. He located, was tried, and expelled.

In 1835, there was an extensive revival, under the labors of Rev. John W. Atkins, at Windham, when a class was formed, which was connected with Saccarappa station.

In 1840 and 1841, during the pastorate of Rev. Mark Trafton, to accommodate the increasing congregation, a church was built and dedicated in November, 1841. An extensive revival occurred the next spring, and many were gathered into the church. A heavy debt was upon the church building, which caused great discouragement.

In 1845, under the pastorate of Rev. G. F. Cox, measures were taken to relieve the church of debt, which was only partially successful.

In 1848 and 1849, under the pastorate of Rev. John Hobart, through the strenuous efforts of the pastor, by soliciting funds from other churches, by teaching a singing school, and energetic solicitations from members of the society and others, all remaining debt upon the church and organ was raised. The church thus released from embarrassment, has continued to prosper, under the faithful labors of the pastors.

During the years 1863 and 1864, the Congregationalist church being without a settled pastor, their people, to a large extent, attended worship at the Methodist church. The old prejudice had died out, and the two churches were in cordial harmony.

In March twenty-ninth of this year, the Methodist church was destroyed by fire.

In 1835, Rev. A. W. Pottle, pastor, the society obtained the use of the Universalist church till March, 1866; afterwards Warren's Hall.

In January, 1866, measures were taken to erect a new house of worship. About \$4,000 was raised by subscription, which, with the insurance, amounted to about \$6,000. The vestry was completed and occupied November, 1866, and the new church was dedicated October 17, 1867.

The three years of Mr. Pottle's pastorate were also signalized by an extensive revival, resulting in a large accession to the church. Since that time, the church at Saccarappa has been in a prosperous condition, and Saccarappa is now regarded as one of the most desirable appointments in Maine Conference. The early struggles, opposition and discouragements, are among the things of the past.<sup>1</sup>

Statistics: Probationers, 66; Members, 238; value of Church, \$12,000; Officers and Teachers in Sunday school, 24; Scholars, 175.

#### GORHAM. SCHOOL STREET.

On the tenth of January, 1794, Jesse Lee visited Gorham, and by invitation of Rev. Samuel Thomas, a Freewill Baptist elder, preached several times in the meeting-house at Fort Hill. Mr. Thomas, not being pleased with some of Mr. Lee's sentiments and probably being jealous of his influence, caused the house to be closed against him.

Mr. Lee's preaching produced a sensation, and his labors were followed with preaching, occasionally, in different parts of the town, by Asa Heath, Timothy Merritt, Joshua Taylor and others. The meetings were held mostly in the north part of the town.

In the warrant for a parish meeting to be held September, 1801, there is the following article, namely:

"To see if the parish will direct the assessors to abate the parish taxes of those persons who have obtained certificates from a Methodist minister."

The Parish voted to dismiss the article. At a parish meeting held April, 1803, it was voted "That when Methodists produce a certificate to the parish assessors, agreeably to law, they may omit taxing such persons."<sup>2</sup>

One of the first Methodist converts in Gorham was James Lewis, belonging to one of the first families in town and possessing a good estate. Mr. Lewis became a local preacher. He was zealous and active to old age, and continued to render valuable service to Methodism in all that region. He was highly esteemed for his fervent piety.<sup>3</sup>

<sup>1</sup> From Records of Saccarappa Church.

<sup>2</sup> History of Gorham, by Josiah Pierce, 1862.

<sup>3</sup> See Biographical Sketch of Rev. James Lewis, Chapter XXX.



The first class was formed by Timothy Merritt, in the north part of the town, about 1798 or 1799.

In 1823, Melville B. Cox was appointed to Buxton Circuit, which included Gorham, Limington and Saccarappa.

This year, for the first time, Gorham village was supplied with Methodist preaching once in five weeks. The meetings were held in the "Free meeting-house" built the previous year, now (1886) used for a town house.

The labors of Mr. Cox were successful and a class was formed in the village.

In 1825, Gorham Circuit was set off from Buxton Circuit, and Phineas Crandall was appointed preacher in charge.

The preachers' estimated salary was as follows, namely: "Table expenses, \$70; quarterage, \$80; total, \$150." It does not appear from the records, whether the whole amount was paid.

In 1843, through the active exertions of the pastor, Rev. I. Lord, an eligible lot was purchased and arrangements were made for building a church in the village. The enterprise was discouraged by the dominant society in the place. Mr. Lord managed to obtain possession of a lot adjoining the young ladies' seminary, for which he advanced the money from his own funds, and proceeded to have the lumber for the building hauled to the spot. To prevent the erection of a Methodist church in such close proximity to the Seminary, a lot was offered them in a much more convenient location. The new church was finished and dedicated in the fall of 1845.

The old vestry had formerly been moved into the village and finished into a dwelling house for a parsonage. This important arrangement concentrated the forces of the society and formed a new epoch in its history. Since that time, Gorham has been a station, supplied by preachers from Conference. Revivals have occurred from time to time. The church and parsonage have been several times, repaired and improved.

In 1861, Rev. James Warren, a local preacher residing in Gorham, died, leaving, by his will, to the trustees of the Methodist church in Gorham, the sum of one thousand dollars.

In 1879 and 1880, during the pastorate of Rev. Thomas Tyrie, a new and elegant church was built, at a cost of \$9,659. The old church and parsonage were sold and the proceeds put into the new enterprise.

The new church was dedicated April 21, 1881, by Bishop J. T.

Peck. Rev. J. W. Hamilton, preached in the evening. A sufficient amount was raised on the occasion, to pay the balance of the debt.<sup>3</sup>

The society in Gorham is now well established. One of the most prominent members of the church in Gorham was John Johnson,<sup>4</sup> a wealthy farmer, and liberal supporter of the church and its institutions. He contributed at one time, one thousand dollars to the funds of the Wesleyan University, and in his will, bequeathed a large part of his property to the trustees of the Maine Conference, for the benefit of conference claimants, subject to a life claim of his widow. A comparatively small part of the property has reached the object for which it was intended.

Statistics, 1886 : Probationers, 50 ; Members, 87 ; value of Church, \$12,000 ; Officers and Teachers in Sunday school, 11 ; Scholars, 130.

#### GORHAM, NORTH STREET.

The first Methodist preaching in this part of Gorham, of which we have an account, was by Rev. Isaac Ames,<sup>5</sup> one of the preachers in charge of North Yarmouth and Buxton Circuit which included Gorham. The first church building was purchased and moved from that part of Gorham, called White Rock. North Gorham has usually been connected with Gorham, North Buxton or some other place within convenient vicinity.

In 1870, a new church and parsonage were built under the pastoral care of Rev. H. F. A. Patterson. During the same year, there was an extensive revival.

In 1885, during the pastorate of Rev. W. F. Marshall, the church was repaired and remodeled ; and a revival was in progress at the same time.

The old Class Book of fifty years ago, shows the names of Hanson Newcomb, leader, Ebenezer Lambert, Simeon Libby, Edward Libby, Benjamin Libby, Matthew Johnson, Timothy Blake and their wives.<sup>6</sup>

Statistics, 1886 : Members, 74 ; on probation, 22 ; value of Church, \$3,500 ; Officers and Teachers in Sunday school, 11 ; Scholars, 130.

<sup>3</sup> Sketch by Rev. F. A. Bragdon.

<sup>4</sup> Mr. Johnson lived in North Gorham.

<sup>5</sup> Mr. Ames was a member on trial of the New England Conference, 1817-18. After that time, his name disappears from the minutes.

<sup>6</sup> By Rev. M. B. Greenhalgh.

## BUXTON.

This town was originally called Narragansett, No. 1, and was noted as the home of Rev. Paul Coffin, the first settled minister of the town. Mr. Coffin was a Unitarian Congregationalist, and served as pastor in this place sixty years. His strong antipathy towards the Methodists did not prevent the hated sect from becoming established in his neighborhood.

The first Methodist sermon preached in this town was by Elias Hull, on invitation of Hugh Moore, in the year 1795. Mr. Moore removed from Ireland in 1770, and settled in the North part of Buxton, where he procured a lot of land and cleared and cultivated a farm. He was a worthy patriotic citizen, and served some time in the Revolutionary army. A daughter of Mr. Moore, became the wife of Rev. Asa Heath.

A class was formed in Buxton in 1798, consisting of thirteen members, Hugh Moore was leader. The first Quarterly meeting held in the place was held May 7th and 8th, 1803, in Mr. Moore's house, he generously removing the partitions to accommodate the people. A house of worship was built about that time, the deed of the church lot bearing date 1803.

The society had become so well established in Buxton, that this place was selected as the seat of the New England Conference in 1804. The session commenced July 13th of that year, and was attended by a wonderful out-pouring of spiritual power.<sup>7</sup>

A remarkable camp-meeting was held in Buxton in the early part of June, 1806.<sup>8</sup>

Large additions were made to the society in this place under the labors of John Adams in 1815 and 1816.

In 1820, Buxton was a charge by itself, and so appears in the minutes, with occasional exceptions, for many years.

In 1840, there was an extensive revival under the labors of James Thwing and John Hatch, Buxton and Gorham being united. Other revivals occurred from time to time.

James Lewis, a local preacher from Gorham, rendered valuable service in the early history of Methodism in Buxton; according to tradition, Mr. Lewis preached his first sermon in the kitchen of Hugh Moore's house. It is related of the preacher on that occasion, that he

<sup>7</sup> A more particular account of this occasion is given on page 70 of this volume.

<sup>8</sup> See page 72 of this volume.

was so bashful that he could not look at his audience. He soon overcame his diffidence, and was highly esteemed as an earnest and faithful minister.

In 1848, through the efforts largely of Alpha Turner, the preacher in charge, the old church was replaced by a new one. This house is still standing and is in good repair (1886). In 1855, a parsonage was bought. This is a convenient house and pleasantly located.<sup>9</sup>

#### SOUTH STANDISH, OR STANDISH CAPE.

The first class in this place is supposed to have been formed in 1804, under the pastoral charge of Alfred Metcalf and Dan Perry.

The meetings were held in the school house and in private houses until 1826, when under the pastoral care of Green G. Moore, a house of worship was built. This house was well located. It has been several times remodeled and repaired, and is now in a good condition. Standish and South Standish were, at that time, included in Buxton Circuit.

In 1841, Standish, probably including South Standish, is first mentioned in the minutes, in connection with another place. At one time the meetings in this place, were sustained several years, mainly by the women.

In 1840, this place shared largely in the fruits of the revival under the labors of James Thwing and John Hatch, preachers in charge of Gorham and Buxton Circuit.

In 1863, a parsonage was built in South Standish, on an ample lot of land, given for that purpose by John H. Davis, since deceased.<sup>10</sup>

Statistics, South Standish and Buxton : Members, 106 ; on probation, 35 ; Sunday schools, 2 ; Officers and Teachers 25 ; Scholars, 87 ; Churches, 2 ; value, \$2,500 ; Parsonages, 2 ; value, \$1,100.

#### STANDISH.

Standish, sometimes called Standish Corner, first appears in the minutes of 1847, in connexion with North Gorham, as a circuit.

In 1849, a church was built at Standish, and dedicated by Rev. J. H. Jenne, Presiding Elder, December fourth of that year.

The first Board of Trustees consisted of Jonathan Moore, Joseph Moody, Freeman Paine, and Leonard Chase.

After the building of the church, Standish continued sometimes a

<sup>9</sup> By Rev. S. D. Brown.

<sup>10</sup> Ibid.



charge by itself, and sometimes connected with some contiguous place as a circuit, till 1875; after that time, it disappears from the minutes.

The church building, was sold and removed in 1886, having been unoccupied several years.

The members remaining are connected with the South Standish society.<sup>11</sup>

## HOLLIS.

The first mention of Hollis in the minutes, is in the year 1831, Rev. C. W. Morse, preacher in charge. The records of the society have been much neglected. But little can be ascertained about the early history of the society.

The first Methodist house of worship built in Hollis, was built on "Bear Hill," in 1840, H. N. Macomber and John Clough, preachers in charge. Hollis was then part of a circuit. The chapel was dedicated in October the same year. Dedictory sermon by Rev. John Hobart; prayer by Rev. Mark Trafton. This building has since been repaired, and is now a neat and tasteful house of worship.

For many years after the building of the chapel, Hollis was supplied quite irregularly, sometimes connected with other places, and sometimes "left to be supplied." This often means *left to be neglected*.

Local preachers who deserve honorable mention: James Buck and Jesse Warren, both long since deceased.<sup>12</sup>

Statistics, 1886: Members, 39; on probation, 5; value of Church, \$1,200; Officers and Teachers in Sunday school, 7; Scholars, 43.

## NEWFIELD.

The first Methodist sermon preached in Newfield, was probably by Lewis Bates; in Jeremiah Durgin's barn, time not recorded. At that time there was no house of worship in the town, and but few christian people.

During the sixteen years following, there was occasional preaching in the village school house by preachers of different denominations.

In the fall of 1830, T. Greenhalgh, then a local preacher, at Springvale, preached in a barn at West Newfield. The audience was deeply impressed. Among the singers in the congregation, was Nathan Clifford, then a young man, resident of Newfield, afterwards

<sup>11</sup> By Rev. S. D. Brown.

<sup>12</sup> By Rev. J. Cobb.

advanced through different grades of promotion, to the bench of the United States Supreme Court.

The week following, Mr. Greenhalgh, upon invitation of Mr. Clifford, preached at Newfield and continued to hold meetings for some time, in the house of Dr. James Ayer.

In 1831, a protracted meeting was held in the place, by Mr. Greenhalgh, assisted by several circuit preachers, during which there were some conversions.

The first class was formed in 1831, by D. Copeland, then preacher in charge of Alfred. The class consisted of P. W. Bragg, (leader,) and his wife, William Gilpatrick and wife, David Chellis, Ira Chellis, Isaac Staples and wife; Mrs. S. Piper, by letter from the Congregationalists, and Mrs. Andrew Ayer from the Free Will Baptists.

The first Quarterly meeting was held in a barn, John Lord, Presiding Elder. The sacrament of the Lord's Supper, was administered, upon the green near the barn. The little society did not escape opposition and annoyance by ill-mannered people.

In 1832, Newfield was connected with Shapleigh Circuit, which included Shapleigh, Acton and West Newfield; Asbury Caldwell and James Warren, preachers in charge. During this year, Abby C. Ayer, a girl of thirteen, was converted, who afterwards became the wife of Rev. D. Waterhouse.

From this time, Newfield was supplied, part of the time, regularly by the circuit preachers, or by local preachers.

In 1836, a chapel was built, against much opposition, at a cost of \$600. The dedication was followed by a protracted meeting, resulting in the conversion of a considerable number of persons, among whom eleven heads of families were, at one time, publicly received into the church.

In 1837, Rev. Henry Butler, preacher in charge, resided in the village. His labors were very successful: new classes were formed in different parts of the circuit, and the society was increased in numbers and greatly encouraged.

In 1841, James Cushing, pastor, a division of opinion occurred upon the subject of Temperance. The preacher taking sides with the conservatives, causing considerable unkind feeling for some time. The church was regularly supplied and continued with varying degrees of prosperity. During the pastorate of Rev. John Cobb, in 1857, a revival occurred, which resulted in the conversion or reclamation of fifty persons.

During the pastorate of C. W. Blackman, 1869 and 1870, a new church was commenced, dedicated January 1st, 1873, by A. Sanderson, Presiding Elder. The church was nicely finished in modern style, with belfry. The cost was about \$5,200. Generous friends from other places, aided especially in supplying the furniture, and in 1874, a bell was given by Elisha Piper.

The year 1883 was rendered sad by the sudden death of the pastor, Rev. Daniel Waterhouse, very soon after his appointment as pastor. His son, W. F. Waterhouse, succeeded him as pastor.

Statistics, 1886 ; Probationers, 16 ; Members, 85 ; value of church, \$5,000 ; Officers and Teachers in Sunday school, 15 ; scholars, 104.<sup>13</sup>

#### WEST NEWFIELD.

Methodism was introduced into West New Newfield, about the year 1825, by Rev. Eben Trickey of Rochester, New Hampshire.

Rev. Isaac Moore was the first regular preacher. In 1834, a house of worship was built by John W. Davis and Timothy Ross, at a cost of \$900. A parsonage was built in 1840. The society in this place, for several years, supported a preacher alone, but most of the time, West Newfield has been connected with Acton or Shapleigh or with both these places ; at present it is part of Shapleigh Circuit.

Statistics included with those of Shapleigh.

#### SHAPLEIGH.

Shapleigh, at first formed part of a circuit, consisting of Shapleigh, Acton and West Newfield.

The earliest account we have of the formation of a Methodist society in this town was furnished in substance, by Rev. W. H. Pilsbury who, at the time, was serving as store-keeper at Emery's Mills in that town.

"It was a time of spiritual dearth, in that community." Calvinistic sentiments predominated. In December, 1825, Rev. Warren Banister, an itinerant minister, at one time member of New England Conference, called to spend a night, at Colonel John Trafton's, and had a meeting in the evening. The services so much interested the people, that he concluded to remain awhile ; and as there was no Sabbath or other religious services within three miles of the place, he became, providentially, preacher and pastor of a considerable number of

<sup>13</sup> From Sketch by Rev. W. F. Waterhouse.

people. He formed a Methodist society, consisting of Colonel Trafton, his brother William, George Webber, William H. Pilsbury and others to the number of twenty-five or thirty; of that number, two became ministers of the Maine Conference.

This was the beginning of Methodism in York county, except on the sea coast and the Saco and Piscataqua rivers. Colonel Trafton finished, over his store, a rough hall, at first designed for Congregationalist meetings, but from that time, devoted to the use of the Methodist society, till they could build a house of worship.

A society was formed in Acton, in 1826. At that time, Shapleigh was included in New Hampshire District. The following is a copy of a class paper of that date.

"Shapleigh, May 2nd, 1826. Class Book 2nd. William Trafton, leader. William McKay, preacher in charge. Benjamin R. Hoyt, Presiding Elder, New Hampshire District.

"Observe the Friday preceding every Quarterly meeting as a day of fasting.

<i>Date.</i>	<i>Names.</i>		
1825, Aug.	William Trafton,	{ F.	M.
1825, Aug.	Rhoda Trafton,	{ F.	M.
1810, Aug.	Eunice Bartlett,	F.	W.
1825, Nov. 8,	Eleanor Bragdon,	T.	S.
1826, April,	Sarah Patch,	T.	S.
1825,	Hezekiah B. Trafton,	T.	S.
1826, May 9,	Margaret Ham,	T.	S.
	Hannah S. Abbott,	F.	M.
1826, May 16,	Hannah Bartlett,	T.	S.
July 25,	Betsey Patch,	{ T.	M.
Aug. 1,	James Patch,	{ T.	M.

The records of this class were continued by Mr. Trafton till 1855. Until 1841, the presence and absence of the members was regularly marked.

In 1827, Shapleigh was in Portland District, Maine Conference, Green G. Moore, preacher in charge.

In 1828, a Methodist house of worship was built at Emery's Mills. This house was sold to the Baptists in 1844.

In 1843, there was a revival in the northerly part of Shapleigh, under the labors of John Mitchell, then a young man living in West



Newfield. Mr. Mitchell soon after became a member of Conference.

In 1859, a protracted meeting was held by Rev. Jesse Stone, preacher in charge, resulting in a revival; a class of twenty was formed. The society was feeble. Preaching was at length discontinued (1865).

Preachers who originated in Shapleigh: Rev. George Webber; Rev. W. H. H. Pillsbury, of Iowa Conference.<sup>14</sup>

Rev. W. H. Pillsbury, though a native of Bucksport, received an impulse in the revival at Shapleigh which probably determined his course.

Statistics, 1886, Shapleigh and West Newfield: Members, 59; on probation, 22; Churches, 3; value, \$4000; Parsonage, \$400; Sunday schools, 2; Officers and Teachers, 10; Scholars, 60.

## ALFRED.

The earliest Methodist preaching in Alfred of which we have any account, was by Rev. Phineas Crandell in 1826, then stationed at Kennebunkport.

In May, 1829, Rev. Green G. Moore, then laboring on Buxton and Limington Circuit, lectured in the Congregational meeting-house in the village, and the week following in the Baptist house, one mile from the village.

No regular Methodist service was held in this place until the fall of the same year, when Mr. Moore, then serving on Shapleigh Circuit, commenced lecturing once in two weeks in what was known as "Emerson Hall." People came from all directions to attend the meetings; some were awakened and converted, and a little class was formed in the house of John Gerry; in this house, which was called the Methodist tavern, their meetings were held. Rev. James Lewis, a local preacher of Gorham, supplied this appointment part of the time this year.

During the early part of May, 1830, Rev. John Lord, Presiding Elder of Portland district, appointed a protracted meeting in the Court House, in connection with the first Quarterly meeting ever held in this place. This was a season of unusual interest; many were converted, and the revival spread in all directions. Rev. Daniel Fuller, then in charge of Shapleigh Circuit, had the oversight of the little society in Alfred at that time. William C. Larrabee, a graduate

<sup>14</sup> From Sketch of Rev. S. D. Brown.

of Bowdoin College and a local preacher in the Methodist Episcopal Church, was Preceptor of Alfred Academy, and rendered valuable assistance in the meetings.

Several preachers were in attendance; the exercises were deeply interesting; the congregations were large; the sermons and exhortations were attended by the Spirit's influence.

The Lord's supper was administered in a field, as there were no conveniences for this service in the Court House.

At the close of the last sermon in the Court Room, while Rev. Paul C. Richmond was giving an exhortation, four persons seated in different parts of the room, fell at once upon their knees and prayed audibly for mercy. A minister immediately knelt by the side of each of them, and they were saved before the audience was dismissed. The names of these persons were Sarah Ann Goodwin, Lucy Taylor, Priscilla Emerson and Hannah E. Odell. The last named was then a student in the academy, a young lady of rare excellence; she afterwards became the wife of Rev. Daniel B. Randall of the Maine Conference.

Benjamin J. Herrick, Esq., sheriff and prominent citizen of the county, though not then a professed christian, was deeply impressed by the joyous expression of one of the young converts, and at once became an earnest seeker; his wife also had been deeply wrought upon, and soon they both passed from darkness into light. The conversion of Mr. Herrick and his wife was an event of great importance to the society at Alfred.

In June of the same year, 1830, Alfred was connected with Shapleigh, and the first regular appointment was made; Daniel Fuller and Abner P. Hillman, preachers in charge. The revival continued; some of the converts joined the Methodist church, and some joined other churches. Four who were claimed as converts of this revival, became members of the Maine Conference: Joseph Gerry, Alvra Hatch, Moses P. Webster and Henry L. Linscott.

This extraordinary revival was regarded by people of other church communions "as a strange fanatical departure from sober truth." A bitter opposition was aroused. The Sabbath following the sermon of Rev. P. Crandall, in the Congregational church, the pastor gave the following announcement:

*"I am requested by my church to say that if any more straggling preachers come along, not one of them can have this pulpit, unless the consent of every member of this church can be obtained."*

On the Sabbath succeeding the protracted meeting the pastor of

the Congregational church warned the congregation against "such false teachers," and ever afterward he and his people strenuously endeavored to prevent persons from hearing Methodist preaching. This persistent opposition, amounting in some cases to persecution, failed of its object. The little Methodist society remained steadfast, and gradually gained strength.

In 1832, Alfred was made a station, E. Kellogg, preacher in charge, and remained two years.

In 1833 and 1834, J. W. Atkins was the pastor. A church edifice was built and dedicated December 10, 1834, at a cost of two thousand dollars.

From that time onward, the church at Alfred has been regularly served by preachers appointed from Conference, and has been a pleasant and desirable appointment.

During the pastorate of Rev. J. Hawkes, 1875, '76, '77, the audience room of the church was remodeled, repaired and transformed into a "thing of beauty," at a cost of fifteen hundred dollars.

Statistics, 1886: Probationers, 6; Members, 50; value of Church, \$3000; value of Parsonage, \$1000; Officers and Teachers in Sunday School, 11; Scholars, 60.<sup>15</sup>

#### GOODWIN MILLS. LYMAN.

Methodist preachers visited Goodwin Mills and held meetings as early as 1809.

The first class was formed by John Adams, and some of the first members were Joseph Wadlin, who was the first class leader, Ann Wadlin, Betsey and Sally Wilson.

For several years, meetings were held in school houses. The early records of the society are defective. Among the early remembered preachers were E. F. Newell, Philip Ayer, W. H. Pilsbury, Jesse Stone, William Brown, J. Gerry, H. M. Macomber.

James Lewis is particularly remembered, as under his ministry and through his efforts, a meeting-house was erected, October 9, 1839.

For some time this place belonged to a four weeks' circuit, and was served by Gorham Greely and John Rice.

In 1843, it was included in Buxton Circuit; J. Clough, preacher in charge.

In 1845, S. M. Emerson was pastor. After this time, for several years, the place was supplied by local preachers.

<sup>15</sup> From Semi-Centennial Sermon, by Rev. C. W. Bradlee.

Goodwin Mills appears upon the minutes for the first time in 1856 ; D. Waterhouse, preacher in charge. He was followed successively by E. Gerry, F. C. Ayer and C. Philbrook ; the last named pastor closed his labors in death, March 1, 1863. Local preachers supplied his place till the session of Conference. Since that time, the place has been regularly supplied by preachers from Conference.

In 1850, a parsonage was purchased, and in 1873 it was thoroughly repaired, during the pastorate of Rev. Alpha Turner.

In 1885, the church was repaired, greatly improved and nicely furnished, at an expense of fifteen hundred dollars, and reopened for worship, free from debt, December 3, the same year.

Statistics, 1886 : Members, 57 ; on probation, 10 ; value of Church, \$2,000 ; Parsonage, \$1,500 ; Officers and Teachers in Sunday school, 16 ; Scholars, 84.<sup>16</sup>

#### ACTON.

"A Methodist society was organized in Acton in 1825." This brief record is the only account extant of the history of Methodism up to that date. Acton has always been connected with other contiguous societies in a circuit. The name seldom appears in the minutes.

In 1831 and 1832, an extensive revival occurred in this place, under the labors of Rev. D. Copeland and Rev. H. L. Linscott. A society was formed which continued for several years, to be supplied with preaching in connection with Emery's Mills.

In 1839 and 1840, there was a revival under the labors of Rev. B. Foster, and a house of worship was built. Revivals occurred, from time to time, with encouraging results. Rev. J. M. Woodbury and Rev. A. C. Trafton, of the Maine Conference, were raised up in this place.

Methodist meetings were sustained regularly most of the time until about 1880, though the society had been for some years declining, both in numbers and in ability. For several years past it has been deemed inexpedient to continue preaching at this place.<sup>17</sup>

#### PORTER AND KEZAR FALLS.

In 1833, Rev. D. Copeland and Rev. George Strout, preachers in charge of Baldwin Circuit, held meetings in various places in Porter, with encouraging results. Several persons were converted, and in December of the same year, the first class was formed, consisting of

<sup>16</sup> By Rev. C. E. Bisbee.

<sup>17</sup> Letter of Rev. S. D. Brown.



John Moulton, leader, Josiah Weeks, Jane Moulton, James Coffin and wife, Mary Bickford, Jemima Cousens and Mary Libby.

From 1832 till 1840, the Methodist meetings were held in the town house, at the house of Josiah Weeks, Charles Nutter, and in school houses.

About 1832 or 1833, D. Copeland and H. L. Linscott held meetings together in Porter. Under the first sermon by Mr. Linscott, three persons were converted who afterwards became members of the Methodist church.

Until 1844, Porter was included in Baldwin or Cornishville Circuit. At that time Porter was made a separate charge, and James McMillan was the preacher.

From that time, Porter was supplied with preachers from Conference, some times as a separate charge, and some times connected with Cornish or Kezar Falls.

For several years, Kezar Falls has been the principal point in the circuit, and Porter seems to have declined.

The records of the societies included in this circuit have been so imperfectly kept, that a complete history is impossible. Many changes have been made.

In 1865 and 1866, Rev. A. D. Dexter preached part of the time in Porter. Some interest was awakened under his labors, aided by Rev. K. Atkinson.

Subsequently, under Mr. Atkinson's labors, the society was reorganized, and a missionary appropriation was secured for three years.

In 1869, the society in Porter was connected with Kezar Falls, and Porter disappeared from the minutes.

In 1867, the Union church at Kezar Falls came into the possession of the Methodists. It was repaired during the pastorate of K. Atkinson, and continued to be used until 1883, when it was sold, and a new, tasteful church was built, with vestry, class room and other conveniences. The tower is furnished with a fine toned bell.

A parsonage was built at Kezar Falls village in 1866, the brothers, Eben T. and Henry Nutter, contributing generously towards it.<sup>18</sup>

After many discouraging vicissitudes, the Kezar Falls charge has now a brighter prospect of future success.

Statistics, 1866 : Members, 35 ; on probation, 2 ; value of Church, \$4,500 ; Officers and Teachers in Sunday school, 12 ; Scholars, 50.

<sup>18</sup> By Rev. W. E. Morse.

## BIDDEFORD.

The Methodist church in Biddeford was organized in 1847, consisting of fifty members from the church in Saco. The first church edifice was built the same year, and W. F. Farrington was appointed the first pastor, at the Conference in Saco, June thirtieth of that year. Mr. Farrington continued in charge of the society two years, laboring with great success. Rev. Henry M. Blake was the second pastor, continuing in charge, two years. He was an indefatigable worker, and a devoted minister. At the close of his pastoral term, at Biddeford, he reported two hundred and fifteen members in full and eighty on probation. The missionary collection for the year, was two hundred and two dollars. The church continued to prosper under the care of faithful pastors.

In 1856, under the pastorate of Rev. B. Foster, the debt, which had long been a burden, was paid.

During the pastorate of Rev. S. F. Wetherbee from 1869 to 1871, a new church was built, at a cost of \$18,000, on a lot previously bought for that purpose. The church was dedicated August 31, 1871, by Rev. H. B. Ridgaway.

The pastorate of Rev. Mr. Wetherbee was remarkably successful.

During the pastoral term of Rev. D. W. LeLacheur from 1878 to 1881, a new parsonage was purchased at a cost of \$3,500. Other pastors have rendered faithful and successful service.

This church has been remarkably favored, not only with faithful and able ministers, but with a strong force of energetic and excellent men and women in its membership.

Among the active laymen, none have been more prominent than the brothers, Leonard and James Andrews, men of unusual physical and mental force. They have been foremost in all the enterprises of the church, and especially helpful in the public and social meetings, by their wonderful power of song. The death of Leonard Andrews, recently, was a great loss to the church, as well as to his family and the community.

Statistics, 1886: Members, 320; on probation, 15; value of Church, \$18,000; Parsonage, \$3,500; Officers and Teachers in Sunday School, 33; Scholars, 350.<sup>19</sup>

## SOUTH BIDDEFORD.

South Biddeford, Oak Ridge, (in the South Westerly part of

<sup>19</sup> From letter of Rev. T. Gerrish.

Biddeford,) and Biddeford Pool, constitute the South Biddeford Circuit.

The Methodist society at Oak Ridge, commenced in 1834, under the labors of a local preacher from Saco and Biddeford. Meetings were held in a school house, resulting in a revival, and a small class was formed, Luther Benson, leader. There was occasional preaching during the ensuing two years.

In 1836, there was a revival at South Biddeford, a class was formed and a small house of worship was built, and South Biddeford became a Conference appointment.

In 1852, under the labors of A. Turner, an increased interest was awakened at Oak Ridge, and, in 1853, it became a separate charge, leaving South Biddeford in a feeble condition, and for a number of years this charge was supplied from the city.

Since 1853, Oak Ridge has been supplied, most of the time, by preachers from Conference.

A house of worship was built at this place many years ago, which has several times been repaired, (over one hundred and twenty-five dollars expended the last year.) The house is in good condition, and the affairs of the society are in a comfortable and hopeful state.

At Biddeford Pool, there is a class of seventeen members and five on probation, all women, "a weak but persevering society."

The old church at South Biddeford has recently been repaired at a cost of one hundred and fourteen dollars. The society at this place is feeble.

The entire membership of the circuit is forty-seven, and eleven on probation. Two houses of worship.

Statistics, 1886, Oak Ridge: Members, 11; on probation, 8; one church; value, \$1,200; Parsonage, \$600; Officers and Teachers in Sunday school, 4; Scholars, 23.

1885, South Biddeford and Pool: Members, 9; on probation 6; House of worship, value not reported.

1886, Biddeford Pool: Members, 17; on probation, 5.<sup>20</sup>

#### KENNEBUNKPORT.

The first Methodist preaching in Kennebunkport of which any account is recorded, except the preaching of George Whitefield in 1744, was by preachers of Scarborough Circuit, and by James Lewis of Gorham, as early as 1810 or 1812.

<sup>20</sup> Rev. H. F. Lund.

In 1816, Rev. Leonard Bennett, then on Buxton Circuit, held a few meetings in this place, and more than twenty persons were converted ; but so strong was the opposition to Methodism, that only six could be persuaded to join the class, and only one of these held out a year.

In 1817, Rev. Ebenezer Blake of Scarborough Circuit, held a series of meetings in this place, assisted by James Lewis, Asa Heath and others. As the result of these meetings many persons were converted, but the opposition of the dominant religious denomination, was so strong that only sixteen were willing to unite with the class. Of these sixteen members, a church was organized ; but, for two or three years, from the cause already named, there was but little increase.

The society held their meetings in private houses, vacant shops and barns.

In 1820, Arundel or Kennebunk Circuit was set off from Buxton Circuit, including four appointments ; James Jaques was the preacher in charge.

It soon became evident to opposers, that Methodism had come to stay.

About 1830, Capt. Oliver Bourne, a generous Methodist, offered the society the use of a hall over his store, for a place of worship. The hall was soon fitted and furnished, and in 1831, was dedicated as Wesleyan Hall, by Rev. John Lord, Presiding Elder.

This arrangement gave a new impetus to the Methodist movement, and, in spite of the opposition, which was still continued, there was increasing interest and membership and soon the congregation became too large for the hall, and the first steps were taken towards building a church. The work was pressed with much earnestness and in November, 1884, a fine church costing \$2,500, was finished and dedicated by Rev. E. T. Taylor of Boston. Wesleyan Hall was still used for social meetings.

In 1832, Kennebunkport was made a station.

After the opening of the church in 1834, the congregation was large. A Sunday school and missionary society were organized. The church prospered.

The store, including Wesleyan Hall, being sold in 1860, the society was without a suitable place for social meetings. The following year under the pastoral care of Rev. J. B. Lapham, the services of Mr. Charles Nichols, an Evangelist, were secured to assist in a protracted meeting. A powerful revival was the result. A movement was therefore, commenced to provide a vestry, by raising the church sufficiently for a basement story.



Stephen Ward, Enoch Cousens, Samuel Gould and others leading off generously in this enterprise. The audience room was changed and improved, an organ procured. The whole work was completed in about six weeks, and all expenses paid.

In 1882, under the pastoral charge of Rev. K. Atkinson, the inside of the church was thoroughly reconstructed, finished in the most approved modern style and furnished with a new pulpit and furniture.

Captain Bourne gave a new reflecting chandelier; E. Cousens and S. Luques, Esq., assumed the responsibility of building a graceful spire, and Samuel Gould, Esq., furnished a good bell. The work was all accomplished, and all bills paid during the pastorate of Mr. Atkinson.

The great depression of the ship building business, upon which the people of this place largely depend, has seriously affected the society, and has caused a decrease of membership by removals. The church, however, is in a healthy state. More than five hundred names have been entered upon the records of the church, since its first organization.

Statistics, 1886: Members, 103; on probation, 18; value of church, \$7,000; Officers and Teachers in Sunday school, 8; scholars, 60.<sup>21</sup>

#### CAPE PORPOISE.

Cape Porprise is a part of Kennebunkport. There is a considerable village in this place, having a fine outlook upon the ocean, and affording a pleasant resort in the summer for sea-side visitors.

The Methodist society at this place was, at first, included in the Kennebunkport charge and continued in this connection till 1853, when it was made a separate charge under the pastoral care of Rev. K. Atkinson. The house of worship was built in 1857, the dedication occurring April thirtieth.

The society began with twenty-eight members and fifteen probationers. Cape Porpoise has remained a separate charge to the present time, with the exception of 1879, 1880, and the present year, when it was united with Kennebunkport.

The house of worship has been repaired the present year at an expense of five hundred dollars. The society at present is under the pastoral care of Rev. J. Nixon.

Statistics, 1886: Members 36; on probation, 7; value of Church, \$2,000; Officers and Teachers in Sunday school, 13; Scholars, 147.<sup>22</sup>

<sup>21</sup> From sketch by Rev. S. F. Wetherbee.

<sup>22</sup> Rev. J. Nickerson.

## WEST KENNEBUNK AND KENNEBUNK DEPOT.

The first Methodist sermon preached in Kennebunk was in this place in 1816, by Rev. Robert Hayes, upon invitation of Captain Isaac Downing.

The first class was formed in this place in 1818, by Rev. John Adams. The class was composed of six persons, Jeremiah Cousens, leader. This class increased in numbers, but there was only occasional preaching till 1839, when the place was included in a Mission Circuit. In 1842 it was made a separate charge called Alewife, from the name of the stream flowing through that part of the town.

The church was organized with sixty members, S. M. Emerson, preacher in charge. The meetings were held in an old building purchased and fitted up for that purpose.

In 1846, the present church was built, during the pastorate of Rev. F. A. Soule.

The organization of other charges in the vicinity, so reduced the membership that it ceased to be a Conference appointment in 1866, though Israel Downing, a local preacher, residing in the place, has rendered valuable service in keeping up the religious meetings.

As the village at Kennebunk Depot increased, Methodist meetings were established at that place. Israel Downing, before mentioned, became deeply interested in the religious welfare of the people and largely through his efforts, a church was organized in 1868, consisting of twenty-five members. The next year a house of worship was built. Mr. Downing was the first pastor, and he still continues an earnest supporter.

Since 1869, the preachers successively have been: J. H. Pillsbury, C. W. Blackman, J. Cobb, E. K. Colby, W. B. Bartlett, D. Perry, W. F. Marshall, K. Atkinson, R. H. Kimball, S. F. Wetherbee, the present pastor.

Statistics, 1886: Members, 45; on Probation, 4; value of Church, \$2,500; Officers and Teachers in Sunday school, 10; Scholars, 75.<sup>23</sup>

## KENNEBUNK CENTRE OR SACO ROAD.

This place, though in Kennebunkport, has always been associated with the churches in Kennebunk, in consequence of their near location. Kennebunkport Center, in 1840, formed a part of Kennebunkport Mission.

<sup>23</sup> From letter of Rev. S. F. Wetherbee.

The first house of worship was built in 1841. In 1843 a parsonage was built, the whole property being valued at \$1,700.

In 1847, the name was changed to Kennebunk, and two years later, to Kennebunk Center, and was united to Kennebunk village.

In 1857, the house of worship was destroyed by fire, but was promptly re-built, and dedicated by Rev. C. C. Cone. This society owes its origin largely to the earnest preaching of Rev. John Adams, in that part of the town, and has always been known as the "Saco Road Church."

The society became so reduced by deaths and removals, that the chapel was closed and was fast going to decay.

In 1882 Rev. True P. Adams was appointed to Kennebunk, and having no preaching service in the forenoon, he had the old Saco Road Chapel opened and commenced regular Sunday service again. The people rallied, repaired the building, and meetings have been held there regularly ever since, with a good congregation.<sup>24</sup>

#### KENNEBUNK VILLAGE.

There was no organized Methodism in Kennebunk till many years after the Unitarians, Congregationalists and Baptists had become well established.

Kennebunk, Knnnebunkport and some outlying appointments were for some years included in one circuit, and regularly supplied by preachers from Conference.

Kennebunk village was, for many years, included in the Kennebunk Center or "Saco Road" charge.

In 1854, there was preaching in the village, in York Hall. In 1855 and 1856 the preaching was in Washington Hall, by Rev. John Cobb, preacher in charge. During that year a revival occurred and a considerable number of persons were converted.

In 1858, Rev. R. H. Stinchfield was appointed to Kennebunk Centre which included the village. Through the active exertion of the pastor, a church was built that year, at the village, at a cost of \$4000, and preaching has been continued there till the present time.

The society at the Centre, consisting of people in a rural neighborhood continued to decline. Some of the members united with the society in the village till at length the Centre was abandoned as a place of public worship.

<sup>24</sup> Rev. S. F. Wetherbee.

In 1864, Miss Sarah Burnham, a devoted member of the church in the village, died, leaving by legacy a valuable house and lot for a parsonage, also a fund for repairs.

In 1870, '71 and '72, during the pastorate of Rev. J. A. Strout, the church was painted, a bell hung in the tower and a furnace provided.

The Kennebunk village church, from its organization, has been served by preachers from Conference, and has been fairly prosperous.

Statistics, Kennebunk and Kennebunk Center: Members, 66; on probation, 19; value of Church, \$4,000; Parsonage, \$1,200; Officers and Teachers in Sunday school, 12; Scholars, 82.<sup>25</sup>

#### MARYLAND RIDGE.

Maryland Ridge, called in some old histories Merryland Ridge, is in the town of Wells.

No records are extant of regular preaching in this place previous to 1854. The people, of whom many were church members, attended different meetings in adjacent localities. About that time, the old meeting house was fitted up for religious services, and was occupied a year or two by an Adventist preacher.

In the spring of 1856, many of the people being dissatisfied with the doctrines of that sect, a general meeting was held for the purpose of deciding what denomination should be selected to hold meetings. There were Congregationalists, Baptists, Christian Baptists and Adventists in the parish. The question was amicably discussed, and by a unanimous vote the Methodist denomination was chosen, and an application to the Maine Conference for a minister was voted. As the Conference was not to meet till July, the service of Rev. Joseph C. Strout, a local preacher, was providentially secured till Conference. Mr. Strout was pursuing his studies with his brother, Rev. W. H. Strout, then stationed at Alfred. A revival commenced and continued through the summer.

On the 5th of June, the same year, Rev. U. Rideout, then stationed at South Berwick, came and organized a class of eleven persons, four in full connection and seven on probation.

At the ensuing Conference, Maryland Ridge was recognized as an appointment, and Mr. Strout was engaged as a supply, and was appointed to the same charge in 1857. From that time this charge

<sup>25</sup> Sketch by Rev. C. F. Parsons.



was supplied mostly by local preachers, till 1869, when Rev. J. W. Sawyer was the preacher in charge.

Mr. Sawyer immediately began to agitate the question of a new church. Being a practical architect, plans were readily prepared and the enterprise was commenced and well under way, when he was called from his earthly labors by death, to "the house not made with hands." But so well had he laid the foundation, that the building went on without interruption, and was dedicated August 20, 1870. It was then said to be "the prettiest rural church in York county;" a comely monument to the memory of the pastor, through whose earnest labors and skill the enterprise of building was commenced and carried to so successful a stage.

Maryland Ridge, from that time to the present, has been supplied most of the time by preachers from Conference. Two or three times it has been connected with Ogunquit.

#### EXTRACTS FROM DAIRY OF REV. J. C. STROUT.

"May 18, 1857. A Methodist Sunday School organized, the first ever holden on Maryland Ridge."

"Aug. 3, 1857. The first Methodist baptism; three baptised by Rev. F. C. Ayer, of Berwick."

"Dec. 2, 1857. The first Quarterly Meeting. The little church enjoyed that first Love Feast wonderfully. Rev. W. F. Farrington, Presiding Elder; he and Bro. S. Pierce held meetings here three days. Blessed meetings they were."

"Dec. 31, 1857. First Methodist watch-meeting, at the house of Bro. Shadrach Littlefield, called by one brother, one of old Paul's meetings."

Names of First Class: Moses Littlefield and wife; Mrs. Julia Ann Littlefield, Captain Hiram Low, Mrs. Huldah M. Littlefield.

Probationers: Elijah C. Williams and wife, Mrs. Jane Williams, Persis Littlefield, Sophia A. Littlefield, Mrs. Mary Littlefield.

Statistics, 1886: Members, 55; on probation, 29; value of church, \$2,000; Parsonage, \$1,000. (1885) Officers and Teachers in Sunday school, 10; Scholars, 30.<sup>26</sup>

#### OGUNQUIT.

This is a small village on the sea coast, in the south-western part of the town of Wells.

<sup>26</sup> Mrs. Sarah M. Kimball. Rev. A. Cook.

In February, 1874, Rev. Oliver S. Pillsbury, a local preacher, commenced preaching in a hall in this place, to a few people who had been holding meetings for some time without a preacher.

Mr. Pillsbury soon formed a class, and a house of worship was built the next year, which was dedicated December 2, 1874. Mr. Pillsbury was appointed to this charge the next year. There was some revival interest during the year.

In 1876, Rev. D. M. DeHughes was appointed to this place, but left before the close of the year.

Since that time, the following preachers have been appointed in succession to this charge: Thomas Hillman, W. P. Merrill, Isaac Lord, S. T. Record, J. H. Snow and H. F. A. Patterson.

The Methodist society in this place is made up mostly of persons who were formerly members of the Christian denomination.

A heavy debt upon the church has been a serious burden and discouragement.

Statistics: Members, 30; value of Church, \$4,000; Officers and Teachers in Sunday School, 13; Scholars, 55.

Jesse Lee, on one of his journeys to Maine, passed a night at Ogunquit, and was entertained at Mr. David Maxwell's house. Mr. Maxwell invited in his neighbors, and Mr. Lee preached to them the first Methodist sermon in Wells. Mr. Maxwell, though a staunch Congregationalist, was much pleased with the sermon.<sup>27</sup>

#### YORK AND SCOTLAND.

From the History of York County, published in 1880.

#### Methodist Churches.

A Methodist society was formed at Cape Neddick school house, May 18, 1822, consisting of John Norton, Moses Brewster, Henry Talpey, George Phillips, Oliver Preble, Jonathan Talpey, Timothy Ramsdell, Richard Talpey, Obadiah Stover, Samuel Welsh, Hannah Clark and George Norton, and a certificate served on the clerk of First Parish of the above named fact, in order to exempt them from payment of ministerial tax to said parish; but there is no record that this society was ever embodied in a church or as a distinct society any great length of time. They united with the Baptists in building the meeting house in 1823, and in the differences that arose as to the control of it, they probably went to pieces, and some of their number united with the Baptists.

<sup>27</sup> H. F. A. Patterson.

Some years previous to 1829, Methodist preachers had filled appointments in York. In November of this year a class was formed consisting of seventy-three members, by the preachers on the circuit, J. Spaulding and Gershom F. Cox. Meetings were held, some times at school houses and at other times at private houses about the neighborhood. February 28th, 1831, they were incorporated into a legal society. As they grew in strength, efforts were made towards building a meeting-house. A proposition to lease a piece of ground of First Parish for that purpose was made to that society, but rejected. The judicial court was removed from York in 1833, and the use of the court house reverted to the First Parish. At a parish meeting in this year, the use of the court house was granted to the Methodists for four months, provided "they do not disturb the peace or interrupt any other religious meetings," the temperance society having the privilege of holding meetings there Sabbath evenings whenever they may order or direct. A piece of land was finally secured, and the present church was built in 1834.

From the "History of the Church," as found in the Church Book.

1830. The earliest records of the church at York show that at a Quarterly Conference held at the court house September 12th, 1830, G. F. Cox, preacher in charge, Jeremiah Brooks, Francis Plaisted and John Norton were chosen stewards, and the Conference adjourned and met formally on October 31st. The preachers present were J. Spaulding, G. F. Cox.

A considerable class, however, was formed in November previous, consisting of twenty-six members at first, and at the close of the year amounting to seventy-three; fourteen of whom were in full connection. By whom the class was gathered, the present records do not show.

February 28, 1831, at a meeting of the official board, it was unanimously voted that the members of the Methodist Episcopal church, and such as chose to unite with them, be incorporated into a society. At the same meeting Joseph S. Clark, Jeremiah Brooks and John Perkins were chosen a committee to draft a constitution for a Sunday school. At the same meeting a committee was chosen to estimate the expense of building a house of worship, and see what could be done, and to report at a future meeting.

March 9, 1833, seven persons chosen trustees. Solomon Brooks, Joseph S. Clark, Francis Plaisted, Jeremiah McIntire and Alexander Dennett were chosen a building committee.

1833 and 1834. Land purchased ; house of worship raised August 30 and 31, 1833, and dedicated October 15th, 1834. Sermon by G. F. Cox, from Daniel 2 :44.

1846 and 1847. Land purchased for a parsonage. Brother Lord pastor.

1847 and 1848. During the two years of Brother Lord's ministry at York, a lot of land was purchased and "a very good parsonage erected, together with shed and stable," at a cost of five hundred and thirty-five dollars, Brother Lord doing a large part of the labor of building.<sup>28</sup>

1882 and 1883. Brother G. C. Andrews preacher in charge. During the year, extensive repairs made upon the church edifice at an aggregate cost of eight hundred and fifty dollars. Revival meetings held in the winter and spring of 1883, resulting in the conversion of ten or twelve persons, eight of whom united with the church in full.

1885 and 1886. The old parsonage property was sold for nine hundred dollars. Land for a new parsonage donated by Henry Moulton and G. W. S. Putnam. A new parsonage completed and furnished, valued at \$3,000.

Statistics, 1886 : Probationers, 8 ; Members, 85 : value of Church, \$3,800 ; Parsonage, \$3,000 ; Officers and Teachers in Sunday school, 12 ; Scholars, 74.

#### SCOTLAND.

The Methodist church of Scotland was probably gathered about 1830. In this year, Conference sent Rev. George Webber to preach to the people in this section. Meetings were held in the school-house and some religious interest aroused. The meeting-house was built in 1833. Owing to weakness of the society, preaching has not been continuously sustained.<sup>29</sup>

Scotland was connected with York as a circuit. York appears in the minutes for the first time in 1830, G. F. Cox and G. Webber, preachers in charge. These two places seem to have been embraced in one circuit till 1841, when Scotland was set off and appears in the minutes, as a charge by itself, but, subsequently, was connected with York till 1860, when Scotland was again a separate charge, and continued by itself till 1873, when it was connected with Eliot.

In 1880, Scotland disappears from the minutes. Like many other

<sup>28</sup> Mr. Lord was a carpenter by trade.

<sup>29</sup> History of York County.



rural societies, the church in that place, became enfeebled by the death or removal to other places of its members, and unable to support public worship.

## SOUTH BERWICK.

In the year 1826, the Congregationalists abandoned their house of worship at Yeaton's Mills, and moved to the village of South Berwick.

The people interested in the old church, after supplying themselves for some time, in 1828, secured the services of a Methodist preacher, Rev. Nathaniel Ladd.

In the year 1829, Rev. Paul C. Richmond was appointed to this circuit. He preached in the old church, and in school houses and private houses. Under his earnest labors, a revival occurred, which spread on both sides of the river, as well as at South Berwick village, and as a result, over one hundred were added to the Methodist church. During several succeeding years, the society declined in numbers and ability.

In 1836, Rev. George D. Strout, the preacher in charge, removed the Sabbath meetings from the old church to Masonic Hall, in the village. There were but three male members of the class in the village. There were, however, several women of influence and untiring zeal, who rendered efficient aid in the religious work. There was a revival this year, which added over sixty members to the church. Mr. Job Emery sold the society a lot of land for a church, when it was impossible to purchase a lot for this purpose of any other person.

Andrew J. Webster was this year reclaimed, and became a member of Maine Conference in 1843.

A church edifice was commenced this year (1836), but the society was small and poor, and the enterprise moved slowly. The ladies of the society, however, rendered valuable aid, and outside friends came to the rescue, and in 1838, during the pastorate of Rev. Levi S. Stockman, the house was completed and dedicated. The dedicatory sermon was by Rev. G. F. Cox.

During the next two years, under the pastorate of Paul C. Richmond, a series of revival meetings was held, resulting in an extensive awakening throughout the town and vicinity; one hundred were received on probation, in the Methodist church.

In 1840, under the pastorate of Rev. Henry Butler, a parsonage was built. The society was served by faithful pastors for several years, without marked results.

In the year 1849, near the close of P. C. Richmond's third term at this place, a temperance lecture was delivered in the Methodist church, by Rev. John Lord. The next morning the church was in ruins, by the torch of an incendiary. A new church was soon built, under the labors of Rev. John Moore, and dedicated the next year, the parsonage being sold and the avails appropriated towards the new church.

The society, though of moderate ability, continued in a fair state of prosperity, under the care of preachers appointed from Conference.

In 1866 and 1867, during the pastorate of Rev. C. W. Morse, the house of worship was enlarged and improved, and a basement vestry built, at a cost of twenty-seven hundred dollars.

During the pastorate of Rev. H. B. Mitchell, in 1872 and 1873, the Methodist society at Salmon Falls, New Hampshire, being abandoned, united with the South Berwick society, and the remaining debt upon the church was paid.

In 1878, '79 and '80, under pastoral care of Rev. G. F. Cobb, a debt which had accrued for repairs, was paid. A revival also occurred, and thirty-seven converts were baptized by the pastor.

During the pastoral term of Rev. E. W. Hutchinson, 1883, '84 and '85, the Ladies' Circle purchased a more eligible site for a new church, and a subscription was started for building the church, but the enterprise was interrupted by the sudden death of the pastor, in the beginning of the third year of his pastorate.

In 1886, Rev. I. Luce was appointed to South Berwick, and immediately rallied the society to a renewed effort, and by earnest and persistent labors, the object has been accomplished.<sup>30</sup>

Statistics, 1886: Members, 117; on probation, 13; value of church, \$3,600; Officers and Teachers in Sunday school, 16; Scholars, 115.

#### BERWICK.

The earliest Methodist labors in Berwick, were about 1811, when a class was formed, and for several years the society was under the charge of the preacher appointed to Norway Plains, New Hampshire.

Berwick was subsequently connected with South Berwick, but was supplied most of the time, for several years, by local preachers.

In 1837, a plain chapel was built, which was burned before it was ready for use, and rebuilt the same year.

<sup>30</sup> This sketch, excepting the last sentence, is by I. Luce.

In 1838. John W. True, colleague of Paul C. Richmond, had charge of the society at Berwick, while Mr. Richmond devoted his labors to South Berwick.

An extensive revival occurred, which added largely to the society; the number at the close of the year was one hundred and sixteen.

In 1853, the chapel was repaired, and again in 1873.

In 1876, this house of worship was removed to the river opposite to Great Falls, where a village had grown up, and the house was reconstructed. This is a much more favorable location, and the society has grown much in numbers and ability.

Statistics, 1886: Members, 142; on probation, 6; value of church, \$5,000; Officers and Teachers in Sunday school, 20; scholars, 135.<sup>31</sup>

#### ELIOT.

The first Methodist sermon preached in Eliot, was by Rev. George Pickering, July, 1826, in the house of Capt. Elisha Goodwin.

Soon after this, Rev. Shipley Wilson preached in the wood-shed and cider-house of Capt. Goodwin. This rough audience room was resorted to, the better to accommodate the large number of people assembled.

The first class was formed by Rev. P. Crandell, March 17, 1827, consisting of Capt. Moses Paul and wife, Ebenezer Bartlett and wife, Alice Bartlett, Mary J. Bartlett, Sarah J. Paul.

The first house of worship, which is still occupied, was built mostly by members of the Congregationalist parish, with no intention of building a Methodist house of worship, but to provide for themselves a more convenient place of meeting, the Congregationalist meeting-house being four miles distant. This enterprise was organized in the bar-room of a tavern, by men evidently not very loyal to their own church.

When the house was completed, the pastor rather unwisely refused to preach the dedicatory sermon, and the people engaged Rev. John N. Maffit for that service.

The house was dedicated August 23, 1826. Rev. Thomas Greenhalgh preached in the afternoon of the same day. These sermons, with the other two Methodist sermons recently preached in the place, impressed the people so favorably that the new house of worship was given to the Methodists, and the Methodist society in Eliot has been regularly supplied by preachers from Conference to the present time (1886).

<sup>31</sup> Rev. T. F. Jones.

An extensive revival occurred in 1839 and 1840, under the labors of Rev. John Rice, during which forty members were added to the church.

The church edifice has been repaired and improved from time to time, and the society has had a fair degree of prosperity.

Statistics: Members, 71; on probation, 2; Churches, 2; value, \$2,500; Parsonages, 2; value, \$1,500; Sunday schools, 2; Officers and Teachers, 12; Scholars, 100.<sup>32</sup>

#### SOUTH ELIOT.

The first class in South Eliot, was formed in 1843 by Rev. John C. Perry, preacher in charge of Kittery, first church, who preached occasional lectures in South Eliot.

The society in this place, has had a varied experience. In 1844 and 1845, it was supplied by Rev. J. Hooper, and in 1846 and 1847, by A. R. Lunt.

From 1848 to 1852, this charge was connected with the first church in Kittery. In 1853, supplied by Rev. S. H. Tobey.

In 1854, a Wesleyan Society was formed by Rev. W. C. Clark. A large part of the Methodist society joined in this movement. A house of worship was built and occupied by the new organization till 1857.

In 1858 and 1859, Rev. F. A. Crafts of Maine Conference, was appointed to this charge. During his pastorate, a revival occurred, and twenty or more persons were converted or reclaimed. Since that time, the place has been regularly supplied by preachers of the Maine Conference, till 1856, when the South Eliot charge was connected with Eliot.

Statistics, 1886: Probationers, 4; Members 36; value of Church, \$1000; Parsonage, \$420; Officers and Teachers in Sunday School, 13; Scholars, 100.<sup>33</sup>

#### KITTERY.

The history of Methodism in Kittery is in some respects, remarkable, affording the first instance in Maine, in which Methodism was welcomed by a minister of the "Standing Order."

In July, 1782, Rev. Joseph Littlefield was ordained pastor of the Congregational church at Spruce Creek in Kittery. He continued as pastor over forty years. Being then aged and infirm, he requested

<sup>32</sup> Rev. J. H. Trask.

<sup>33</sup> Rev. H. F. A. Patterson.



his parishoners to apply to the Methodist Conference for a young minister to assist him in his work, stating that he was pleased with the doctrine of the Methodists, and "their manner of itinerancy." Accordingly a request was sent to the Conference in 1827, and Rev. Pascal P. Morrill, that year received on trial, was appointed to Eliot, including Kittery, who acted as colleague of Mr. Littlefield till his death which occurred the next year. During the year, Mr. Morrill organized a class of fourteen members in Kittery, partly of members from Eliot, and some who had been converted under his ministry.

The following are the names of the members of the first class in Kittery, viz.: Gowen Wilson, Nancy Wilson, William W. Fernald, Waite Fernald, Mary Cutts, Julia Fernald, Thomas Mason, Elzira Johnson, Susan Pettigrew, Hannah Caswell, Abigail Peckenrill, Susan Neely, Robert Cutts, Hannah Cutts. Of these, Nancy Wilson, aged ninety-two, and Elzira Johnson, sisters, still survive, (1887.)

In 1829, Rev. J. W. Atkins was appointed to Eliot with Rev. Justin Spaulding. Mr. Atkins seems to have had the special charge of Kittery. He was then young and ardent, and many were converted under his labors.

In 1830, Rev. A. Sanderson and Rev. E. F. Newell were appointed to Eliot, including Kittery.

In 1835, Kittery was made a charge by itself, P. P. Morrill, preacher in charge.

This year, the old Congregational church, having become much out of repair, the society decided to build a new one, more conveniently located. Gowen Wilson, William W. Fernald and Samuel Fernald purchased the lot on which the church now stands, and made a contract for the building of a new church. The new building was dedicated on the 16th of November, the same year.

The first board of Trustees consisted of Daniel Pierce, Daniel Cook and William S. Fernald.

The Kittery charge has been supplied by preachers from Conference, till the present time.

In 1842, a parsonage and stable were built on a lot donated by Daniel Pierce; the money for building, being raised by subscription.

In 1857, the church was repaired at an expense of six hundred and fifty dollars, and supplied with a cabinet organ.

In 1879, a new church was built at a cost of \$2,200, and dedicated August seventh, the same year, by Rev. P. Jaques, Presiding Elder. The tower was furnished with a bell, at a cost of two hundred dollars

by Mrs. Nancy Wilson, a member of the first class formed in Kittery.

When the second Methodist Episcopal church was organized, a considerable number of the members of the first church were transferred to the second church.

At present the two charges are united under the care of one pastor. Preaching and the social meetings are maintained at both places. The society is in a hopeful condition.

Statistics, 1886, Kittery, first and second churches : Members, 140 ; on probation, 10 ; Churches, 2 ; value \$8,000 ; Sunday schools, 2 ; Officers and Teachers, 25 ; Scholars, 210.<sup>34</sup>

#### KITTERY, SECOND CHURCH.

The society in this place was organized November 24, 1866. At the Quarterly Conference, held September 12, 1867, stewards were elected.

The class at this place, was formed about the year 1830, connected with the first Methodist Episcopal church of Kittery, several leaders served during the early years of the class, among whom, Father Laughton is remembered with special interest

In 1845, John Goodsoe was appointed leader, and served acceptably in that office for many years. Much of the success of the society is due to his faithfulness.

The preaching service, as a permanent arrangement, began in the spring of 1867, in Armory Hall, under Rev. N. D. Adams. Upon the failure of his health, Rev. Mr. Griffin supplied for a time.

In April, 1868, Rev. W. H. H. Pillsbury was appointed from Conference, to this charge.

A lot of land for a church and parsonage was donated by Dr. Charles Chase, and a church edifice was built thereon, and dedicated by Rev. J. Colby, December 31, 1868.

There have been received on probation, 65 persons, of whom 39 have been received in full membership ; 18 discontinued ; 5 removed ; number baptized, 35 ; 28 by sprinkling, 7 by immersion ; ninety-six persons have been received into the church ; 24 removed by letter ; 7 died ; 1 withdrawn ; whole number January 1, 1881, 64.<sup>35</sup>

Statistics, 1885 : Members, 95 ; on probation, 5 ; value of Church \$6,000 ; Officers and Teachers in Sunday school, 17 ; Scholars 140.

In 1886, the first and second churches in Kittery were united under one pastoral charge.

<sup>34</sup> By Rev. F. Grovenor.

<sup>35</sup> By Rev. W. W. Baldwin.

## NEWRY. HANOVER.

Newry, Hanover, and several towns lying north, were formerly part of Bethel Circuit, and were set off in 1851, Rev. N. A. Soule, preacher in charge. The circuit has been varied from time to time, in its territorial limits. This circuit has been supplied with pastors to the present time.

A house of worship was built many years ago, in Newry, near the line of Hanover. The charge is now called Newry Circuit, embracing Upton and Erroll; Rev. Insley A. Bean, preacher in charge.

Statistics: Members, 45; on probation, 15; one house of worship, value \$1,000 Parsonage, value \$500.

## HARTFORD, PERU, ETC.

Hartford appears first in the minutes, in 1856, and formed part of a circuit including Peru, Canton, or Livermore. There was an extensive revival in Hartford under the labors of Rev. George Briggs and Ezekiel Martin, a large number of persons were converted. During this revival, a young woman of superior gifts, and a devoted christian, who was severely suffering from chorea, was suddenly relieved in answer to prayers, so that she was able to attend the meetings, and render valuable service, by her ringing testimony, convincing hard, skeptical men, of the truth of religion.<sup>36</sup>

A house of worship was built under the labors of Rev. S. S. Gray in 1858 or 1859.

Hartford Circuit was supplied by preachers from Conference till 1880. The society became greatly reduced in numbers by deaths and removals and the circuit was abandoned.

## HARRISON.

Harrison was at first included in the old Poland Circuit. No record is preserved of the early visits and preaching of the circuit preachers.

The Methodist society in Harrison was organized in 1833. Ezra T. Ingalls, class leader. The church was built in 1835. There were forty-eight members of the class.

Harrison was first mentioned in the minutes in 1836, and was connected, most of the time, with some other place, as a circuit, till

<sup>36</sup> By Rev. E. Martin.

1880, when the name disappears from the minutes. Ezra T. Ingalls, leader.

#### OTISFIELD.

Otisfield was formerly part of Poland Circuit and is mentioned in the Quarterly Conference records of that Circuit August 22 and 23, 1797. No account is found of the labors of the Circuit preacher at Otisfield during the early years of the circuit.

In 1831, Otisfield appears in the minutes, and seems to occupy a prominent position for many years, often in connection with some other place, as a circuit, with varying connections, till 1885, when the name disappears from the minutes.

#### RAYMOND.

The Methodist society in Raymond was probably organized as early as 1800, and a small house of worship built not many years later. The early records are lost or poorly preserved, so that the early dates cannot be fixed.

The house of worship was thirty feet square, ten feet posts with quite flat roof. Benches, with high backs, for seats; the house, at first, was without paint inside or out, evidently an ancient structure. The house was subsequently improved.

The first date of any transaction now on record, was July, 1823, when a parish was organized. Eben Strout was chosen clerk.

In 1842, about seventy-five names of members were recorded. In 1846, the number of members was about ninety, being the highest number at any time. About that time, the little church was quite thoroughly repaired and improved. In 1868, some of the prominent members were: J. F. Woodman, local preacher, M. W. Nash, Gideon Plummer.

For a few years past, Raymond has not been reported in the minutes of Conference.<sup>37</sup>

#### LOVELL.

Lovell, prior to 1834, was connected with Waterford. It appears first in the minutes in 1834, Rev. D. B. Randall, preacher in charge, and continued to occupy a prominent place till 1883.

<sup>37</sup> Rev. S. R. Nash.



## NAPLES.

The first Methodist sermon preached in Naples was by Rev. Isaac Moore, in 1833 or 1834. He was, at that time, preacher in charge of Otisfield Circuit, but, crossing the limits of his charge, he held meetings in Naples, which resulted in an extensive revival.

The first class was formed in 1837, by Rev. John Cumner, preacher in charge of Harrison Circuit, embracing Harrison, Otisfield and Naples. A revival followed the labors of Mr. Cumner.

The first house of worship in Naples was built in 1859, under the earnest labor of Rev. Sargent S. Gray. The dedicatory sermon was by Rev. D. B. Randall.

John Hill was class leader many years, and was abundant in labors and sacrifices.

Sally Green a maiden lady, labored faithfully for this society in its infancy, and her love and fidelity to the church continued strong to the present time. Benjamin Green, her father, was the means of first introducing Methodism to this town by inviting preachers to the place, and opening his house for their entertainment. He was a quiet, devout christian, and departed this life in triumph.

Elsa Edmunds gave a neat cottage and about two acres of land to the society for a parsonage. She was an industrious, economical and pious maiden lady, having earned the property by hard work. She died well, and her memory is held in grateful remembrance.

The church in Naples was established through great tribulations, and it has been sustained only by constant effort and the blessing of God. The society has been depleted by the removal of the young people from the place.

The society at present is holding fast. The attendance at Sabbath services is good, and the interest in the Sunday school is excellent. The prayer and class meetings are well sustained. Some accessions to the class have lately been received. The women are doing excellent service for the church.

Statistics, 1866: Members, 59; on probation, 10; value of church, \$1,200; value of Parsonage, \$800; Officers and Teachers in Sunday school, 8; Scholars, 80.<sup>38</sup>

## WINDHAM.

Windham first appears in the Conference minutes in 1841, connected with Gray and Cumberland as a circuit, and continues with varying connections till 1858, when the name is dropped.

<sup>38</sup> From communication by Rev. J. Gibson.

## GILEAD.

Gilead has for many years formed part of a circuit, some times in connection with Mason and Albany, but often with varying connections; but for several years, Gilead has not appeared in the Conference minutes.

## DANVILLE OR SOUTH AUBURN.

A Methodist society has for many years been in this place. In 1863, and for several years following, Danville was a charge by itself.

Statistics, 1863: Members, 79; on probation, 22; value of Church, \$800; Officers and Teachers in Sunday school, 10; Scholars, 60.

About that time, the name of the charge was changed to South Auburn, and was quite irregularly supplied.

In 1877, under pastoral charge of Rev. S. T. Record, the number of members reported was seventy, and forty-five on probation; value of Church, \$1,800.

In 1878: Members, 110; on probation, 24; Officers and Teachers in Sunday School, 12; Scholars, 60.

These numbers are kept up during 1879 and 1880.

Several circuits which have disappeared from the minutes, are not mentioned in this history, for the reason that the writer has been unable to obtain any history of them.

## BELGRADE.

About the year 1872, a small, tasteful church was built at Belgrade Mills, a small village between two lakes, having a valuable water power. The church was built mainly by the liberality of David Golder, who owned and carried on an extensive spool factory.

Belgrade was connected with East Readfield. A small Methodist society was organized, with fair promise of success, and preaching was kept up till the death of Mr. Golder, about 1882, when it was found impracticable to supply the place with preaching.

## BINGHAM.

Bingham was once a part of Norridgewock Circuit; afterwards, is found a part of Solon Circuit.

In 1840, Bingham was a charge by itself.

In 1848, it was again merged in Solon Circuit.

## MAINE METHODISM. 1800: 1887.

In 1800, Maine was a province of Massachusetts, the population, 151,000, mostly confined to settlements on the sea board and the margin of the rivers. Many of the people in the interior were living in log cabins.

Methodism had organized its forces, though under conditions apparently unpromising. It was treated with disdain by the "standing order," and with but little favor by the people generally.

Its numerical forces consisted of eight traveling ministers and eleven hundred and ninety-seven members. Three or four cheap houses of worship had been built; barns, school-houses and farmers' kitchens were used for churches.

The preachers were evangelists, without college honors or high literary pretension; some were able ministers, and some had more zeal than culture; they traveled large circuits on horseback, and found a welcome reception, mainly among the more neglected people in the sparsely settled portions of the state.

In 1887, the population of Maine has advanced to 648,945. Modern improvements have revolutionized business methods, and developed the industries of the people to an extent that eighty years ago, would have been deemed the wild dreams of fancy.

Methodism, in the mean time, has advanced to the foremost place among the religious denominations of the state. In the number of its ministers, members and houses of worship, the Methodist church in Maine stands first.<sup>39</sup>

## CHANGES IN MAINE METHODISM.

1. *In outward condition*, Methodism has kept abreast with the improved condition of society.

The old large circuits have mostly given place to stations or circuits of much more limited extent. This modification, though in some cases carried to a damaging extent, has, on the whole, been necessary to meet the increasing demand for pastoral work.

2. *The style* of Methodist public worship has necessarily been modified by the general advance in social refinement and the increased elegance of our churches. The ardent and some times boisterous response, so common in former years, seldom disturbs the fastidious worshipper of modern times. Our public worship is more reverential,

<sup>39</sup> The number of Methodist preachers in Maine in 1886, was 210; number of members of the Methodist Church including probationers was 23,706; number of churches, 252; probable value, \$995,825.

but less ardent than in earlier years, when log cabins and barns were used as churches. A larger infusion of ancient Methodist ardor would greatly improve our public worship.

3. *The style* of Methodist preaching has also changed. The old itinerants were generally trained polemics, and the prevalent Calvinism of early times furnished a constant subject for their assaults.

The offensive points of Calvinistic theology are now seldom presented from the pulpit. Evangelical preaching, at the present time, is generally in accord with the Arminian ideas of Methodism. The "terrors of the Lord" and the awful verities of the judgment to come, are less frequently and powerfully proclaimed than formerly from Methodist pulpits, but no change of doctrinal opinion upon these awful subjects is admitted.

Modern Methodist ministers are more generally and thoroughly educated than were the old itinerants. They have more culture and less fiery ardor.

In some cases, undoubtedly, literary culture is made a substitute for the baptism of the spirit, but on the whole, we have reason to believe that the Methodist ministers of the present time are as thoroughly pious and faithful as were the itinerants in the heroic age of Jesse Lee.

The reading of sermons in the pulpit was not practiced, and it would not have been tolerated in the earlier period of Methodism. This practice, now somewhat prevalent, is against the advice of our chief pastors, contrary to the practice of our most eloquent preachers and public speakers, and is generally offensive to our people. There is reason to fear that this un-Methodistic practice marks the beginning of a sad decline in the efficiency of the Methodist pulpit.

4. *In the various lines of Christian activity and benevolence*, the Methodism of Maine, at the present time, is immensely in advance of its condition at the beginning of the present century. Its institutions of learning, with their generous endowments and grand advantages, are powerfully uplifting agencies, and its diversified channels of useful influence betoken coming victories of the cross, on a more stupendous scale than ever before.

5. The theology of Methodism has suffered no change, and needs no modification to accommodate it to the advanced thought of the age.

On the whole, Methodism in Maine was never so strong, nor in so hopeful a condition, as at the present time.



## CHAPTER XXVI.

BIOGRAPHICAL SKETCHES OF METHODIST TRAVELING PREACHERS WHO LABORED IN MAINE FROM 1800 TO 1824, SO FAR AS THE NECESSARY DATA HAVE BEEN OBTAINED, NOT INCLUDING PREACHERS OF EAST MAINE CONFERENCE. THE NAMES AND APPOINTMENTS OF ALL THE TRAVELING PREACHERS FROM 1793 TO 1886, ARE GIVEN IN THE ALPHABETICAL REGISTER, APPENDIX A, OF THIS VOLUME.—E. KIBBY. JOSEPH BAKER. S. BAKER. D. WEBB. O. BEALE. M. RUTER. R. WILLISTON. J. SNELLING. S. HILLMAN. A. H. COBB. P. MUNGER. DAN PERRY. T. GLIDDEN. H. MARTIN. E. WILLS. C. FOGG. J. WILKINSON. P. AYER. Z. GIBSON. E. BLAKE. D. KILBURN. E. F. NEWELL. D. WENTWORTH. J. LULL. C. CUMMINGS. B. BURNHAM. D. HUTCHINSON. J. NYE. J. PRATT. J. LORD. J. BRIGGS. P. CRANDALL. C. BAKER. T. PAGE. H. NICKERSON. E. STREETER. GORHAM GREELY. J. SHAW. E. ROBINSON. D. COPELAND. A. SANDERSON. JESSE STONE.

## EPAPHRAS KIBBY.

Epaphras Kibby was born in Somers, Connecticut, in 1779. He was converted in his sixteenth year, under the ministry of Rev. George Roberts.

In 1798, he was pressed into the itinerant service at the Granville Conference, and appointed to Sandwich Circuit, Massachusetts. In 1800 he was appointed to Readfield Circuit, Maine.

"This seemed to him a distant and appalling field. But he was accompanied on the way by a noble band of brave spirited itinerants, Merritt, Heath, Webb, on their way to eastern circuits.

Readfield Circuit embraced the entire Westerly half of what is now Augusta District, including fourteen towns. He traveled and preached every day in the week except Saturday.

The difficulties and hardships, in traveling around so extensive a circuit, in that early period in the settlement of the country, were extreme. At times his courage was ready to give out. He felt that he must retreat. When about to give up in despair, a marvelous revival broke out on the circuit. He took fresh courage and went on his way rejoicing.

He was called to Monmouth to preach a funeral sermon. While he sat in the desk of the Union Meeting-house, waiting, a divine afflatus seemed to descend on him and the gathering people. A well dressed lady arrived and took a seat tremblingly, near the door, but where the whole assembly saw her. Without an audible expression, her countenance and demeanor exhibited unutterable feeling, and the whole audience seemed to share it. As he advanced in his discourse, exhibiting the mercy of God, the feeling of awe, which had hitherto absorbed the assembly, seemed to change; a glad and grateful emotion spread through the congregation.

A bright and glorious expression shone in their faces. The lady, with streaming eyes

and overflowing heart, found peace with God, and seemed transfigured before them. When they arose to sing, she united with them, and as they were rendering the last words of one of Charles Wesley's hymns,

"Give joy or grief, give ease or pain,  
Take life or friends away,  
But let me find them all again,  
In that eternal day."

Said the lady: "I sung myself away and should have fallen, had not some one set me down."

She then told the people what the Lord had done for her soul. Her husband, near her, was smitten down and dropped upon his seat. The presence of God seemed to overshadow the place, and the assembly was overwhelmed.

The lady, (Mrs. McLellan,) became a devoted member of the church. Her husband was subsequently converted, and their family was long known on the Kennebec, for its affluent and christian hospitality and its devotion to the interests of Methodism. The family afterwards became the germ of the Methodist church in Bath.

The influence of this remarkable meeting spread like a flame through the town and neighboring villages, and more or less, over the circuit. The sinking heart of the preacher was fortified forever.

These scenes at Monmouth led to the introduction of Methodism at Hallowell. A young man from this place being present at the remarkable meeting in Monmouth, invited Mr. Kibby to visit Hallowell (see page 269-270 of this volume).

Mr. Kibby also preached the first Methodist sermon in Augusta (see pages 272-273).

His subsequent labors were in Massachusetts and Rhode Island except 1809-1810, when he was stationed in Portland, Maine.

In 1841, he retired from effective service and his name was entered upon the list of superannuates. He departed this life exclaiming, "Glory to God," in Chelsea, Massachusetts in 1865, after a ministry of sixty-seven years.

Mr. Kibby was tall, erect and slight in person, extremely neat in dress, and venerable in appearance. His talents were of a superior order. His language was remarkable both for elegance and force. He never used notes in the pulpit, though a large portion of his sermons were written. He rendered valuable service in the church."—Abbreviated from Stevens' History of the Methodist Episcopal Church, Vol. III, pp. 40-44.

#### JOSEPH BAKER. SAMUEL BAKER.

Joseph Baker came from the town of Moscow, Maine, one of the most northerly townships on Kennebec river. Whether this was his native town, the writer cannot ascertain. It is evident that Mr. Baker passed the early period of his life in that remote settlement. His advantages for education were necessarily very meager. His family connections were people of intelligence and of no ordinary force of character.

The first notice we have of him is in 1800, when he was received on trial, in the New England Conference, and appointed to Bethel Circuit. From that time to 1816, he was annually appointed to itinerant service in Maine. when his name is entered as "withdrawn." In 1820, his name appears as appointed to Auburn, New York, and is reported annually in the itinerant service, in western New York, till 1826; after that time, his name disappears.

During the year 1826, Mr. Baker spent some time on a visit to the vicinity of his early home. The writer heard him several times in the fall of that year, at Norridgewock. He was regarded by the people as a very able preacher, and it was understood at the time that he was a member of the Genesee Conference.

Rev. Samuel Baker, a brother, who had been for some time a Methodist preacher, had embraced what he called "Universarian" views. The two brothers were said to have agreed to meet and fast and pray till their doctrinal views were brought into harmony, and that the result of this interview, was the conversion of Joseph to his brother's opinion. It is however probable, that there was a less creditable reason for the change of doctrinal opinions. From that time, the name of Joseph Baker disappears from the records of the church.

Mr. Baker was a man of commanding appearance, and of superior natural talent. He was a remarkably able preacher,<sup>1</sup> an energetic and successful minister, but evidently, unstable. No information has been obtained of the closing period of his life.

Samuel Baker, brother of Joseph, was also a man of more than ordinary ability, but of marked eccentricity. He is believed to have commenced his ministry with the Baptists, and was, for some time, pastor of a large and influential Baptist church in Thomaston, where he was highly esteemed. He became dissatisfied with the Calvinistic sentiments of the Baptist church, and withdrew from that communion and about that time published a poem in which his doctrinal ideas were expressed.<sup>2</sup>

He was admitted, on trial, to the New England Conference in 1807, and appointed to Union Circuit Maine.

In 1820, his name again appears in the minutes, as received on trial, and appointed to Bristol, Maine; 1821, appointed to Orrington;

<sup>1</sup> Rev. W. C. Larrabee once said that he once heard Joseph Baker preach one of the best sermons he ever heard.

<sup>2</sup> Letter of Rev. L. P. French.

1822, admitted to full connection and appointed to Penobscot; 1823, located.

Mr. Baker was inclined to doctrinal speculations, his mind was somewhat wavering upon such questions, and his views upon some subjects were visionary. At one time he adopted the notion that children, properly educated, might grow up to a christian life without conversion. He established a school at Orrington which was afterwards removed to Dexter, in which he proposed to carry out this idea. But his school regime, did not become popular, and the enterprise proved a failure. Mr. Baker is said to have returned to the Baptist church.

Notwithstanding his doctrinal vagaries, Mr. Baker was a man of superior talent, and an able preacher.

#### DANIEL WEBB.

Daniel Webb was born in Canterbury, Windham county, Connecticut, in April, 1778. He was converted in 1797, by the faithful exhortations of a young woman who came to work at his father's house as a tailoress. He soon commenced to labor as an exhorter.

In 1798, he was received on trial in the Conference, and appointed to an extensive circuit.

In 1800, he was ordained deacon, and appointed to Norridgewock Circuit, Maine, which included all the towns on Kennebec river above Waterville. He went reluctantly to his extensive field of labor, but this proved to be one of the happiest and most prosperous years of his ministerial life.

In 1801, his work was in Massachusetts, and "he continued in the itinerant service down to 1867, when he died in full assurance of hope, at the age of eighty-nine, being the oldest effective Methodist preacher in the world.—(From Stevens' History of Methodist Episcopal Church, IV :33.)

#### OLIVER BEALE.

Rev. Oliver Beale was born in Bridgewater, Massachusetts, October 13, 1777. He was converted in Thomaston, Maine, in July, 1800. He then belonged to the Congregationalist church, that being the church of his fathers.

Immediately after his conversion, he joined the Methodist Episcopal Church, and was soon licensed as a local preacher, under Rev. Joshua Taylor, Presiding Elder.





Eng. by E. Macdonald

REV. JAMES HALL

*of the Main Conference*



In July, 1801, he was received on trial, in New England Conference, and appointed to Readfield Circuit, Maine, with Rev. Asa Heath. From that time till 1833, with the exception of two years, he continued to render effective itinerant service in New Hampshire, Vermont and Maine (mostly in Maine).

In 1818, being disabled by lung fever, he was placed upon the list of supernumeraries.

In 1819, though still feeble, he was appointed to Hallowell.

In 1822, he was again supernumerary, his long and arduous labors having impaired his health. He, however, resumed his itinerant labors the next year, and continued in active service till 1833, when he took a superannuated relation.

In 1834, he was returned supernumerary, and continued to render such service as his feeble health would allow, till March, 1836, when he was called to supply the place of Rev. R. Schermerhorn, Presiding Elder of Augusta district, deceased. While employed in this service, he took a severe cold, which resulted in a rapid consumption.

In November of that year, feeling that he could not endure the rigors of another Maine winter, accompanied by his eldest son, he took leave of his family and went to Baltimore, visiting his friends on the route, in hopes that a milder climate might arrest the progress of disease.

They arrived in Baltimore on the 10th of December, and were kindly entertained at the house of Major Joshua Dryden.

Mr. Beale was visited by Dr. Thomas E. Bond, a friend and physician, and other friends, among whom were Rev. A. Griffith, S. G. Roszell and Bishop Waugh, from whom he received every needed attention. His strength rapidly failed, but his mind remained clear and composed. He died in great peace, December 30, 1836, in the sixtieth year of his age. Bishop Waugh officiated at the funeral. His remains were buried in Light Street burying ground, and subsequently were removed to Mount Olivet Cemetery.

Mr. Beale was in the itinerant service thirty-five years; he was Presiding Elder seventeen years; he was five times a delegate to the General Conference, 1808, 1812, 1816, 1820, 1832.

In the earlier years, going to General Conference was no small undertaking; the journey was usually accomplished on horseback, and some times required two or three months.

In 1825, the Maine Conference was organized, and Mr. Beale was elected secretary, and served in that office eight years.

He was a faithful, devoted minister; affectionate in disposition; he disliked controversy, and was eminently a peace-maker. He was strongly conservative in his views, a faithful friend, a devoted husband and father, a good man.

Rev. G. F. Cox, at the time editor of *Maine Wesleyan Journal*, in a notice of his death, writes: "There has fallen one of the best ministers of the Maine Conference; one whose worth will be long cherished by thousands to whom he has ministered the word of life. Adding to untiring industry, good perceptive powers, a chastened imagination, large benevolence and firmness of purpose. In prayer, all felt that he had audience with God."

Mr. Beale was married to Miss Sally Bailey, in Williamston, Vermont, November 19, 1807. She became hopefully pious in early life, and united with the Congregationalist church. At a Quarterly meeting, at which Rev. J. Broadhead and Rev. Thomas Branch were present, she united with the Methodist church, and remained a faithful member till death. She endured patiently, with much feeble health, the burdens and trials of the itinerancy, which none but an itinerant's wife can fully understand.

Eight children were born to them; three died in infancy. All who reached maturity entered the church of their parents, and continued in its communion.

Mrs. Beale died in great peace, at the home of her daughter, in Bangor, February 22, 1852, receiving all needed attention from her children.

Solon, the eldest son, died in Baltimore, August 4, 1869. His last words were, "My faith is strong; my soul is at rest."

Oliver S. died August 8, 1878. "Fully cleansed," were among his last words.

Mary D., wife of Rev. F. Furber, died in "holy triumph," July 8, 1858.

Two daughters, Mrs. P. C. Plummer and Mrs. L. L. Withers, reside in Bangor.—(Minutes of Conference, and letter of Mrs. P. C. Plummer.)

#### MARTIN RUTER, D. D.

Rev. Martin Ruter was born in Charlton, Mass. April 3, 1785.

In 1799, he was converted, and united with the Methodist Episcopal Church.

In 1801, he was admitted into the New York Conference.



In 1804, he was stationed in Montreal, Canada, but the following year returned to New England.

In 1809, he was appointed to the New Hampshire District.

In 1811, to Portland, Maine.

In 1812, Mr. Ruter located at Cumberland Fore Side.

In 1814, he was re-admitted to the New England Conference and appointed to North Yarmouth and Freeport.

In 1815, to Salisbury, Massachusetts.

In 1818, he was appointed in charge of the New Market Wesleyan Academy.

In 1820, he was elected Book Agent to found and conduct the book business at Cincinnati, and was re-elected in 1824. Before his term expired, he was appointed President of Augusta College, Ky. which position he accepted in 1828, and retained till 1832. Desiring to return to the work of the ministry, he was transferred and stationed in Pittsburgh, Pennsylvania.

When Alleghany College was accepted by the Conference in 1833, Dr. Ruter was elected President, and entered upon the duties of this office in 1834, in which he continued till 1837, when he was appointed superintendent of the mission to Texas, and entered upon his work in July, of that year, and prosecuted his labors with great energy, enduring hardships and exposure to great dangers. "He formed societies, secured the building of churches, made arrangements for founding a college, and laid out the greater part of the state into circuits."

The following spring, he started homeward for his family; was taken sick, and died in Washington, Texas, May 16, 1838.

Dr. Ruter was a very diligent student, a popular and successful preacher, faithful in all the varied departments of service in which he was placed.

His published works are a "Hebrew Grammar," a "History of Martyrs" and an "Ecclesiastical History," also sermons and letters.—(Simpson's Cyclopedia of Methodism. Minutes.)

#### RALPH WILLISTON.

Rev. Ralph Williston entered the itinerant work in 1796, and was appointed to Granville Circuit, Mass. with Rev. Joseph Mitchell. His appointments, for four years, were in Massachusetts, New Hampshire and Vermont.

In 1801 and 1802, he was Presiding Elder of Maine.

In 1803, he was appointed to New York city.

In 1804, Annapolis, Maryland; 1805, withdrawn.

Subsequently, he joined the Lutheran church, and became pastor of a church of that order, in Durham, N. Y. In this church, a public discussion was held between Dr. Nathan Bangs and a Lutheran minister, involving the "five points" of Calvinism. Mr. Williston soon after published a volume of sermons, in which he entered into a discussion of the topics which had been the subjects of controversy in the public debates, broadly insinuating that Methodist ministers might be denominated "Satan's ministers." Dr. Bangs replied to this unseemly insinuation, and a somewhat protracted controversy ensued. (Bangs' History of Methodist Episcopal Church, Vol. III, page 17.)

Mr. Williston subsequently entered the ministry of the Protestant Episcopal Church.

#### JOSEPH SNELLING.

Rev. Joseph Snelling was a native of Boston, where he was converted under the labors of Rev. Ezekiel Cooper, and became one of the earliest members of the struggling Methodist society in that city, and was the first preacher sent forth by the Boston Methodists.

In 1797, he was admitted on trial in New England Conference, and received appointments for several years in Massachusetts and Rhode Island.

In 1802, he was appointed to Readfield Circuit, Maine. This was then a four weeks circuit.

Joshua Taylor, the Presiding Elder, sent him around the Norridge-wock Circuit to administer the sacraments. This he found a difficult service, in consequence of the depth of snow and the great distance.

In 1803, he was again appointed to Readfield Circuit.

In 1804, he was appointed to Sandwich Circuit, Massachusetts. From that time, his appointments were in Massachusetts and Rhode Island.

In 1810, he located, and subsequently, he entered the Protestant Methodist church.

"Mr. Snelling possessed moderate, but good talents, hearty and successful zeal, a temper full of sweetness, and manner of enduring amiability."—(Stevens' Memorials of Methodism.)

#### SAMUEL HILLMAN.

Rev. Samuel Hillman was born in Martha's Vineyard, Massachusetts,

1769. At the age of nineteen, he removed to Livermore, Maine. He was converted in this place, about 1793, in the wilderness, two miles from any inhabitant, all alone, during a violent thunder shower. At that time, he knew nothing of Methodism.

In 1794, Jesse Lee preached the first Methodist sermon in Livermore. Mr. Hillman was at the meeting, and at once embraced the doctrine, to which he adhered until death.

He was married to Miss Jane Norton, and removed to Monmouth; joined the Methodist church, and soon received license to preach.

In 1802, he was received on trial in the New England Conference, and was appointed to Readfield Circuit, with Rev. Joseph Snelling. From that time, he continued in the itinerant work in Maine till 1816, when he located and settled in Monmouth, where he remained till his death in 1849.

He continued to preach as a local preacher, as his health permitted, being often called upon to officiate at funerals, preaching, after his location, not far from two hundred funeral sermons.

In 1840, he received a severe injury by a fall, resulting in a fractured limb, by which he was seriously disabled. During his confinement from this injury, he read the Bible through more than seventy times, besides a large amount of other reading.

He had a noble physique, being six feet and six inches tall, and well proportioned. He had a strong, clear intellect, and great decision of character, and was distinguished for strength of convictions, and boldness of utterance, both upon religious and political subjects. He was an able preacher, sparing of gestures while preaching; when greatly aroused, he would rise on tip-toe, a superfluous movement for one so tall.

Mr. Hillman was a decided Republican. While preaching on the Hallowell Circuit, in 1811 and 1812, the people were divided in politics. The embargo and the declaration of war with Great Britain were subjects of bitter controversy. It was not easy for a preacher of such decided opinions as Mr Hillman, to be silent upon the exciting questions of the times. Some of his hearers were Federalists, and were not a little offended that their preacher "should meddle with politics." His congregations were considerably thinned by his strong utterances.

The Congregationalist minister at Augusta, being invited to preach before a company of soldiers quartered at that place, had given great offense by preaching from the following words of scripture: "This

year thou shalt die, because thou hast taught rebellion against the Lord." The indignant soldiers sent for the Methodist preacher, (Mr. Hillman) who cheered on the band of volunteers, rousing them to the highest pitch of enthusiasm, by a spirited discourse from the words, "Go in this thy might, and thou shalt save Israel from the hands of the Midianites. Have not I sent thee?"

Mr. Hillman was highly esteemed by his neighbors in Monmouth, where he passed so many years.

His son, the late Rev. A. P. Hillman, was for many years a prominent member of Maine Conference.

Rev. J. R. Day, D D., now of East New York Conference, is a grandson.—(History of Livermore. Records of Hallowell church, and Letter of Rev. J. R. Day.)

#### ALLEN H. COBB.

Rev. Allen H. Cobb was born in Barnstable, Mass. November 21, 1780. His parents moved to Westboro, Massachusetts, when he was a child. From his mother, he received his first religious impressions and instructions in Methodism. His advantages for mental culture were limited, but diligently improved.

At the age of twenty-two, he was received on trial in the New England Conference, July 1, 1802, and appointed to Greenwich and Warren.

In 1804, he was appointed to Bethel, Maine, and his appointments continued in Maine till 1809, when he located. His location was a necessity, as the receipts from his charge were not sufficient for the support of his family. He resided nine years in New Gloucester.

In 1818, he removed to Durham, where he remained till his death. He continued in labors abundant, supplying the wants of his family, ministering to the people in various places on the sabbath, and at the same time assisting in sustaining the preachers who were appointed to the circuits. He was a member of the convention that formed the Constitution of Maine in 1820. He represented Durham in the Legislature nine years. He was a senator from Cumberland two years, and for two years a member of the Executive Council. He, however, remarked, "If life could be lived over again, I would continue in the itinerancy, rather than enjoy civil honors."

In 1848, at the Conference held in Portland, he was re-admitted, out of respect for his valuable labors, and his name placed on the superannuated list, but it was his request to receive nothing from the funds of Conference.



He was faithful in all that was committed to him, ever ready with his counsel, to serve any, and emphatically, a friend of the poor, the widow and the orphan. As a preacher, he retained his popularity to the last, ready to prefer others to himself, yet willing to attend the frequent calls made upon him.

He was clear, methodical and instructive in his discourses. God honored him with great usefulness in planting and watering his churches. He died at his home in Durham, September 15, 1856. A great crowd attended his funeral, and the falling tear and subdued feeling showed how much he was loved.<sup>3</sup>

#### PHILIP MUNGER.

Rev. Philip Munger was born in Brimfield, Mass. in 1778. His parents being pious, his father a deacon in the Baptist church, he was brought under religious influence in early life. But his conversion at the age of eighteen, he attributed to the labors of some of the first Methodist preachers who visited that town. After five years of religious life, he received license as a local preacher.

In 1802, he was received on trial, in New England Conference, and subsequently received ordination as deacon and elder in regular course. The first three years of his ministry, were spent on circuits in Maine. The next fourteen years of itinerant service, were in Massachusetts, New Hampshire and Connecticut.

In 1819, he was appointed to Readfield Circuit, and his itinerant work thenceforward was in Maine. For thirty-three years, he rendered effective service; one year he was on the supernumerary list; nine years he was superannuated.

He purchased a small farm in East Livermore, where he retired with his family, and passed the closing years of his life. During his superannuation, he continued his labors in the vicinity of his home as his health would allow, till within a few months of his decease.

During his last sickness, his sufferings were severe, but he was more than patient. In the intervals of severe pain, he was, much of the time, upon his knees, thanking God for putting him into the furnace, and seeking the witness of perfect love. His confidence in God continued unshaken to the last. He desired his friends, when he was too feeble to do it himself, to hold up his hand in token of victory. He died at his home in East Livermore, October 19, 1846.

<sup>3</sup> Memoir of Rev. A. H. Cobb, by Rev. C. W. Morse, in Minutes of Maine Conference.

Father Munger was studious in his habits, and remarkably thorough in his investigation of doctrinal truth. He had a logical mind and few were able to cope with him in argument. Few ministers were equal to him in theological lore. He well merited a doctorate. In his preaching he was plain, argumentative and forcible. He was a faithful minister of the gospel, thoroughly loyal to the church, and interested in its institutions. For many years he was a trustee of Maine Wesleyan Seminary, punctually attending the meetings of the Board, sometimes at great inconvenience to himself. Notwithstanding the scantiness of receipts for his services, he managed to give his children the advantages of the Seminary.

Two of his sons became able ministers and members of the Maine Conference, and one son is a lawyer in Portland.

DAN PERRY.

Rev. Dan Perry was born in Rehoboth, Mass. August 5, 1779, and joined the New England Conference June 5, 1802.

*Conference Record*, as follows, viz.: 1802, Needham Circuit, with Rev. Joshua Soule, while on that circuit, preached in 12 towns, changed the same year to Salisbury Circuit, where his colleagues were Rev. Geo. Pickering and Rev. Daniel Webb; this circuit included ten towns. He preached, during the year, two hundred and seventy-five sermons. His total receipts for the year amounted to fifty-six dollars and one cent.

1803, Falmouth Circuit, with Rev. Alfred Metcalf; changed, this year, twice; first, to Norridgewock Circuit, second, to Readfield Circuit. He traveled and preached two hundred and seventy-seven sermons in fifty-three towns during the year and received in all forty-five dollars for the year.

1804, Hallowell Circuit, but was soon exchanged to Penobscot Circuit. He preached, this year, two hundred and forty-six sermons in fifteen towns and his total receipts were thirty-five dollars and four cents.

1805, Bethel Circuit, and removed by the Presiding Elder to Poland Circuit. He preached two hundred and thirty sermons in fourteen towns. His receipts this year were thirty-one dollars and eighty-two cents.

In 1806, Bishop Asbury learning that he had thoughts of being married, sent him to Barnard Circuit, Vermont, which included twenty-one towns, where he preached two hundred and eighty-one

sermons and his receipts amounted to forty-one dollars and seventy-five cents

1807, New London Circuit, and near the close of the year, he was sent to Middletown Circuit. These two circuits included twenty-four towns. He preached, during the year, two hundred and eighty-five sermons and received forty-five dollars and sixty-one cents.

1808, Wethersfield Circuit, embracing eleven towns; he preached one hundred and thirty-one sermons.

At the end of eight months his health broke down, and he was compelled to give up his work. He received, this year, fifty dollars.

During these six years and eight months, he preached thirty-two occasional sermons, making a total of one thousand seven hundred and fifty-seven sermons, being an average of two hundred and sixty-four sermons a year, with an almost incredible amount of hard work in traveling on horse-back, from the Green Mountains to the Penobscot and in every New England State, and received for this service the sum of three hundred and five dollars and twenty-three cents, an average of a little over forty dollars per year.

He traveled on twelve circuits, embracing one hundred and thirty-six towns. Four of these circuits were known as "Four weeks circuits," requiring about three hundred miles of travel to make one round. Much of this travel was over the roughest roads, through woods, by spotted trees, and fording and swimming rivers.

This severe work and exposure, brought upon him a physical injury from which he suffered, more or less, through life. On this account he was compelled to locate in 1809. From this time, till 1834, he lived and supported himself and family, on his farm in Oxford, Maine. During all these years, he preached much on the Sabbath, without compensation, and attended a larger number of funerals than any other preacher in that section of the county.

He was a member of the Maine House of Representatives in 1833 and 1834, and for a long time clerk and treasurer of the town.

In 1834, he was re-admitted to the Maine Conference, and continued in the active work of the ministry fourteen years.

In 1848, his name was entered upon the list of superannuates, which relation he sustained till his death in December, 1864, aged eighty-five years.

About 1809, he married Polly Caldwell, daughter of the late John Caldwell, one of the first settlers of Oxford, and the father of Methodism in that part of the country. Six children were born to

them. Among this number was Hon. John J. Perry, now of Portland, and Rev. T. S. Perry, pastor of the Congregationalist church in Cumberland Center. Mrs. Perry died in 1829.

Mr. Perry was subsequently twice married. He had but limited educational advantages, but was a diligent student of the Bible, and left among his papers, twelve bound volumes of manuscript sermons, and a large number of other papers upon theological subjects. He had good natural abilities and was a good exegetical preacher, of a logical turn of mind.

He was drawn much into controversy with the Calvinists, during the early years of his ministry. His subsequent preaching took on much of the controversial style — (Hon. J. J. Perry.)

#### TRUE GLIDDEN.

Rev. True Glidden was received on trial in the New England Conference in 1803, and appointed to Bowdoinham Circuit. In 1804, he was appointed to Poland Circuit. After this date his name does not appear upon the minutes. It is probable that in consequence of failing health, he retired from the itinerant work before he came into full connexion. A name of such excellence should not be allowed to pass into oblivion.

Mr. Glidden, while laboring on Bowdoinham Circuit, upon invitation, preached in the house of his uncle, Deacon William True, then residing in Durham.

In consequence of this visit and the labors of Rev. Timothy Merritt, then located on a farm in Bowdoinham, Durham was taken into the Bowdoinham Circuit.

Mr. Glidden was a young minister of rare promise. Rev. Ebenezer Blake, who was converted in the great revival in Durham in 1804, thus describes True Glidden :

“He was one of the best young men I ever knew. I have often observed him when in prayer, in the congregation, the tears rolling from his eyes and dropping from his face. He literally wore himself out in less than three years. He died of consumption, in the fall of 1806, and was buried in Chester, New Hampshire, where no tablet marks his resting place.”

His excessive zeal may have been imprudent, but it is not a little discreditable to the church to allow so brilliant and burning a light to go out, without some memorial.



## HENRY MARTIN.

Rev. Henry Martin was a native of N. H. He was received on trial in the New England Conference in 1805, and appointed to Bridgewater, New Hampshire; in 1806, to Poplin and Sandown, New Hampshire; 1807, Readfield, Maine; 1808, Hallowell, Maine,

Hallowell Circuit then included all the towns on each side of the Kennebec from Hallowell to Bloomfield or Skowhegan, a field sufficiently extensive for the zeal of the ordinary itinerant. With the consent of his Presiding Elder, Mr. Martin sought to extend his labors to regions beyond, and went, in the latter part of November, to form a new circuit between the Kennebec and Boothbay. After preaching once, he was prostrated by sickness, which terminated fatally.

He died at Parker's Island, Georgetown, December 6, 1808. He endured his sufferings with great patience and fortitude, and passed away with songs of praise upon his lips. He was a young man of amiable disposition. He had a clear understanding of the scriptures, and was a faithful minister of the gospel. He was eminently spiritual, diligent, laborious and persevering, both in private and public duties, and particularly in visiting from house to house, and was remembered with much affection by those who were favored with his labors.—(Minutes.)

## ELEAZER WELLS.

Rev. Eleazer Wells is remembered by many in Maine, as an unusually devout and earnest minister and faithful man of God.

He was born in Athens, Vermont, about 1786; no account of his early life has been received, only that he was converted at an early age.

He was received on trial, in the New England Conference in 1806, and appointed to Durham, Maine. He graduated to deacon's and elder's orders in regular course, in 1808, and six years subsequently, his appointments were in Vermont.

From 1811 to 1814, he was Presiding Elder of Vermont District. In 1815, he was stationed at Portland; 1816, Presiding Elder of Portland District. Then followed three years of superannuation.

From 1820 to 1836, his labors were divided between appointments in Vermont, New Hampshire and Maine, serving as Presiding Elder of Kennebec and Penobscot Districts from 1823 to 1827.

In 1828, he was appointed to Haverhill, Massachusetts. The rest of his life was spent in Vermont. During seven years of this time he was Presiding Elder; serving in all, during his ministry, seventeen years in this office. A sufficient evidence of the high estimation in which he was held by his brethren.

In 1836, his name was placed upon the list of superannuates, first in New Hampshire Conference, till 1845, when he became a member of the Vermont Conference.

The following is from a brief memoir in the minutes of Vermont Conference:

“Though possessed naturally of a healthy constitution, the arduous duties and severe exposures, to which the early itinerants in Maine, New Hampshire and Vermont, which composed his field of labor principally, were subjected, combined with his earnest, untiring zeal in his work, sapped the foundations of his health, and led to premature superannuation.

His piety was undoubted, deep and uniform. He possessed a good, well-balanced mind, and, as a preacher, was original, earnest and successful. Gracious revivals of religion were the result of his labors. He was ardently attached, to use his own language, to the doctrines, discipline, and simplicity of the usages of the Methodist church.”

The goodness of his heart and suavity of his manners, secured him friends wherever he went, who loved and revered him. He still lives, and will forever live, in the fond recollection of thousands who shared the benefits of his acquaintance and ministry. His last sickness was short, his exit triumphant. He died April 25th, 1852.<sup>4</sup>

The following is from a letter of Rev. J. Currier, of Vermont Conference:

“I knew Eleazer Wells more than a score of years; during the last four years of his life, I met him frequently. He was an earnest and successful preacher, filled with the spirit. He was highly esteemed and greatly beloved by all the friends of Jesus. He was a patriarch among the tribes of Israel. I visited him in his last sickness. He desired that no eulogy should be pronounced at his funeral, only that he had been an unprofitable servant, a sinner saved by grace. He kept the faith and endured to the end.”

<sup>4</sup> The extract above given was furnished by Rev. R. W. Allen.

## CALEB FOGG.

Rev. Caleb Fogg was born in Epping, N. H., March 17, 1761. He was married to Miss Olive Prescott, in his native town, January 4th, 1781. In September of the same year he removed to Monmouth, Maine, which was ever after his home.

He was converted in 1795, licensed to exhort in 1798, and received a local preacher's license in 1800.

He was admitted on trial, in New England Conference, in 1806, and continued in the itinerant service twenty-four years. The following is a statement of his receipts for several of the first years of his itinerant service, viz.: 1806, forty dollars; 1807, thirty-eight dollars and seventeen cents; 1808, forty-eight dollars and fifty cents; 1809, thirty-five dollars. It is not strange that the itinerants of those days, were often compelled to resort to some other means of supporting their families.

After his location in 1830, "on account of the infirmities of age," he retired to his home in Monmouth, but continued his labors as a minister, so far as his health would allow, until within a few months of his death, which occurred September 6th, 1839.

Mr. Fogg was no common man. He was remarkably original. He copied no man either in or out of the pulpit. Shrewdness and wit were prominent characteristics. He was a careful student of the Bible; clear and decided in his convictions; plain and forcible in his preaching, and severe in his assaults upon what he believed to be error. He entertained a special abhorrence of the harsh points of Calvinistic doctrine, current in his time, and he would usually, in his preaching, take occasion to give some hard thrusts at this, to him, odious system of theology.

In his last sickness, a christian brother called to see him and in the course of conversation, asked the following questions:

"Brother Fogg, in reviewing your life, are you conscious of having neglected any particular duty?" "I am not sure," said the dying man, "that, in my preaching, I have been severe enough on Calvinism."

His closing days were peaceful. "I have peace with God" "All is well," were his words to his brethren in the ministry, who called upon him in his last sickness.

## JOHN WILKINSON.

Rev. John Wilkinson came to this country in 1801, then twenty-three years of age. He brought with him a certificate of membership and

leadership in the Bamfoot Methodist Society in Ireland. He joined the society in Buckstown (now Bucksport,) and in 1805 was licensed as an exhorter by Rev. E. Mudge.

In 1806, he was received, on trial in the New England Conference, and appointed to Livermore Circuit, and graduated, in regular course, to the office of deacon and elder.

He continued in the traveling connection till 1817, when, his health failing him, he located and took up his residence in Bath, and established himself in business as a druggist. He remained an acceptable member and local elder in Wesley church till the Master called him home.

While in Bath he was married to Miss Pierce, a worthy woman. Several children were born to them. Mrs. Wilkinson died several years before her husband.

In his prime, Father Wilkinson was regarded as an acceptable and effective preacher. He was studious and laborious in his habits, and, in many of his appointments, he was very successful. His occasional sermons, during the later years of his life, gave ample evidence of a well-trained and richly stored mind, and sound theological views.

His christian character was above reproach. He was always kind and considerate in his intercourse with others. The few closing years of his life were darkened by disappointed hopes; yet while he was nearing his final rest, his faith was unwavering, and he passed triumphantly to the shining shore. He died March 15, 1861, at the age of about eighty-three.—(Extract from Records of Wesley Church.)

#### PHILIP AYER.

Rev. Philip Ayer was born in Buxton, Maine, Nov. 11, 1778. No account has been received of his early life and religious experience. He received license to preach, and, in 1806, was admitted to Conference on trial, and appointed to Stanstead, Canada. His subsequent appointments, with the exception of two years in New Hampshire, were in Maine, and were continued, excepting one year of location, till 1835, when he received a supernumerary relation, and, in 1836, he located, having served nineteen years as an itinerant minister, on circuits widely distant from each other, in Canada, New Hampshire and Maine.

Mr. Ayer was twice married, his first wife was Miss Richardson of Monmouth, Rev. Rishworth J. Ayer was a son by this marriage. His



second wife was Mary Ann Moody, daughter of Rev. Gilman Moody, who died August 6th, 1850. Four daughters and one son were born of the second marriage. One daughter married Rev. John Hobart and soon died; one is the wife of R. B. Dunn, Esq., and one the wife of M. G. Palmer, a merchant of Portland.

Mr. Ayer, after retiring from the Conference in 1836, settled upon a farm in Monmouth, where he passed the remaining part of his life preaching, as occasion required. Highly esteemed by his neighbors, he died in March, 1857.

#### ZACHARIAH GIBSON.

Rev. Zachariah Gibson was born in Henniker, New Hampshire, September 3, 1781, and moved with his father's family, Capt. Timothy Gibson, to Brownfield, Maine, in 1798.

His early advantages for education were such only as the common school afforded, in addition to the culture of a good home. For about seven years, he was engaged with his father upon their large farm.

In 1805, under the ministry of Rev. Alfred Metcalf and Rev. Dan Perry, he was converted. He at once became a member of the Methodist church in Brownfield.

In 1806, he received license to exhort.

In 1807, he was licensed to preach, and was admitted on trial to the New England Conference, and appointed to Northfield Circuit, New Hampshire. He continued in the itinerant work, receiving ordination as deacon and elder in regular course.

In 1809, he was appointed to Hampden, Maine.

In 1810, to Hallowell, an appointment of special importance to him personally, for he there became acquainted with Miss Theodati Bennett, who, during the next year, became his wife.

In 1813, he located, on account of the failure of his health, and retired upon a small farm in Winthrop, where he remained most of the time till the death of his wife, which occurred August 17, 1825.

During his superannuation, he supported his family by the labor of his hands, rendering service as a local preacher as he was able.

Soon after the death of his wife, he sold his farm and removed to his former home in Brownfield.

During their residence in Winthrop and vicinity, six children were born to them, three sons and three daughters, most of whom lived to

maturity, and gained honorable positions in life. One son, Luther S., graduated at the Theological Seminary, at Princeton, New Jersey, entered the Presbyterian ministry and settled as pastor of the Presbyterian church in Houston, Texas. He died in 1853.

Mr. Gibson was twice married after his removal to Brownfield. He remained in that place till his death, December 6, 1839.

A daughter by the third marriage, Mrs. E. A. G. Stickney, resides in East Brownfield, Maine; another daughter in East Somerville, Massachusetts.

Mr. Gibson gave early promise of great usefulness in the itinerant work. His location, through failing health, removed him, in a great degree, from public notice. He, however, retained the confidence and esteem of all who knew him. He was one of the first corporate members of the Board of Trustees of Maine Wesleyan Seminary. His love for the church continued, without abatement, to the end of his life. His influence was strongly felt in the vicinity of his home.

The following is from his obituary in *Zion's Herald*, May 15, 1840: "Brother Gibson's piety was enlightened, deep and uniform; his deportment grave, consistent, always becoming a man of God. His religious principles were permanently fixed, and though he ever cherished a Catholic spirit, his affection for his own denomination was undeviating. He was a faithful friend and safe counsellor of the preachers.

"His pulpit sketches indicate careful investigation and judicious arrangement.

"In the spring of 1839, a revival occurred in Brownfield, in which he labored with great earnestness, at one time spending a whole night in prayer for the salvation of those who had become interested. This was his last work. He was soon prostrated by sickness, and after a few weeks of patient suffering and holy triumph, he fell asleep."

The facts in the foregoing sketch are from Mrs. E. A. G. Stickney, of East Brownfield, Maine.

#### EBENEZER BLAKE.

Rev. Ebenezer Blake was born in Durham, Maine, April 27, 1786. He was converted in the great revival in Durham in 1804. He joined the New England Conference on trial in 1807, and was appointed to Tuftonborough, New Hampshire; 1808, Lunenburg; 1809, Canaan; 1810, Falmouth, Maine; 1811, Bethel; 1812, Durham; 1813, Scar-

borough; 1814, '15, Poplin, New Hampshire, thence forward eighteen years in Connecticut and seventeen years in Massachusetts. He was an active, laborious and successful minister. He was superannuated in 1854, and died at West Bridgewater, Massachusetts, January 2, 1868, in the eighty-second year of his age.

## DAVID KILBURN.

Rev. David Kilburn was born in Gilsum, New Hampshire, Oct. 24, 1784. When seventeen years old he was converted, and received into the Methodist Episcopal church.

In 1805, he was licensed to preach, and after three years' labor as a local preacher, was received into the New England Conference on trial, and appointed to Union, Maine; in 1809, to Readfield Circuit; the next year, to Stanstead, Canada, then Barnard and other places in Vermont; in 1821 and 1822, at Portland, Maine; 1825-8, Presiding Elder of Portland District. The remaining part of his itinerant life was spent in the New England Conference.

After several times retiring temporarily to the supernumerary or superannuated ranks, he finally located in 1859, and died in Hartford, Vermont, July 13, 1865, in the eighty-first year of his age.

Mr. Kilburn was a man of great endurance, and constitutionally qualified for the immense labor he performed; of sound judgment, clear understanding, strong will, earnest and conscientious in the performance of duty. He was eminent for administrative abilities, and highly esteemed by all who knew him.

The closing of his life was in harmony with his career of active life. He came to the final hour with confidence and serene composure. In the final arrangement of his temporal affairs, the claims of benevolence, and especially the Missionary Society of the Methodist Episcopal Church, were generously remembered.—(Extract from Memoirs in Minutes of New England Conference, 1866.)

## EBENEZER F. NEWELL.

Rev. Ebenezer F. Newell was born in the North Parish of Brookfield, Worcester county, Massachusetts. His parents were members of the Congregational church of that place. On reaching maturity, he engaged in school teaching and continued in that employment several years. After "laboring under doubts and fears in consequence of errors imbibed in childhood from the Westminster Assembly's Catechism," he came into the liberty of the gospel in the spring of 1801.

In 1806, he commenced preaching under the Presiding Elder.

In 1809, he was received on trial in the New England Conference, and appointed to Hallowell Circuit, Maine.

In 1810, he was appointed to Norridgewock Circuit, and during this year, was married to Miss Fanny Butterfield of Sidney, in the following unique manner: At a Quarterly meeting, as described in his journal, "at the close of the afternoon sermon, I arose and informed the people of our intention, and gave some reasons for our wishing to be married in public. I then kneeled and prayed, and while praying, a broken hearted sinner cried aloud for mercy. When I rose, I went and took Fanny Butterfield by the hand, we stepped forward and our beloved brother, Gideon Wells, Esq., in a most solemn and impressive manner, performed the ceremony, and proclaimed us lawfully married, husband and wife, agreeably to the laws of the state, and the written word of God. He then gave us good advice, and Elder O. Beale followed with a most appropriate and affecting prayer. After the ceremony, I went and assisted in spreading the sacramental board on the green in the door yard."

Miss Butterfield was a young woman of remarkably fervent piety, after the style of the famous Hester Ann Rogers. She proved to be a valuable helper to her husband in his itinerant work. She died, in the triumph of faith, April 24, 1824.

At the first Conference held in Maine, at Gardiner, Mr. Newell was appointed an agent to solicit aid for the Maine Wesleyan Seminary. He continued in the itinerant work, mostly in Maine, till 1831, when he was transferred to the New England Conference, and remained in that Conference till advanced age.

Mr. Newell was a man of moderate talents, a faithful and devoted minister, systematic, earnest and successful in his work. He died March 8, 1867, aged ninety-one; sixty-one years in the ministry.

#### DANIEL WENTWORTH.

Rev. Daniel Wentworth was born in Rochester, New Hampshire, in 1783, and died in Skowhegan, Maine, October 20, 1869, aged eighty-six years.

He was converted in Portland, Maine, and licensed to preach in Milton, New Hampshire, by Rev. Elijah Hedding. He joined the New England Conference on trial, in 1809, and was appointed to Salisbury, Massachusetts. He graduated to deacon's and elder's orders in due time, and continued in the itinerant work, mostly in



Maine, with the exception of 1822, when he was on the supernumerray list, till 1830, and then was compelled, by feeble health, to take a superannuated relation, in which he remained from that time till his death.

In 1814, he was married in Hampden, to Miss Elizabeth Holt. Twelve children were born to them, most of whom lived to mature life. His widow died April 7, 1887.

Father Wentworth was long and favorably known during the sixty years of his connection with the Conference.

During his superannuation, from 1830, he suffered from inflammatory rheumatism, and was for a long time entirely disabled. He was, however, always ready to respond to calls for labor, filling vacant pulpits and attending funerals when his health would permit. He bore his protracted and painful sufferings with great patience. He was highly esteemed by his neighbors as an exemplary christian, of genial manners and warm sympathy. He was a fluent and earnest preacher. His sermons were clear, methodical and original.

His closing hours were peaceful. "I am going home, I long for the day of my release," were among the last utterances of his life.—(Memoirs. Minutes of 1870.)

#### JOSEPH LULL.

Rev. Joseph Lull was born in Pembroke, New Hampshire, January 2, 1788. He was converted at the age of fourteen, and in 1810, was received on trial in New England Conference and appointed to Canaan and Bridgewater, in New Hampshire.

In 1813, he was appointed to Norridgewock Circuit, and thence forward, with the exception of three years of location, he labored in the itinerant work in Maine till 1847, when he was superannuated. The last few years of his life he spent in Casco, Maine, where he died, November 2, 1850.

Mr. Lull was an upright, sincere man, a plain, faithful preacher, and successful in his labors. His last days were, in almost every respect, his best, and his last hours his happiest.—(From Minutes.)

#### CYRUS CUMMINGS.

Rev. Cyrus Cummings was born in Bridgewater, New Hampshire, April 23, 1791. He was converted October 29, 1809, and the next year received license to exhort.

October 10, 1810, he was licensed as a local preacher.

In June, 1811, he was admitted on trial in the New England Conference, and appointed to Durham Circuit, Maine. He continued in the itinerant service till 1816, when he located on account of failing health, but continued to supply North Yarmouth Circuit for two years.

In 1816, he was married to Miss Elizabeth Curtis, of Bucksport, an estimable christian woman.

In 1818, he removed to West Cumberland. To the church and people there, he preached fifteen years. During this time, he was diligent in business, to support his rising family, in the mean time visiting the sick and attending funerals, some times riding ten or fifteen miles for this purpose, with very little compensation.

In 1833, he removed to Westbrook, where he continued laboring with his hands, and attending to ministerial services as occasion required.

In 1848, he removed to Portland, and was employed by the city authorities for several years as chaplain for the poor, frequently occupying the pulpits in the city and surrounding country.

In 1852, he was re-admitted to the Conference as a superannuated preacher, and continued in that relation till his death, which occurred September 9, 1859, aged sixty-eight years.

Father Cummings possessed a well balanced mind and remarkably sound judgment. He was a safe and valuable adviser. His general intelligence, sense of justice and other excellent qualities, secured to him a large circle of acquaintances and friends.

His death was peaceful; he left seven surviving children all settled in life, most of them members of the church.

The eldest son, for many years President of the Wesleyan University, is now (1887) President of the North Western University.

#### BENJAMIN BURNHAM.

Rev. Benjamin Burnham was born in Rumney, New Hampshire, Dec. 6, 1791. He was converted under the labors of Rev. Leonard Frost, at Center Harbor, New Hampshire, in 1819, and soon joined the Methodist Episcopal Church

He received license to preach in 1811, and the next year was admitted on trial in the New England Conference, and advanced in regular course to deacon's and elder's orders.

His first appointment was to Lunenburg Circuit, Vermont, embracing twelve towns.

In 1817, his appointment was in Maine, where he afterwards

resided, with the exception of four years spent in New Hampshire Conference, and the last five years of his life in Groton, Vermont.

He was sixty-three years a member of Conference, thirty years effective, five years supernumerary and twenty-four years superannuated. He died in Groton, Vermont, October 25, 1875, aged eighty-three, being the oldest member of the Maine Conference.

Father Burnham was a devoted christian, faithful in his pastoral work, scriptural and instructive in preaching, and highly esteemed for his fidelity to the church, and for his useful labors. Many years of his superannuation were spent at his home in North Yarmouth.

His companion, a worthy christian woman, with whom he lived more than half a century, died in 1867.

REV. DAVID HUTCHINSON.

Father Hutchinson, as he was called, was, for many years, a prominent figure in the annual gatherings of the Maine Conference, his stalwart physical proportions, his grave demeanor, and long, faithful service in the ministry, always secured for him the respect of his brethren.

He was born in Sedgwick, Maine, August 14, 1781. In early manhood he chose the calling of a sailor for his life-work, and was soon advanced to be captain of a ship.

In the fall of 1811, he attended a camp-meeting in Hampden, and through the kind persuasion of Rev. Oliver Beale, the Presiding Elder, he was induced to go forward with other seekers and kneel at the altar.

He soon obtained a sense of pardon, and soon after, gave his name as a member of a Methodist class. On his return from his next voyage, he determined to yield to his convictions of duty, and enter upon the work of the ministry. He was received on trial in the New England Conference at its session at New London, Connecticut, June 20, 1813, and received his first appointment to Readfield Circuit, with Rev. Cyrus Cummings. From that time till 1848, with the exception of one year of location, he continued in the itinerant service, receiving in regular course, deacon's and elder's orders; serving as Presiding Elder, fourteen years, on the Kennebec, Penobscot and Readfield Districts.

At his superannuation in 1848, he retired to his home in Winslow, upon a small farm, preaching as opportunity offered, till near the time of his death, June 23, 1859, aged nearly seventy-eight years.

In 1814, he was married to Miss Lydia Clark, a worthy woman, who was a faithful companion in his itinerant trials, thirty years, and who, with three children, passed on to the better land before him. One son, Rev. E. W. Hutchinson, entered the ministry and rendered excellent service in the East Maine and Maine Conferences and fell suddenly at his post July 20th, 1885. -

Father Hutchinson was a man of stern integrity, great firmness, sound judgment and consistent piety, a good counsellor, an able preacher. He had a strong voice, a ready utterance. In his sermons, he often employed sea phrases, with good effect.

He was a venerated father in Israel and came to the close of his ministerial life with no stain upon his record. A grand example of "faithfulness, until death."

#### JOSHUA NYE.

Rev. Joshua Nye was born in Sandwich, Massachusetts, Oct. 14, 1792. When he was quite young, his father, Bartlett Nye, and two brothers moved to Maine. Bartlett and Elisha Nye settled in Fairfield. They were among the first settlers, and their numerous descendants have been among the most prominent people of that town.

His opportunities for education were only such as the district school afforded. In early life he learned the trade of blacksmith, and he followed this employment at times, during most of his life. He also owned a farm, which he carried on many years.

At about the age of eighteen, he was converted and received into the Methodist Episcopal church. Before he was twenty-one, he began his public ministry, as an itinerant preacher.

His first appointment was in 1813, to Pittston, Maine, as colleague with Rev. Samuel Hillman. He continued in the itinerant work excepting several periods of location, in consequence of failing health, till 1827, when he finally located.

In 1816, Mr. Nye was married to Miss Mary Hinks of Orrington, an estimable woman. They had three sons, Joshua, Joseph and Jesse, the first of whom only survives, an earnest worker in the temperance cause, and a member of the Congregationalist church.

Soon after his final location in 1827, he removed to Fairfield, where he supported his family by working at his trade and upon his farm, continuing, till near the close of his life, to render active service as a local preacher, preaching almost every Sabbath in his own and surrounding towns, visiting the sick and attending funerals.



He was an earnest preacher and uncommonly fervent in prayer, tender and sympathetic in his intercourse with others, and was highly esteemed by the people among whom he lived, and well deserved the common appellation of "Father." Those who did not accept his doctrinal ideas, entertained profound respect for him as a godly man.

He was sought for to conduct funeral services for many years, more than any other minister in the surrounding region. For a long time, he took a fatherly oversight of the society at Kendall's Mills, rendering valuable service for very small compensation.

Father Nye, from the first, was an ardent friend of the temperance cause. On one occasion, taking his eldest son, then a lad of about four years, to a temperance meeting in a school-house, he guided his hand while the child signed his name to the temperance pledge.

He was no less interested in the cause of human freedom, and early identified himself with the anti-slavery cause.

He was a consistent advocate of total abstinence and was the first in town to discard the use of intoxicating liquors at "raisings." The custom of treating with rum, on such occasions was then universal, and so imperative, that it was very difficult to secure the assistance of neighbors, on such occasions, without furnishing intoxicating drams.

Father Nye was a good man and a faithful minister of Christ. His memory is gratefully cherished by those who knew him, especially in the village where he spent so many years of his life.

He patiently endured the sufferings of his last sickness, and passed, with a smile upon his countenance, to his heavenly rest.—(Memoirs in Minutes, 1856, and letter of J. Nye, Esq.

#### JOB PRATT.

Rev. Job Pratt was received, on trial, in New England Conference in 1814, and appointed to Tolland Circuit, Connecticut. From that time his appointments were in Connecticut and New Hampshire till 1819, when he was appointed to Durham Circuit, Maine.

His labors thenceforward, were in Maine. In 1832, he was appointed to Rumford and closed his labors in death, in the parsonage at that place December twenty-seventh, the same year.

He was a man of great equanimity of temper, and endured the labors and privations incident to itinerant life, with great patience and perseverance. His talents were useful rather than brilliant, but he was a faithful and successful preacher.

He died of consumption, after a painful illness, but his mind was peaceful, and he passed through the valley of death, without a cloud. —(From the Minutes, 1833.)

REV. JOHN LORD.

Rev. John Lord was born in Fryeburg, Maine, June 18, 1791. His father was a Baptist Minister. From boyhood the son repudiated the Calvinistic doctrines, preached by the father. Many anecdotes are related of the boy's practical, but keen refutation of Calvinistic election and reprobation.

He attended the Fryeburg Academy, under the late Preceptor Cooke, a short time. At the age of twenty-two, he was converted. He joined the Methodist church at once, and soon commenced preaching.

In 1815, he was appointed as colleague of Rev. Jacob Sanborn to Landaff Circuit, New Hampshire. The next year, he was appointed to Norway Plains, New Hampshire.

There is no record of his admission to the Conference on trial, but his admission to full membership was in 1817, in New England Conference. He continued as a traveling preacher in that Conference, till 1829.

In 1819, he was married to Miss Mary Rowell of Hooksett, New Hampshire, a woman of superior excellence, highly esteemed by all who knew her.

In 1826, '27, '28, he was Presiding Elder of Danville District, Vermont.

In 1829, he was transferred to Maine Conference and appointed Presiding Elder of Portland District, and continued in that office four years.

In 1833, he was transferred to the New England Conference.

In 1835, in consequence of some difficulty, he located, and united with the Baptists. But, subsequently, finding himself not in full sympathy with that denomination, he returned to the Methodist church and labored several years as a local preacher. In the meanwhile, having had a cancer removed by a new surgical method, he acquired the art of cancer surgery, and removed to Portland, Maine, where he remained till the close of life in the practice of this profession in which he was quite successful. He died in Portland, August 2d, 1858.

Mr. Lord was a man of extraordinary qualities. He had a stalwart

physical frame and great muscular power. He was energetic, fearless and thoroughly in earnest in his work. He had a ready command of language, and was an able preacher, sometimes tremendously forcible. He was excitable, not always discreet, yet he had great executive power, and did grand service for the church.

He was the originator of what was called "Four Days Meetings." These meetings were remarkably successful. They were conducted by a few ministers, with the concurrence of the christian people. The methods were bold and decisive, and seldom failed of good results. The first of these meetings were held by Mr. Lord while he was Presiding Elder at Lyndon, Vermont. The second was held at Lisbon, New Hampshire; at this meeting, within a week, one hundred persons were converted.

Mr. Lord carried these meetings over his district with great success and this kind of meetings prevailed extensively, for some years, not only with Methodists but with other denominations.

During the four years of his Presiding Eldership on the Portland District, he aided the preachers powerfully and effectually in their revival work.

This sketch of John Lord is prepared from letters of Dr. J. R. Lord, his son, a communication of Rev. D. B. Randall, and from the minutes of the Conference.

#### JOHN BRIGGS.

Rev. John Briggs was a native of England. When about twenty-three years of age, he was converted through the instrumentality of the Wesleyan ministry, and for some time was an official member of the Wesleyan Society.

He joined the New England Conference in 1817 and in 1819, he was received in full connection, and ordained deacon and elder in regular course.

His appointments were in Maine, and when Maine Conference was organized, he became a member of that body, and continued in effective service till 1826, when he retired to the ranks of superannuates. He died in peace at the house of Brother Moody at Kent's Hill, August 4th, 1840, aged seventy.

Mr. Briggs possessed a sound, discriminating mind. He was a man of strict integrity, and of deep and uniform piety. He was an able preacher, and excelled in prayer.

## PHINEAS CRANDALL.

Rev. Phineas Crandall was born at Montville, Connecticut, September 13, 1793. He was converted at Hopkinton, Rhode Island, when about twenty years of age and soon united with the Methodist Episcopal church in Waterford, Connecticut. He was licensed as a local preacher in 1818.

In 1820, he was admitted to the New England Conference and appointed to Stanstead and St. Frances, Canada.

In 1824, he was appointed to Portland, Maine, and continued in the itinerant service in Maine, till 1829, when he located. After two years of location, he re-entered the New England Conference, and continued in effective itinerant work, serving eleven years as a Presiding Elder, till 1854, when he received a supernumerary relation, and, in 1856, he became superannuated, but continued his labors as he was able.

For fifty-eight years in the ministry, he was greatly esteemed and beloved. He was a diligent student, an able preacher and a devoted minister, of great strength and firmness of character, charitable, kind and benevolent.

He continued a devoted man of God till his death, which occurred suddenly, at Moosap, Connecticut, November 5th, 1878, in the eighty-sixth year of his life.—(From Memoirs, Minutes of New England Conference, 1879.)

## CHARLES BAKER.

Rev. Charles Baker was born in Scituate, Rhode Island, August, 1797. He was converted at the age of eighteen under the labors of Joel Steele, in 1820, and for several years received appointments in Massachusetts and New Hampshire.

In 1827, he was transferred to Maine Conference and appointed to Eliot. The next two years, he was Presiding Elder of Penobscot District.

In 1830, Presiding Elder of Readfield District.

In 1831 and 1832, agent of Maine Wesleyan Seminary. He continued to render effective service in Maine Conference, most of the time as Presiding Elder for which position he was well adapted, till 1847, when he was transferred to New England Conference, and was stationed successively at Northampton, Wilbraham, Westfield and Springfield, and two years tract agent. His last appointment



was Somerville, where he organized the Union Square Methodist Episcopal church. Here he died August 16, 1867.

Mr. Baker had ten children, of whom eight are still living, to honor the memory of their excellent parents. Three of the sons are in the ministry.

Henry and Greenleaf are both in the Baltimore Conference, and Melville, an Evangelist in Nevada. Mr Baker, was a devoted christian and a good minister. His long service as Presiding Elder, and his election twice as delegate to the General Conference, indicates the estimate of his qualities, held by his brethren.

He was sound in doctrine, conservative in his views, affectionate and kind in disposition, and thoroughly loyal to the church. He was never so happy as when he could relieve the needy and suffering.—(Mrs. C. A. Treadwell.)

#### TRUE PAGE.

Rev. True Page was born at Gilmanton, New Hampshire, in 1799, and removed, in early life, with his parents, to Montville, Maine. He was converted at the age of twelve years and licensed as a local preacher at the age of twenty.

In 1820, he was admitted, on trial, in New England Conference, and appointed to Exeter, New Hampshire ; subsequently, his appointments were in Maine.

While traveling on Durham Circuit in 1825 and 1826, his health failed, and for twelve years, he patiently endured the feebleness and suffering of a lingering consumption.

He died in peace and christian triumph, September, 4th, 1838. He was an earnest and devoted christian, and an acceptable and successful minister.—(From the Minutes.)

#### HEMAN NICKERSON.

Rev. Heman Nickerson was born in Orrington, September 3, 1797, and spent his early youth and childhood in that place, enjoying the privileges of the common school and the training of pious parents.

He was converted at the age of twenty-one under the labors of Rev. Enoch Mudge, and united with the Methodist church. Soon after his conversion, he felt himself called to the work of the ministry and received license as a local preacher.

In 1821, he was received into the New England Conference, and commenced his itinerant life. At the organization of the Maine

Conference, he was one of the original members, and soon took a prominent position among his brethren. He served as Presiding Elder twenty-one years, and was four times a delegate to the General Conference. With the exception of three years, from 1828 to 1831, his life was spent in the itinerant work, till 1866, when failing health compelled him to take a superannuated relation.

Mr. Nickerson was well proportioned and stalwart in body, and was distinguished for solid and enduring qualities of mind and heart. He had a sound judgment, and clear perception of the truth of the gospel, a firm adherence to the doctrines and polity of the church.

He was highly esteemed by his brethren as a safe counsellor and a judicious friend. In difficult questions, his opinion was sought, and his advice usually proved to be wise.

Upon retiring from active service, he returned to the home of his childhood. Under the pressure of the disease which clouded his mind, he still held fast his habits of devotion, being often found upon his knees in prayer.

He had lucid intervals, and there were frequent gleams of intelligence and interesting manifestations of unshaken confidence in Christ. At length the clouds all disappeared in the sunlight of heaven.— (Memoirs in Minutes of 1870.)

#### ELISHA STREETER.

Rev. Elisha Streeter was born in Gilford, Vt., August 21, 1784. He was converted at the age of eighteen, and joined the Methodist church. Believing himself called to the work of the ministry, he immediately commenced to labor as an exhorter.

In 1805, he was admitted to the New England Conference on trial, and received appointments in Connecticut, Massachusetts and Rhode Island, till 1821, when he was appointed Presiding Elder of Portland District, Maine, in which office he continued four years. His subsequent labors were in Maine, and he continued in the itinerant service till 1845, serving seventeen years as Presiding Elder.

In 1845, he was entered upon the list of superannuates, and retired to his home in Mercer.

In 1847, under great mental depression, he withdrew from the church, and passed the remaining years of his life at his home. He subsequently rallied from his depression and returned to the church, which he had so long faithfully served. His health continued to decline, and on the eighth of November, 1861, he died in peace, aged seventy-seven years, highly esteemed by his neighbors and friends.

Father Streeter was stern in manner, with a strong voice and commanding appearance. He was regarded as an able preacher and was especially thorough in enforcing the rules of Discipline. He had great power of endurance, seldom failing to meet his appointments, however distant, in spite of cold and stormy weather. He was twice a delegate to the General Conference, and for many years was one of the prominent ministers of Maine Conference. He was married to Miss Tacy Allen, July 30, 1806. They had eight children, several of whom are living and settled in life.<sup>5</sup>

#### GORHAM GREELY.

Gorham Greely was born in Readfield, Maine, December 16, 1801. He was converted at the age of fifteen; commenced preaching at the age of eighteen, and was admitted on trial in New England Conference in 1821, and appointed to Georgetown, Maine. He continued in the itinerant work twenty-one years, when he was obliged, in consequence of failing health, to retire to the ranks of the superannuates.

He married Miss Drury, of Temple. His wife, after her husband's superannuation, being an active and energetic woman, in order to provide for themselves and their daughters, opened a boarding house in Boston, and afterwards in New York, her husband, in the mean time, engaging in such light employment as his feeble health would allow.

In January, 1863, he was employed by the American Missionary Association to labor among the Freedmen. In this cause he was enabled to perform a considerable amount of service, which was attended with good success. While engaged in this work, he was prostrated with malarial fever, and by the advice of his physician, he returned to his native state, hoping to recover his health. He was disappointed in this, but was sustained in his sickness by a consciousness of the divine presence.

He died in Belgrade, Maine, December 17, 1867, in the triumph of christian faith.

Brother Greely was a good man and a faithful minister of the gospel; he was sedate and modest in deportment, gentlemanly in manners, and an acceptable preacher.

#### JOHN SHAW.

John Shaw was born in Waterford, Maine, February 12, 1800.

<sup>5</sup> Letter from Mrs. Sophia Kimball.

His father was a local preacher in the Methodist Episcopal Church. He was converted in his nineteenth year. From the day of his conversion to the day of his death, he gave evidence that he was a child of God. Anxious that others should partake with him the enjoyment of christian life, he soon commenced exhorting his fellow youth to flee the wrath to come.

In the winter of 1821, he commenced traveling on Livermore Circuit, during which he received license as a local preacher. At the New England Conference held in Bath, June, 1822, he was admitted on trial as a traveling preacher and appointed to St. Croix Circuit; in 1823, to Bethel; in 1824, to Buxton, where he ended his days, August 20, 1825.

Brother Shaw was a man of uniform piety, spirited in all his religious exercises, strong in his attachment to his friends and to the cause of God. His praise, as a preacher, was in all the circuits where he labored. During his sickness, which was that of consumption, he often spoke of the things of God. To a visiting brother he said, "Heaven has come to me; it is in me and all around me; I am filled with God and glory." Thus lived and died this man of God.—Minutes, 1827.

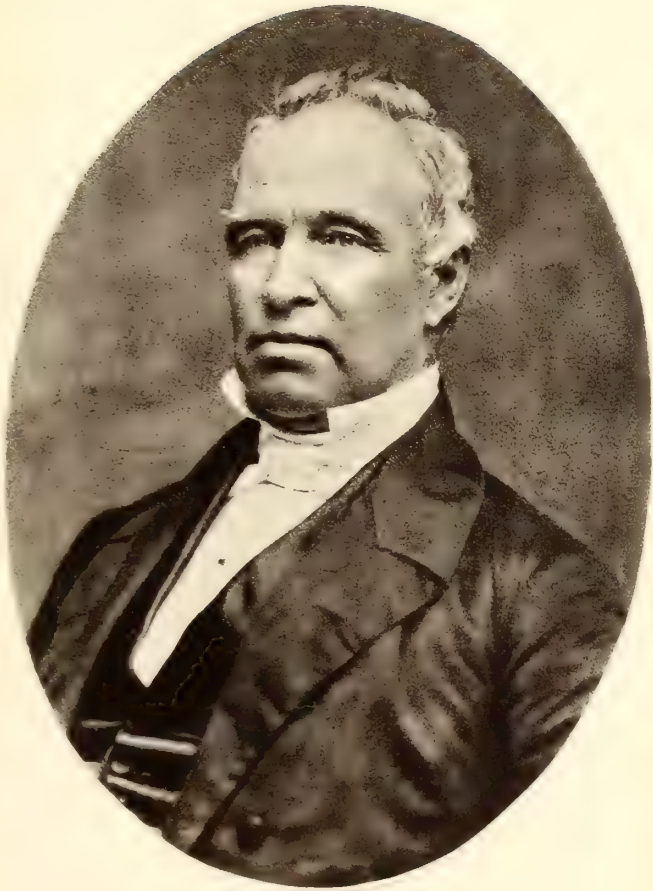
#### EZEKIEL ROBINSON.

Ezekiel Robinson, son of Ezekiel and Eunice Robinson, was born in Norway, Maine, May 28, 1799. He was the third of twelve children, all of whom lived to be heads of families and members of the christian church, most of them following their parents into the Baptist church. One of his brothers, Rev. T. B. Robinson, was a Baptist minister.

They were the sixth generation in descent from Rev. John Robinson, pastor of the Pilgrim church in Holland, whose widow and son were among the early emigrants to New England.

Mr. Robinson's early advantages were such only as were within the reach of farmers' boys in the country. His early religious life, as described in his journal, commenced when about seventeen years of age. "A sense of his lost condition" led him to seek earnestly to God for the pardon of his sins. After struggling in darkness about three weeks, while kneeling in prayer, his soul was set at liberty. He united immediately with the Baptist church. In about five years, he became acquainted with the Methodists, and was convinced of the truth of the doctrines they preached. He accordingly left the





Rev. E Robinson



Baptists and united with the Methodists. Soon after his conversion, he felt his mind drawn to the work of the ministry, and after much reluctance, about the year 1823, he yielded to his convictions, and received license to preach under the Presiding Eldership of Rev. Philip Munger, and was received on trial in the New England Conference, in 1823, and appointed to Georgetown, Maine. From that time onward, he continued in the itinerant service in Maine Conference, without interruption, till 1874, when his name was placed upon the list of superannuates.

He was one of the forty-two, constituting the Maine Conference, at its organization in 1825. He soon became one of the foremost members of the Conference, sharing the labors, as well as the posts of honorable service. He answered to every roll-call of the Maine Conference, except one, (when prevented from attending by sickness) from its organization, till his death.

For nearly fifty years, he performed the work of an itinerant minister, without interruption, serving fifteen years as Presiding Elder, and four times as delegate to the General Conference. He was prominently identified with all the interests of the church. For more than thirty years he was a trustee of Maine Wesleyan Seminary, often contributing to its funds, and rendering valuable service in its times of need.

He was married May 21, 1823, to Miss Sarah McCausland. Two sons and four daughters lived to maturity, all of whom became members of the Methodist Episcopal church. The two sons entered the ministry, one of whom was, for many years, a professor in Maine Wesleyan Seminary; one daughter, the wife of Rev. Dr. Torsey, was several years Preceptress, and two other daughters were teachers in the same institution.

Mrs. Robinson died September 26, 1849. Mr. Robinson, married, for his second wife, Miss Ellen Hall of Portland, April 22d, 1854.

Mr. Robinson was a fearless advocate of temperance, as well as other reforms. He early espoused the anti-slavery cause, and dared to disregard the Episcopal advice, "to wholly refrain from this exciting subject," though at some cost to himself.

He was a man of noble physique, tall and well proportioned, dignified in bearing, affable in manners, and quiet in disposition. As a preacher, he was sound and instructive; in prayer, appropriate and fervent.

His religious life ripened delightfully, in his declining years. After his retirement from active service, while in his pleasant home on Kent's Hill, his presence among his friends was always a benediction. He was a diligent reader of the Bible. In the old Bible in which he daily read, the record was entered, a short time before his death, by his own hand, "Finished reading the 166th time, August 18."

On the second of September, 1878, after listening to the reading of the evening paper, he stepped into the adjoining room and in an instant passed to his heavenly home, aged seventy-nine.

#### DAVID COPELAND.

Rev. David Copeland was born in Braintree, Vermont, December, 14, 1801. He was a lineal descendant of Lawrence Copeland, one of the Pilgrim band that landed at Plymouth Rock in 1620.

Brother Copeland's parents were Baptists. He was converted at about the age of thirteen, and some years subsequently, he was baptized by a minister of the "Christian" order, so called. At the age of twenty-one, while on a visit to his brother John, then preacher in charge of Wyoming Circuit, Genesee Conference, he joined the Methodist church, and yielding to a conviction that he was called to the work of the ministry, he labored with his brother for some months.

In the spring of 1823, he returned to Vermont, in great depression of spirit. He nevertheless continued in active religious work, collecting together the few who sympathized with him, he was appointed the leader. A revival followed his labors.

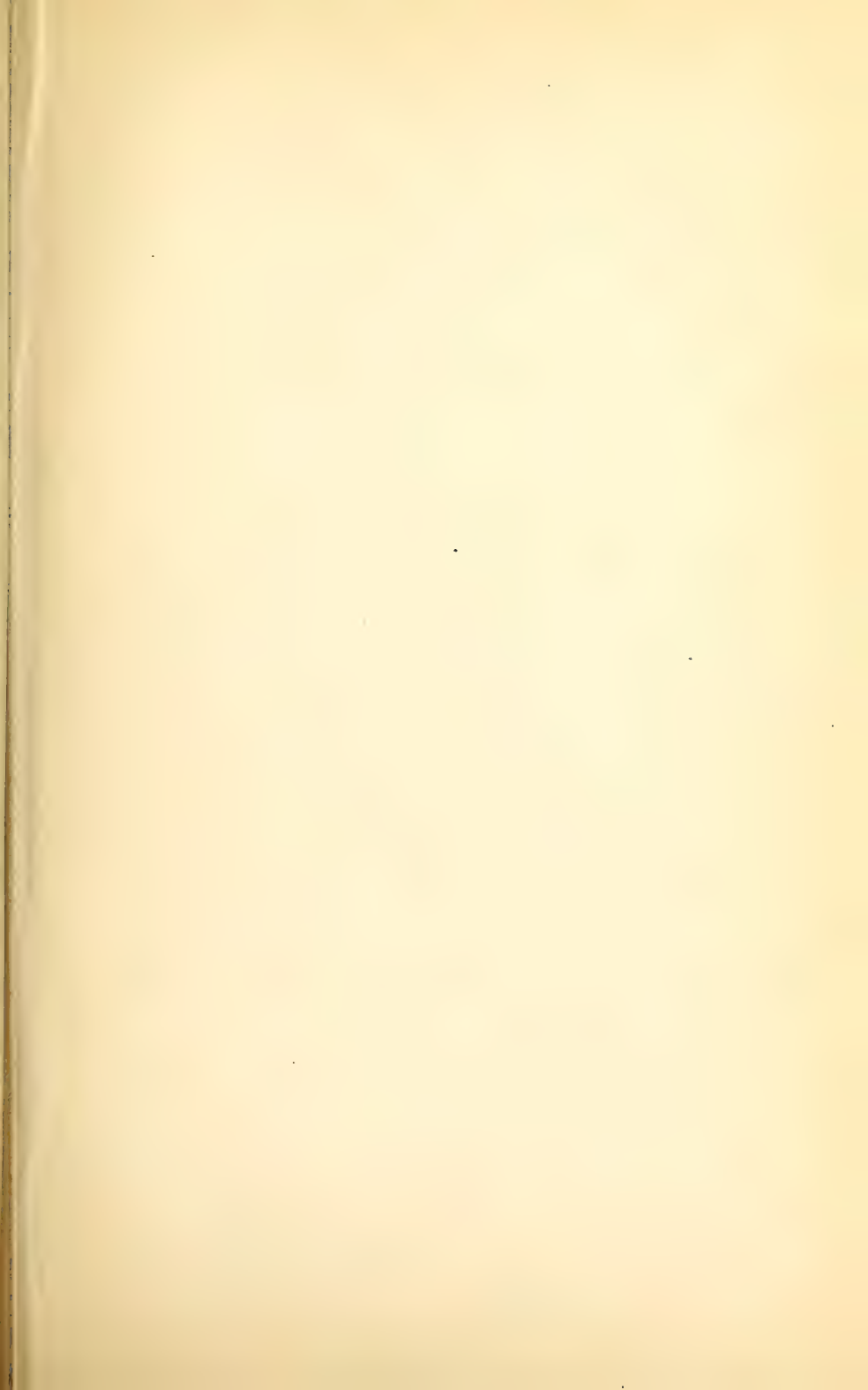
In August, 1823, he received a license to exhort, and was employed as assistant with Rev. John Lord, then preacher in charge of the circuit.

In June, 1824, he was received, on trial, in the New England Conference, and appointed to Danville Circuit, Vermont, as colleague of Rev. T. C. Pierce. At the close of the first quarter, he was removed to Weathersfield Circuit as colleague of Rev. A. D. Merrill.

In 1825, he was transferred to Maine Conference, and appointed to Strong Circuit. From that time he continued in the itinerant service of the Maine Conference thirty years; serving as Presiding Elder on Calais district four years, and Portland district two years, moving sometimes from one extreme to the other of the State.

In 1855, at his request, he received a supernumerary relation, and continued in that relation till his death. The same year he removed







Rev. A. Sanderson.

to Appleton, Wisconsin, and continued to preach under the Presiding Elder, while his health would allow.

In June, 1834, Mr. Copeland was married to Miss Joanna Hubbard, daughter of Dr. John Hubbard, of Readfield, sister of the late Governor Hubbard. A son and daughter were born to them, who were married and settled in the West.

Mr. Copeland died in great peace, at the house of his daughter, Mrs. E. A. Lay, at Normanville, Illinois, Feb. 17, 1879, aged seventy-seven years.

He was a man of deep piety, quiet and unassuming, thoughtful and discreet, sound in doctrine and upright in deportment, a good preacher and faithful pastor. He endured without murmuring, the severe burdens of his long itinerant service, in spite of a strong tendency to mental depression. But there was light at the evening time of his life, and his departure was peaceful. (Minutes, 1879.)

#### AARON SANDERSON.

Rev. Aaron Sanderson was born in Waterford, Maine, October 4th, 1802. When about sixteen years of age, he was converted at a meeting in a neighbor's house, held by Josiah Shaw, a local preacher. For several years he gave increasing evidence of his call to the work of the ministry.

In 1824, he received license to preach, and the same year was admitted to the New England Conference, and appointed with Rev. Caleb Fogg, to Durham Circuit. His total receipts during the year were thirty-seven dollars and thirty-three cents.

He continued in the itinerant service till 1878, excepting the years 1836, '37, '73 and '74, when failing health compelled him to retire from active service.

In 1878, his health entirely broke down, and his name was placed on the list of superannuates. For fifty years he rendered effective itinerant service, twenty years of which, he served as Presiding Elder. He was twice a delegate to the General Conference, 1852 and 1856.

In 1828, he was married to Miss Catharine Howard, a woman of rare fitness for the position, and an efficient helper in his work.

Four sons and one daughter were born to them; all but one are now living; one of them, Roscoe, is a member of Maine Conference, honoring the name of his father; all are married and creditably settled.

During the last eight years of his life, Brother Sanderson, was

unable to take work and made his home with his children in Monmouth. His health continued to decline. On the twenty-fifth of October, 1884, the great sorrow of his life came to him in the death of his wife; this was a crushing blow.

The nature of his disease led to seasons of mental depression, which, however, were succeeded by radiant hope. His last utterance was a few lines of a favorite hymn:

"Lord Jesus be our constant guide,  
And when the word is given,  
Bid death's cold flood its waves divide,  
And land us safe in heaven."

He died February 9th, 1886, aged eighty-three years.

Brother Sanderson was of spotless life and conversation, popular on every charge and faithful to every trust. He had a modest estimate of himself, a high sense of honor, and a remarkably buoyant and cheerful disposition, a delightful companion and a true christian gentleman.

As a preacher he was animated, ready, accurate in quoting scriptures and hymns, and apt in illustration, and remarkable for point and brevity.

He was thoroughly orthodox in doctrine, strongly conservative in his views of church polity and deeply interested in all the enterprises of the church. He was greatly beloved by his brethren in Conference and by his neighbors. (Minutes, 1846.)

#### JESSE STONE.

Rev. Jesse Stone is the oldest member of Maine Conference, and the only surviving member of the Conference at its organization in 1825.

He was born in Plainfield, Vermont, April 16, 1802. He was converted and joined the Baptist church in his native town, August 24th, 1817. He received license to preach from the Baptist church, in 1823. He joined the Methodist church in Barre, Vermont, June 4th, 1824; received license as a local preacher June 21, and was received, on trial, into the New England Conference, the same year, and appointed to Hallowell Circuit, Maine.

He continued in the effective service in Maine Conference, with the exception of three years of superannuation, till 1871, when his name was finally placed upon the list of superannuates.

Brother Stone has rendered forty-five years of effective service in



Maine Conference. His appointments have ranged from the St. Croix, to Berwick, and have included many, so called, "hard fields of labor," but he has always gone, uncomplainingly to his work, and has labored faithfully and with good results.

Some of his early circuits in the eastern part of the State, embraced four or five towns, and required a great amount of travel, over exceedingly rough roads, with rivers to cross without bridges; subjected often to the discomfort of rough entertainment in the unfinished huts of the new settlers, the stars being often visible from his couch, through crevices in the roof, and the snow, sometimes by night, covering the bed and his clothing. The opportunities for study were exceedingly scant.

His compensation for a year's service, at one time was fifty dollars and forty cents, and for several years did not average more than seventy-five dollars a year. "But," writes our venerable Father Stone, "God converted souls and we praised His name. He made me happy, so I went on my way rejoicing."

Since his superannuation, Father Stone has lived in his humble home in North Berwick. He is a modest, unassuming man, and a faithful and serviceable preacher. He has rendered good service to the church.



## CHAPTER XXVII.

BIOGRAPHICAL SKETCHES OF MINISTERS OF MAINE CONFERENCE, SO FAR AS SUITABLE DATA HAVE BEEN OBTAINED, FROM 1825 TO 1835, ACCORDING TO DATE OF ADMISSION TO CONFERENCE.—SKETCHES OF LIVING PREACHERS WHOSE LIFE RECORD IS NEARLY COMPLETED, ARE GIVEN; ALSO, BRIEF NOTICE OF THOSE WHOSE PORTRAITS ARE IN THE HISTORY, OR WHO HAVE BEEN MANY YEARS IN THE MINISTRY. FOR CONFERENCE APPOINTMENTS, SEE ALPHABETICAL REGISTER, APPENDIX A. TABLE OF CONTENTS:—W. H. NORRIS. P. C. RICHMOND. M. HILL. R. H. SCHERMERHORN. R. C. BAILEY. GREENLEAF GREELY. J. HARRINGTON. D. B. RANDALL. D. FULLER. R. J. AYER. GEORGE WEBBER. C. FULLER. J. B. HUSTED. C. W. MORSE. W. F. FARRINGTON. A. ALTON. M. B. COX. G. F. COX. J. SPAULDING. W. C. LARRABEE. S. P. BLAKE. A. P. HILLMAN. J. YOUNG. F. MASSEURE. C. MUGFORD. J. H. JENNE. M. TRAFTON. I. LORD. T. GREENHALGH. H. BUTLER. M. WIGHT. A. F. BARNARD. J. CUMNER. J. FARRINGTON. C. C. CONE. J. ALLEN. H. DOW.

## WILLIAM H. NORRIS.

Rev. William H. Norris had an unusually varied experience. He was born in Orono, Maine, October 23, 1801. His parents were Congregationalists, and trained him to habits of filial piety.

With them he removed to the city of New York at the age of fifteen. At sixteen, he was converted and joined the Duane Street Methodist Episcopal Church.

He heard a divine call and abandoned fine mercantile prospects to enter the itinerancy, at the age of twenty-four. He was received, on trial, in the New York Conference, in 1825, and labored that year on Pittston and Saratoga Circuit.

In 1826 he was transferred to Maine Conference, and for thirteen years continued in the itinerant work, occupying the most important stations in Conference. While stationed in Portland, he had editorial charge of the Maine Wesleyan Journal for some time.

In 1838, he was re-transferred to New York Conference and stationed at Sand Street Church, Brooklyn.

In 1839, he was appointed missionary to Montevideo, South America, where he remained three years.

In 1842, he was appointed agent of the American Bible Society in Mexico. In 1848, he returned to New York Conference, and was again appointed to Sand Street Church, Brooklyn.

From that time onward he received important appointments in New York East Conference till 1865, serving six years as presiding elder.

In 1865, he was appointed missionary presiding elder to Nashville, Tenn. The next year his name was entered as supernumerary. He was appointed to Durham, Conn., 1867-8, and retired from effective service in 1869.

He was twice a delegate from Maine Conference to the General Conference.

His labors in Maine were followed by almost continued revivals, and his success was no less marked at Sand Street Church and other appointments in that Conference.

Mr. Norris was a safe man, in whom the largest trusts could be reposed. As a preacher, he was methodical, logical and scrupulously conscientious. His chief excellence was in his pastoral work. A dark shadow enveloped him some two years previous to his death;—the edifice of his intellectual powers accompanied by physical decay. At the closing hour of life, the curtain of night was lifted for a short time. So died this faithful servant of the church on the 19th of October, 1878, in the seventy-seventh year of life.<sup>1</sup>

Mr. Norris was married in 1831, to Miss Sarah Mahan.

#### PAUL C. RICHMOND.

Rev. Paul C. Richmond was born in Barnard, Vt., in 1798. He was converted in a revival in his native town, under the labors of Rev. John Lord.

He became at once an active religious worker; his parents and most of the family being converted through his labors.

He received license to exhort August 19, 1825, and soon after, at the Quarterly Conference at Montpelier, Vt., he was licensed to preach and recommended to Conference as a traveling preacher, and was soon after received on trial in New England Conference. After preaching several years in Vermont, he was transferred to Maine Conference in 1829, where he continued his itinerant work till 1855, (twenty-six years) when his failing health compelled him to retire from the effective ranks. Procuring a comfortable house at Fryeburg, he continued to render valuable services in the vicinity, where his memory is affectionately cherished. He died at his home, May 29, 1875, aged 77.

<sup>1</sup>From History of Old Sand Street Church.

Bro. Richmond had an ardent nature and a sanguine temperament, and was a whole souled and devoted man. He was well versed in scripture, apt in illustration, an able and successful minister; he was deeply pious and strong in faith.

His departure was peaceful. His last words were, "All is well; God's will be done."—(Minutes of 1876.)

Mr. Richmond was married September 27, 1831, to Miss Abigail Edwards. They had three children. One only survives, Mary A., wife of S. H. Weeks, M. D.

#### MOSES HILL.

Rev. Moses Hill was born of Puritan ancestry, in Redding, Conn., October 7, 1804. His health in childhood was delicate. The farm work overtaxed his strength, and at the age of fourteen he began teaching school. He succeeded so well that his services were in great demand, and he continued teaching, winter and summer, seven years. His love of books and the habit of systematic study, which he early acquired, made him a man of excellent scholarship.

In boyhood he was subject to strong religious convictions, and at the age of eight or nine he felt that God, for Christ's sake, had forgiven his sins.

During this early period in life, he says, "I often resorted to the barn to pray, and occasionally felt that God heard and answered my prayers."

He did not, however, make a public profession of faith till his sixteenth year, when he united with the Methodist Episcopal Church, to which his parents belonged.

In the prayer and class meeting, he became immediately active, and displayed such gifts, that his friends felt, as he himself had felt for years, that God called him to the ministry. Accordingly he was received on trial in the New York Conference, in 1826. At that time a call was made for men to go into the new State of Maine. Rev. Moses Hill immediately volunteered and did heroic service in the Maine Conference for twenty-five years.

He was stationed at Hallowell, Bangor, Saco, Winthrop, York, East Machias, Whiting, Bangor a second time, Stillwater, Oldtown, Gardiner, Bucksport, Saccarappa, Gardiner a second time, Saco a second time, Winthrop a second time. He was also presiding elder of the St. Croix District, and subsequently of the Bangor District. He was a member of four successive general conferences, being first elected



in 1836. Being a strong abolitionist and a natural polemic, he bore a distinguished part in the great anti-slavery discussion, contributing many articles to *Zion's Herald*, and other church papers. He was one of the bold minority of fourteen, who stood up in the General Conference of 1836, against the vote censuring two delegates for attending an abolition meeting.

Bro. Hill was stricken with paralysis in the fall of 1844, but rallied, and after a year of rest, was able to resume labor.

In 1851 he was transferred to the New York East Conference, and stationed at Hartford, where his health failed, and he was obliged to retire from the active ministry. He had made a thorough study of medicine, that he might better care for his own health and be a greater blessing to his own people; and he now began practising as a homoeopathic physician in the city of Hartford, but soon removed to Norwalk, Conn., where he remained till his death.

He was naturally diffident and retiring, but his marked abilities brought him constantly to the front. Many trusted his judgment and sought his advice; and so in his retirement he was very influential, not only in the church, but in benevolent and business enterprises, and every public interest. Seldom has Christianity furnished a more beautiful example. His faith was strongly grounded in the Bible, which he knew almost by heart. His character was well rounded, and he ripened into years without growing old. A true friend, a wise counsellor, a delightful companion; every one esteemed and loved him. In a letter to a friend not long before his death, he said, "I feel that I am near the end of the journey of life, and that I have already arrived at the bank of the river which separates this from the heavenly land; and I am waiting, with assured trust and confidence, the arrival of Him who said, 'I will come again and receive you unto myself, that where I am there ye may be also.'"

He had not long to wait. While engaged, according to his custom, in mid-day prayer, on Wednesday, June 21, 1882, he was stricken, a third time, with paralysis, and went home the following day. He was thrice married, and leaves a widow and two children to mourn his departure.—(C. S. Wing.)

#### RICHARD SCHERMERHORN.

Rev. Richard Schermerhorn was born in Nassau, Rensselaer County, N. Y., 1804. He was converted at the age of nineteen at a camp meeting, in Hillsdale. He was received, on trial, in New York

Conference in 1826, transferred at the same time to Maine Conference and appointed to Scarborough, and continued in the itinerant work in Maine Conference. In 1834-5, he was presiding elder of Augusta District, and was elected delegate to the General Conference of 1836. In the winter of 1836, he was prostrated by consumption and died April 18, the same year.

Mr. Schermerhorn was a man of good natural talents, studious, intelligent and deeply pious. He adopted the Wesleyan doctrine of perfect love, and exemplified the doctrine in his life. He was remarkably faithful in all christian duties, and was highly esteemed by all who knew him, for his godly life and conversation.

In his last sickness he gave full evidence that he possessed the blessing which he professed.—(From Minutes of Conference.)

#### RUFUS C. BAILEY.

Rev. Rufus C. Bailey was converted when twenty-three years of age, at a camp meeting on the Penobscot River.

He joined the Maine Conference on trial, in 1826, and was appointed at Thomaston. From that time till his death, his connection with the Conference continued, though his labors were several times interrupted by periods of superannuation, in consequence of pulmonary disease. He served in an effective relation twenty-seven years, and fifteen years was superannuated.

February 12, 1865, he was prostrated with paralysis, and for about eighteen months he lingered in great feebleness, all the time patiently and joyfully waiting the time of his deliverance. He passed over the river of death August 24, 1866, aged sixty-seven years.

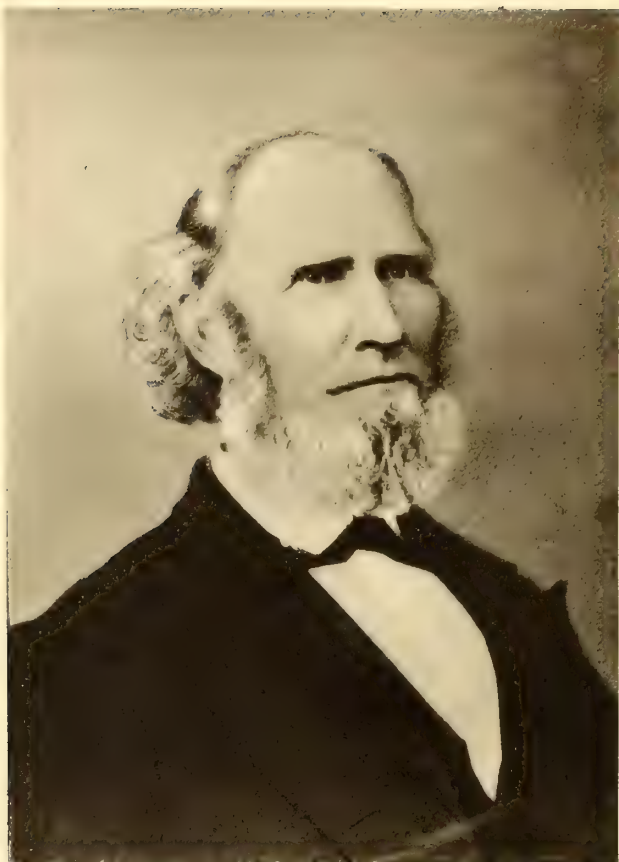
Bro. Bailey was a good man, a faithful ambassador of Jesus, and a successful laborer in the Lord's vineyard. Many seals of his ministry attest the fidelity with which he labored. Among many others less distinguished, Davis W. Clark, afterwards bishop, when a boy, was converted under the labors of Bro. Bailey. (Minutes of 1867.)

#### GREENLEAF GREELY.

Rev. Greenleaf Greely was born in Readfield, in 1804. He was converted in 1817.

His first attempt to preach was in 1823. In 1826 he was received on trial in Maine Conference, and appointed to Norridgewock Circuit, where there was an extensive revival, under his labors. He continued





*J. B. Randall*



in the itinerant service till 1832, when he was prostrated by hemorrhage of the lungs while serving as pastor at Winthrop, and the next year his name was entered upon the list of superannuates. He went South for the benefit of his health, and died at the house of Col. A. H. Anderson, in Burke County, Georgia, on the 25th of December, 1835.

Mr. Greely was affectionate and kind in disposition. He was deeply and uniformly pious. He had fine preaching talents, and gifts peculiarly calculated to be useful in personal conversation and pastoral work.

He was a faithful and successful minister, and was long remembered by many as instrumental in their conversion. — (Minutes of Conference.)<sup>2</sup>

#### JAMES HARRINGTON.

Rev. James Harrington was born in Smithfield, R. I. He was converted at the age of fifteen.

In his twentieth year, feeling himself called to the work of the ministry, he entered the New Market Seminary to prepare for this work. Here he was encouraged and licensed to exhort by Rev. J. Broadhead.

In 1826 he was received on trial in Maine Conference, and appointed to Durham Circuit.

From that time, with the exception of five years of superannuation, he continued in effective service till 1850, when he retired from active work. He was suddenly prostrated by sickness, at his home in Durham, and died in full hope of immortality, July 22, 1854. He was a man of faith and prayer, and held a respectable standing among his brethren. — (Minutes.)

#### DANIEL B. RANDALL.

Rev. Daniel B. Randall has for many years been a prominent member of Maine Conference. He was born in Hardwick, Vermont, July 18, 1807. In early childhood he removed with his father's family to Danville, Vt., where he remained during the early years of life.

His opportunities for education were the district school, high school, and some private tuition.

<sup>2</sup> Mr. Greely was the first minister who personally and earnestly urged the writer to become a christian, and to the faithful labors of this sainted minister he is largely indebted for encouragement in his early christian life.

His parents were Free Will Baptists. His grandfather, Elder Benjamin Randall, was the founder of the Free Will Baptist denomination. At the age of fifteen or sixteen, he began to attend the Methodist meetings, being attracted by the eloquence of Rev. T. C. Pierce, the preacher in charge of Danville Circuit.

In 1826, he commenced the study of law in the office of Wm. Mattocks, Esq., in Danville, Vt., but was compelled, by convictions of duty, to abandon his chosen profession.

At a camp meeting held in Concord, Vt., September, 1826, he was awakened and became an earnest seeker of religion. At a camp meeting, one week later, at Plainfield, Vt., he received the witness that his sins were pardoned. He soon joined the class, and in May, 1827, was received in full connection in the Methodist Episcopal Church.

On July 4th, 1827, he received license to exhort, and on the 15th of the same month he preached his first sermon. In November, 1827, he was sent to Landaff Circuit, N. H., by the presiding elder, Rev. J. Lord, with two other preachers. The circuit embraced ten towns. There was a powerful revival, resulting in the conversion of about four hundred persons during the year.

He received for his services that year *seventeen dollars and forty cents*. He was admitted on trial in New England Conference in 1828, transferred to the Maine Conference, and appointed to Augusta, but was soon removed to Fairfield Circuit.

He continued in the itinerant service in Maine Conference, excepting two or three periods of prostration from pulmonary hemorrhage, till 1880, when he was compelled to retire finally to the ranks of the superannuates, having been fifty-two years a member of Maine Conference, and fifty years in effective service.

His labors as a minister have been more than usually successful; extensive revivals have occurred on many of his charges. For more than half a century he has occupied a prominent place among his brethren of the Conference.

In all the great questions of the day he has decided opinions, and has the boldness of his convictions; always advocating the progressive, if not the radical side. He was one of the leaders in the anti-slavery agitation, and has always been an earnest advocate of temperance. His appointments have embraced the most important charges in Conference. He has served six years as presiding elder, and has been four times a delegate to the General Conference.

Though suffering from severe bodily infirmity, his mental force is unabated, and he is still able to render considerable service. He preaches occasionally, and for three years he has served as chaplain in the legislature.

## DANIEL FULLER.

Rev. Daniel Fuller was born in Paris, Maine, in 1804. At the age of nineteen, he was deeply convinced of sin and earnestly sought and found the favor of God. His entire change of life, his earnest reproofs of sin and his perseverance, under trials of opposition, showed the soundness of his conversion.

After a season of severe conflict in his own mind, about preaching, he resolved to follow his convictions, and in 1826, he was licensed to exhort; soon after he received a local preacher's license, and on July 5th. 1827, was admitted, on trial, in Maine Conference, and appointed to Baldwin Circuit, and continued in the itinerant work till 1846, when his name was entered upon the list of superannuates. He retired to his home in Brunswick, and died July 27, 1847, in full assurance of hope.

Mr. Fuller was a man of ardent temperament and was fully consecrated to his work. His preaching was characterized by deep feeling, solemn thoughts, and strong appeals to the reason and sensibility of his hearers. He was wonderfully sustained during his last sickness; his sick chamber was "quite on the verge of heaven." Said he to two brother ministers<sup>3</sup> who visited him in his sickness, "sometimes, when I call to mind the precious words of God, my whole soul and body are thrilled as if a wave of glory passed over me. I expect to pass away in one of these waves." A widow and three sons were left to mourn his departure. (Minutes.)

## RISHWORTH J. AYER.

Rev. Rishworth J. Ayer, a son of Rev. Philip Ayer, was born in Standish, Maine, November 15, 1803. He was brought up in Monmouth, converted in his fourteenth year, admitted to Conference on trial, in 1826, and appointed to Baldwin Circuit.

Of the forty-eight years of his connection with Conference, eighteen were effective, nine supernumerary and twenty-one superannuated. His early advantages were limited, yet he was endowed with peculiar gifts for the ministry. Sound judgment, ready utterance, persistent

<sup>3</sup> The writer was one of them.

energy, and ardent temperament, combined with deep piety which gave him a commanding influence upon the people under his charge. His earnest labors undermined his constitution, and compelled him to spend most of his life out of the effective relation. He was, however, successful in his work. Many were converted under his labors.

In his years of retirement from effective work in the ministry, he gave his attention to the study and practice of medicine. In the early years of his ministry, he professed and exemplified through his life, the doctrine of perfect love. He was highly esteemed by the people of his charges and by his neighbors.

He died suddenly, January 17, 1874, aged seventy years.

(Minutes, 1874.)

GEORGE WEBBER, D. D.

Rev. George Webber, one of the oldest and most honored members of the Maine Conference, suddenly closed his earthly labors May 11, 1875, at his home on Kent's Hill, aged seventy-four.

Mr. Webber was born in Shapleigh, Maine, March 18, 1801, converted in early manhood, and after spending some time as a student in Maine Wesleyan Seminary, he was admitted, on trial, in Maine Conference in 1828, and appointed with Elisha Streeter, to Strong Circuit, extending from Mercer to Phillips, embracing the whole valley of the Sandy River.

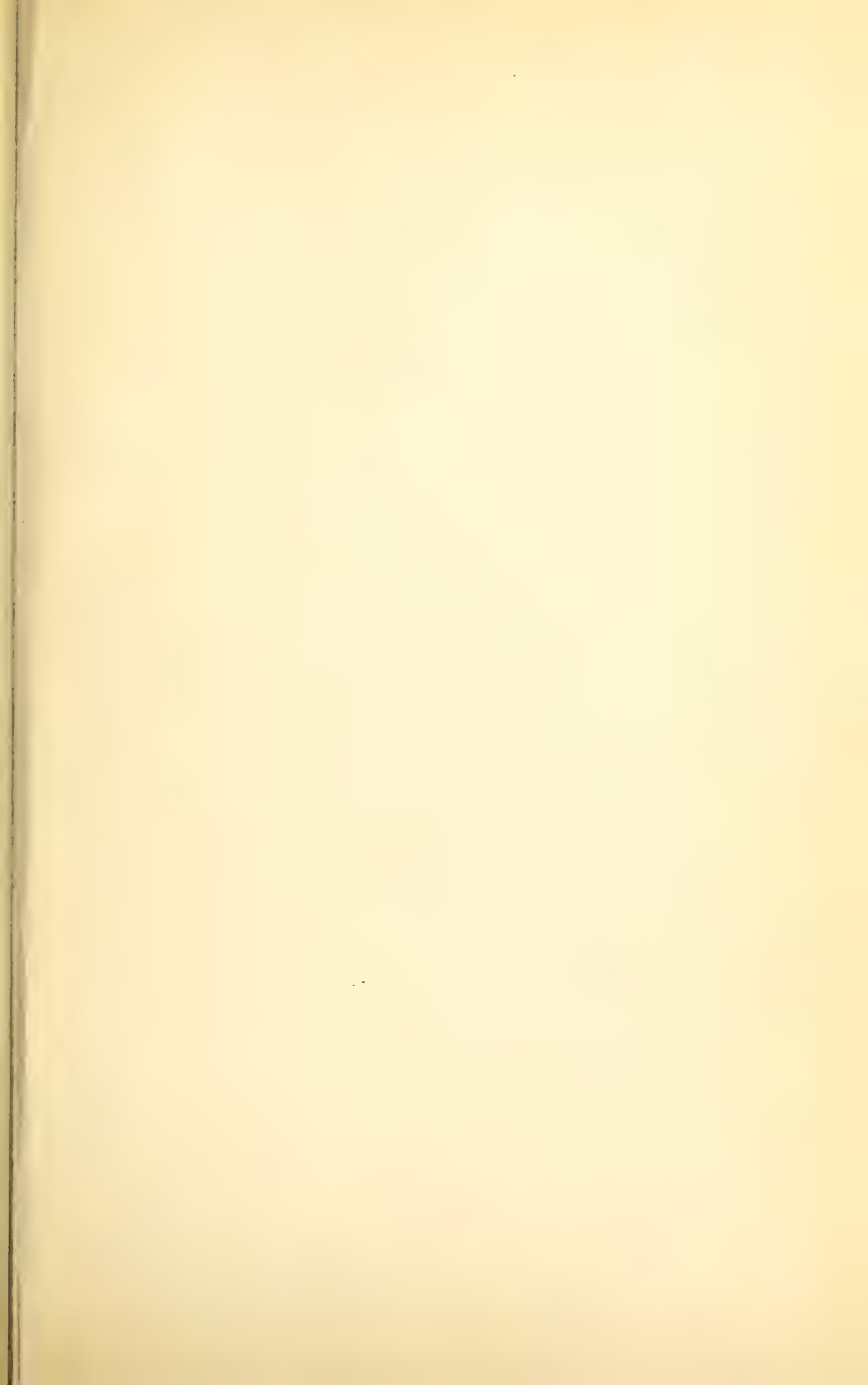
His reputation as an able minister was soon established, and his services were sought by the most important charges of the Conference. No preacher in the Maine Conference, has been so highly honored by his brethren.

For many years, he was appointed to the most important stations in Conference; he was sixteen years a Presiding Elder; five times a delegate to the General Conference, once a delegate to the Evangelical Alliance in London, and once a delegate to the Methodist Episcopal church in Canada.

At the General Conference of 1852, he was a prominent candidate for the office of Bishop, and, about the same time, he received the honorary degree of Doctor of Divinity, from Wesleyan University. He was, for many years, a trustee of Maine Wesleyan Seminary and was prominently connected with all the leading interests of the church for nearly half a century.

As a preacher he was solid rather than brilliant, yet in his happier moods his discourses were profoundly impressive, always evincing







*Rev C. Fuller*

deep thought and thorough mastery of his subjects. He was deliberate in manner, and the treatment of his themes was thorough and exhaustive. His sermons though carefully studied, were entirely unwritten. He was eminently conservative, ever ready to do battle with heresy, and to resist all radical innovations in the doctrines or polity of the church. No abler debater ever appeared upon the floor of the Maine Conference. He was discreet and dignified in deportment, friendly and familiar when once acquainted, but never frivolous.

During the forty-eight years of his ministry, his record as a member of Conference, was without a blemish.

For many years, he had suffered from impaired health, and through life, was constitutionally prone to seasons of hypochondria. At the Conference of 1874, he received a superannuated relation, and retired to his home at Kent's Hill. His health continued to decline, his nervous system gave way. Indications of mental aberration had been observed, for some time by his friends, with much alarm. Their worst fears were suddenly realized on the morning of May 11, 1875. After conducting his family worship with more than usual calmness and fervor, he retired, and when found, life was extinct. Thus sadly closed a long and useful life.

The Methodist church in Maine has produced no abler minister, all things considered, than Rev. George Webber.

Mr. Webber was married to Miss Phebe Clark of Strong, sister of Dr. E. Clark, a woman of great excellence, who shared with her husband, the labors of the itinerancy, fourteen years. One son, by this marriage, is a practicing physician in Millbury, Massachusetts. The second wife was Mrs. Rebecca H. Nickerson, who died April 29, 1867, a most worthy woman. Subsequently, he was married to Mrs. Daggett of Farmington. (Minutes, 1875.)

#### CALEB FULLER.

Rev. Caleb Fuller was born in Paris, Maine, November 12, 1805. He was brought up on a farm and favored with good school privileges. At the age of eighteen he became a school teacher, and continued in that employment till he entered the ministry.

He was converted in 1826, and in 1828, was admitted, on trial, in Maine Conference and appointed with Rev. P. P. Morrill, to Rumford Circuit, then embracing twelve towns and plantations, requiring a great amount of traveling and labor. He remained on the circuit the second year as colleague of Rev. I. Downing.

There was an extensive revival upon the circuit during these two years, resulting in a net gain, to the society, of nearly two hundred members and probationers. He continued in the itinerant service till 1845, receiving ordination as deacon and elder in regular course.

In 1831, while stationed at Belfast, Mr. Fuller was married to Miss Luda Munroe of Livermore.

In the year 1845, in consequence of the feeble health of his wife, he took a supernumerary relation, and was appointed to Wayne. Mrs. Fuller died during the year. The next year he located and settled upon a small farm in Wayne, and was subsequently married to Miss Elizabeth B. Swift of that place.

During his eight years of superannuation, he preached almost constantly on the Sabbath, serving, some time, as Postmaster, and one year as representative in the Legislature.

In 1854, Mr. Fuller was re-admitted to Conference, and continued in the itinerant work till 1871, when he retired from active service, and from that time, his name has been upon the list of supernumeraries.

He is tall and spare in stature, with strong voice and ready utterance, and animated style; kind and social in manner, and much beloved by all who know him. He has been unusually successful in his ministry, and has been specially useful as a peacemaker. His home is now at Augusta.

#### REV. JOHN B. HUSTED.

Rev. John B. Husted was born in Alford, Birkshire county, Massachusetts, December 4, 1804.

At the session of the New York Conference, in 1828, he was admitted in full membership in that Conference and received deacon's orders at the hands of Bishop George. At the request of Bishop Hedding, he consented to be transferred to the Maine Conference and was appointed to Winthrop, to remain there only till the new church on Park street in Portland, should be finished, then he was to take the place of Rev. Wm. H. Norris at Bath, who was to be the pastor of the new church in Portland. Accordingly, in the latter part of December, he was notified by the Presiding Elder, that he must remove to Bath.

At the next Conference, he was re-appointed to Bath. From that time, he continued to receive prominent appointments; serving four years as Presiding Elder of Bangor district.







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Charles W. Morse

In 1841, he was transferred to New England Conference, and appointed to Bromfield Street Church, Boston; remaining in that Conference till 1845, when he was transferred to the Providence Conference and continued many years in the itinerant work. For several years his name has been upon the list of superannuates in the New England Southern Conference.

Mr. Husted was married to Mrs. Harriet E. Kidder, daughter of Gen. James McClellan, while he was pastor of the church in Augusta.

Mr. Husted is a preacher of more than ordinary ability; his voice is clear and sonorous; his enunciation is distinct; he is a ready speaker and his sermons are well prepared and forcibly delivered. He is an excellent minister. He is strongly conservative in his views, and jealous of the integrity of the church. His ministerial career has been highly honorable and successful.

#### ABEL ALTON.

Rev. Abel Alton was admitted to Maine Conference, on trial, in 1828, and continued in effective service till 1856, when he located, having rendered twenty-eight years of itinerant service in Maine.

In 1858, he was received into Providence Conference.

He was married to Miss Bachellor of Solon. Mr. Alton was a man of robust constitution, an energetic and faithful pastor. He was uncommonly unassuming. At one time, he went to fill an appointment to preach in a school house. After the meeting, the people all retired, no one inviting the preacher to the hospitality of his home, he passed the night in the school house, while his horse was fastened to the fence in the yard.

#### CHARLES W. MORSE.

No member of the Maine Conference has ever held a higher place in the affection of his brethren in the ministry and in the churches he served, than Rev. Charles Willard Morse.

He was born in Sutton, Massachusetts, December 27, 1805. In early life, he was converted and joined the Congregational church. From convictions of duty, feeling that he was called of God, he commenced preparation for the ministry, intending to take a full collegiate and theological course of study, but he was prevented by

feeble health from pursuing his studies, and decided to abandon his chosen profession.

He became a clerk in the store of J. C. Whitwell, an eminent apothecary of Boston. At the close of his three years' engagement, when he was about to set up in business for himself, Mr. Whitwell, who was a Unitarian, said to him, "Willard, you ought to be a minister." Aroused by this appeal from an unexpected quarter, Mr. Morse determined to try once more to prepare for the ministry, and studied with Master Hall and Rev. J. Ives Hoadly of Worcester, and with Rev. Enoch Pond, then pastor of a church in Ward.

He came to Maine in 1829, and entered the Maine Wesleyan Seminary, to review his classical studies, with the intention of taking a course in the Bangor Theological Seminary. While at Kent's Hill, he attended a camp-meeting in the vicinity and received a wonderful spiritual baptism, which continued with him and shaped his future life.

Finding that his health would not allow him to pursue a full course of study, deemed essential for a Congregational preacher, and being in more full sympathy with Methodist doctrines and experience, he was drawn towards the Methodist ministry. While he retained the warmest affection for his former brethren, his convictions of duty led him to change his church relation, join the Methodists and commence at once preaching the gospel.

In the winter of 1829 and 1830, having received license as a local preacher, he went to Wayne, to assist in a revival then in progress.

The next summer he joined the Maine Conference on trial, and was appointed to Durham Circuit. From this time he continued to travel on large circuits till 1836, when his health gave way, and for two years he held a supernumerary relation, living at Wilton.

In 1838, he again took an effective relation, and continued in the itinerant work till 1849, when his failing health compelled him to receive a superannuated relation.

Through the favor of the owners of the ship Charles D. Crooker of Bath, where he had been stationed, he was granted a free passage to Europe. This was the more pleasant to him, as the captain, C. C. Duncan, was a member of his church, and a warm personal friend.

Returning invigorated by his voyage, the next year he resumed his itinerant work, and continued in active service till 1875, when his health was so impaired, that he received a superannuated relation, which he retains at the present time (1887).



During the first four years of his ministry, Mr. Morse was appointed to large circuits requiring extensive traveling and much labor, with very small compensation, aggregating in all for the four years, not over two hundred and fifty dollars, and, until his appointment at Bath, in 1843, he did not, once, receive the whole amount of his claim, and this year his salary was \$500.

And yet in his penury, he continued to answer the claims of benevolence, generously. In a letter to Dudley Moody, Esq., treasurer of Maine Wesleyan Seminary, dated Hollis Circuit, March 8, 1832, he writes, inclosing four dollars, "I subscribed twenty-five dollars for the Seminary, at the last Conference, to be paid in five annual instalments. Last year, I received about sixty dollars, all told. I think I shall not receive more this year, which leaves me a poor *Methodist minister*. I do not regret my change from Congregationalism to Methodism, although my support may be limited, for I have learned, where the Lord calls, to be content."

These were severe tests, but he endured them courageously. He received his appointments as from the Lord, and always went cheerfully to his work, regarding it as a privilege to labor in the Master's vineyard. The hardest appointments were, to him, "good enough."

In June 16, 1832, he was married to Miss Hannah D. Russell, a woman of rare excellence, a great help in his itinerant work. By her sympathy and wise counsel, she encouraged him in his labors, and by her prudent management, she contributed materially towards the support of the family, especially during the years from 1835 to 1838, when he was compelled to take a superannuated or supernumerary relation.

In 1840, he served as secretary of Conference.

In 1844, he was a delegate to General Conference, and thenceforward was advanced to more important stations.

In the year 1859, a great sorrow came to his home, in the death of his wife, after a long period of feebleness and suffering, which she endured with christian patience and resignation.

Their son, Rev. J. L. Morse, was for many years, Professor of Ancient Languages in Maine Wesleyan Seminary, but for several years past, has been Professor of Languages in the preparatory department of North Western University.

The youngest daughter died early, the only remaining daughter, lives with her father, who, in his closing years finds a home with his son, in Evanston, Illinois.

In 1861, he married for his second wife, Mrs. Rebecca T. Cobb of Portland, with whom he lived in happy union till the fall of 1883, when she suddenly passed on before him to her rest above.

Charles W. Morse, is small in stature and apparently of a feeble constitution, yet an active and efficient worker. Few ministers have continued longer in the service of the ministry or have performed a greater amount of work.

The wondrous baptism he received at the camp-meeting, in 1829, remained upon him, gave luster to his character and effectiveness to his labors. His sympathies are ardent, his faith strong, and his charity unbounded.

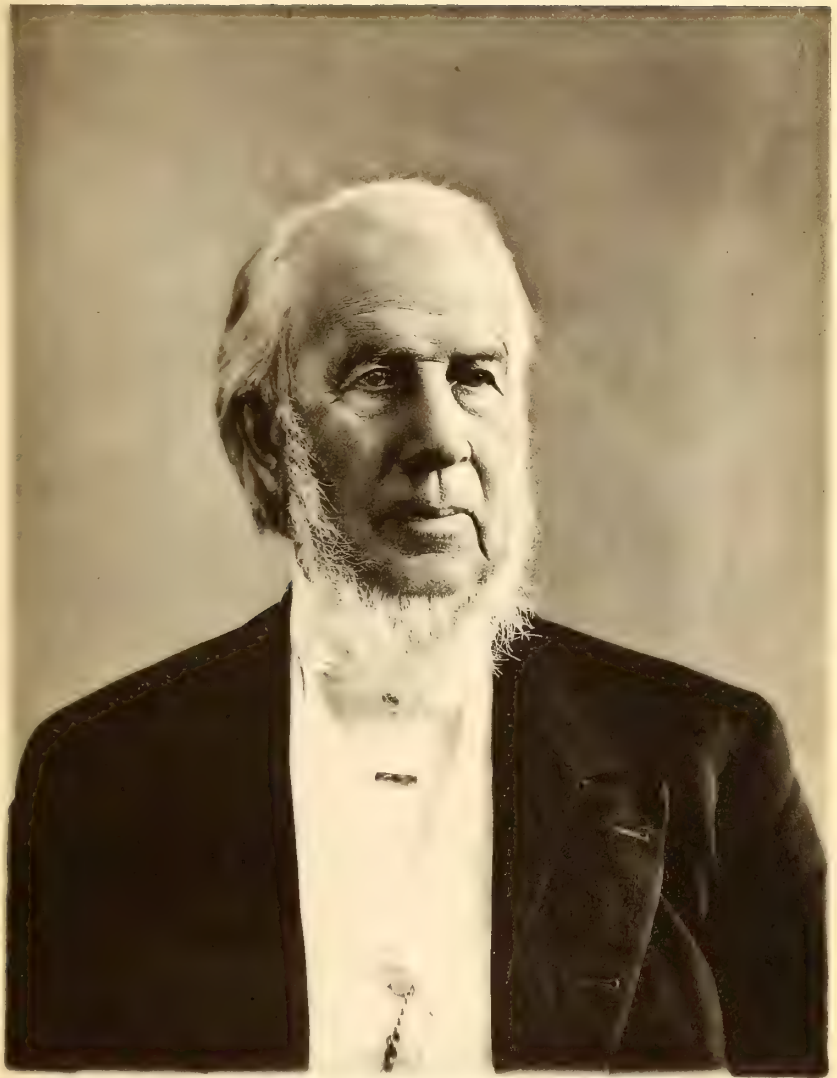
In his years of superannuation, his presence in the social meetings, in the families of the people, and especially in the house of sickness and sorrow, has been a benediction highly prized.

#### WILLIAM F. FARRINGTON.

Rev. William F. Farrington was born in Poland, September 7, 1800. His parents were highly respected people. His mother, a devoted christian, died while her son was a child. Young Farrington received only such advantages as the common school afforded. At the age of fifteen he was converted, and from that time he was impressed with a conviction of duty to enter the ministry. He resisted this conviction from a sense of unfitness, and from a desire to remain with his father, then in declining health. The result of this refusal was a decline in his religious life. In 1825, at a camp meeting, he was wonderfully reclaimed, and with his renewed joy the conviction of duty to preach the gospel returned with too much force to be resisted with safety. Soon after, at a quarterly meeting at Otisfield, he was licensed to preach.

His first attempt at preaching was in May, of the same year, in the meeting house in Poland. When about half through with his discourse he became confused. He closed the meeting and hastily retired from the house, and went home through the pasture greatly mortified.

But he tried again with better success, and continued his labors, occasionally, though sometimes under much embarrassment, till 1829, when he was received into Conference on trial, and appointed to Durham Circuit, as colleague of R. J. Ayer. The circuit was extensive, embracing several towns. For some time he continued to travel on large circuits, with great success, enduring severe hardships. He was soon advanced to the most important fields of labor, such as



Rev. W<sup>m</sup> F. Farrington





Gardiner, Bath, Chestnut Street, Congress Street, Pine Street, Biddeford and Bangor.

Four years presiding elder; twice a delegate to the General Conference. In 1859 he was transferred to the East Maine Conference and stationed at Bangor.

In 1861 he was transferred to the Providence Conference, and filled some of the most important appointments. At present, 1887, on the list of superannuates, residing in Auburn, Me.

Mr. Farrington is, in many respects, a man of rare endowments. He has a noble physique, tall and well proportioned, graceful and dignified. A countenance beaming with benignity, a voice of wonderful compass and sweetness, a ready utterance and a poetic imagination. He is a natural orator, though not fond of disputation. His ability as a singer is seldom equalled; this talent has served him an excellent purpose, and has been often more effective than the sermon.

“Not many years ago, at an Annual Conference in Maine, he was called upon by the presiding bishop to favor the vast audience of ministers and people with a song. All eyes were fixed upon him—breathing was almost suspended—when his large majestic figure was seen slowly rising above the crowd. Before the close of the first stanza, tears began to flow, and suppressed shouts to break out over the whole house. Every one was doing his best, however, not to disturb the singer or mar the song. But the second stanza was too much for mortal endurance, and during the whole of the third and last, no voice but his could have risen above the tempest of shouting that threatened to swallow up both the singer and the music. When he sat down the bishop was seen weeping like a child; the vast gathering of people were melted, and it was full five minutes after the song had ceased before the Conference could be brought into sufficient composure to resume the regular order of business.”—(Rev. B. F. Tefft, Worthley Brock Sketches.)

Mr. Farrington has been three times married, but is now a widower, living in the family of his niece, kindly cared for and patiently waiting the call of the Master.

Several children of the first marriage survive.

REV. MELVILLE B. COX.

On the ninth of November, 1799, two twin children were born in the town of Hallowell, Maine. They so nearly resembled each

other that they could scarcely be distinguished, even by the family. Their parents were converted in a revival under the labors of Rev. Epaphras Kibby, preacher in charge of the circuit, in 1800, and presented their twin children to him, for baptism.

At the age of ten years, the family was broken up by the death of their father, and the twin brothers went to live with friends of the family, one upon a farm and the other in a tavern. Subsequently Melville was employed in a book store in Hallowell, and Gershom was employed in Mr. Wales' West India goods and drug store, in the same place. At about the age of eighteen, after a season of deep conviction, Melville was brought into the liberty of the gospel and soon united with the small class, and took an active part in religious meetings. Gershom soon after became a decided christian.

In 1820, Melville, believing himself called to the work of the ministry, received license as a local preacher, and preached his first sermon, with much trembling, in the Carlton school house, in Readfield.

He continued his labors under the presiding elder, preaching at Wiscasset, Phipsburg, Brunswick and Hampden, teaching school in the meanwhile to obtain money to furnish himself with an itinerant outfit. In 1822 he was received, on trial, in the New England Conference and appointed to Exeter, Me.; 1823, Buxton; 1824-5, Kennebunk; 1826, he was obliged, by failing health, to take a superannuated relation, and continued in that relation about five years. In the fall of that year he went South as far as Baltimore, in hopes to find work more favorable to his health. He found agreeable friends, but no opening for work, and returned North. In 1827 he repeated his visit to Baltimore, was married to Mrs. Eleanor Lee, a lady of superior excellence, and became editor of the "Itinerant," a paper published in Baltimore, to defend the polity of the church against the "Mutual Rights."

While in Baltimore he met with a great bereavement by the death of his wife and child. In 1831, he offered himself for itinerant service to the Virginia Conference and was stationed in Raleigh city, but was obliged, through failing health, to relinquish his charge before the close of the year.

In 1832 he was appointed superintendent of the mission in Liberia, a position which he accepted with great joy. He embarked for Africa Nov. 5th, of the same year, and arrived at Monrovia on the 9th of March following. He at once commenced his labors, and finding a number

of local preachers and members of the Methodist Episcopal church among the emigrants from the United States, he organized them into a Methodist Society.

He took measures for organizing and enlarging the work of the mission, and for establishing the academy at Monrovia.

In a few weeks after landing, he arranged for and held the first camp meeting ever held in Africa. His ministry commenced with great prospects of success; but in less than five months from his arrival he was prostrated with the African fever, and died July 21, 1833, in the thirty-third year of his age.

Rev. Melville B. Cox was a man of fine personal appearance, of superior natural ability and winning manners.

His sketches of Western Africa indicate no ordinary skill as a writer and a mind accustomed to close and accurate observation. His naturally amiable disposition united with deep piety and a persistent, though quiet energy, qualified him for eminent usefulness in the department of labor assigned him.

His remains were buried in Monrovia, and by the generosity of friends in Boston, a monument was erected at his grave with the following inscription engraved on three sides:

To the Memory of  
REV. MELVILLE B. COX,  
the first Missionary from  
the Methodist Episcopal Church  
in the United States to Liberia, Western Africa,  
He arrived in Monrovia on the  
9th of March, 1833, where having  
organized a branch of the same  
church, he died in the triumphs  
of christian faith  
on the 21st of July, of the same year,  
aged 33 years.  
He was a truly amiable man,  
a devout christian, and an  
able and successful minister of Jesus Christ.<sup>4</sup>

<sup>4</sup> From "Knights of the Cross." Minutes and Bangs' History of Methodist Episcopal Church.

## REV. GERSHOM F. COX.

Soon after the conversion of his brother Melville, at the age of eighteen, Gershom also settled the great question and commenced a christian life, and immediately took an active part in religious meetings.

Upon coming of age he went to Belfast, taking with him his mother and sister, and opened a West India goods and drug store, and prospered in business, his brother Melville sharing in his profits. He took an active part in religious meetings, and yielding to a conviction of duty, he decided to enter the ministry, and received license as a local preacher; probably not intending to enter the itinerant work.

In 1823 he was married to a young lady of a Unitarian family, who survived her marriage only a few months.

While at Belfast he formed a life-long friendship with Jacob Sleeper, afterwards of Boston, who was then in the store with him and resided in the family.

In 1827 he left Belfast and purchased the stand of his old master, in Hallowell. In September of the same year he was married to Miss Susan Merritt, daughter of Rev. Timothy Merritt, then stationed in Springfield, Mass.

In 1829, from a conviction of duty to give himself wholly to the work of the ministry, while closing his business he accepted the general superintendency of the affairs of Maine Wesleyan Seminary, and removed to Kent's Hill.

In 1830, he was admitted, on trial, to the Maine Conference, and appointed to York. The next year he was appointed to Portland, where he remained two years, during the same time acting as editor of Maine Wesleyan Journal.

In 1833 he was appointed to Gorham and Saccarappa. In 1834 he was appointed agent of Maine Wesleyan Seminary. He entered upon this work with great earnestness, and conducted his agency with remarkable success, reporting at the ensuing Conference the sum of *ten thousand dollars* secured for the institution; a sum then supposed to be sufficient to place the Seminary upon a strong and permanent foundation. "Blindness to the future kindly given!"

These fond hopes very soon proved fallacious. (See page 209 of this volume.)

In 1835 he was transferred to New York Conference and appointed to Vestry Street church. In a few months his health failed, so that he was obliged to resign his charge.



He returned to Portland and resumed the editorship of the *Maine Wesleyan Journal*, and continued in charge of the paper two years. In 1839-41, he served as presiding elder of Portland District. In 1842 he was appointed to Orrington; 1843-4, to Saco; 1845, to Saccarappa; 1846-7, to Pine Street, Portland; 1848, Bath; 1849 he was transferred to New England Conference and stationed in Boston. From that time, his appointments were in Boston and other important places in New England Conference, till 1864, when he received a superannuated relation. After retiring from the work of the ministry, he spent some time in visiting his children in Maine, but soon procured a home in Salem, Mass. He was kindly remembered by the preachers and other friends in his declining health, especially by his good friend Jacob Sleeper, who was determined that he should not want any thing necessary for his comfort.

His health gradually declined. He was at length prostrated by sickness, and after a long and painful illness, on the 16th of November, 1879, he was released from his sufferings at the age of eighty years.<sup>5</sup>

Mr. Cox was a man of superior natural endowments. He had a fine physique, six feet tall; erect, well proportioned, dignified and graceful.

His elegant black hair "did not need cropping," after the absurd modern fashion; his eyes were large and lustrous; his voice clear and mellow. He was studious and scholarly, a forcible writer, an impressive and able preacher.

He had a lively imagination, which sometimes outran his judgment. About the year 1841, he adopted the premillennial advent theory which he made prominent in his ministry for a time, to the detriment of his own influence and the peace of the church. He soon, however, returned from this aberration, and rendered many years of valuable service to the church he loved, and was highly esteemed by the people he served. During the last years of his sickness he received the kind attention of Rev. Dr. Steele and other ministers and friends.

#### JUSTIN SPAULDING.

Rev. Justin Spaulding was born in Morristown, Vt., in 1802, and died in his native town in 1865.

He was converted in early life and was admitted, on trial, in New

<sup>5</sup> From "Knights of the Cross," and Minutes of Maine Conference.

England Conference, in 1823, and appointed to Unity Circuit, Vt., as colleague of Abraham Merrill. In 1824 he was appointed to Craftsbury and Derby Circuit, with David Leslie; 1825, he was received in full, and appointed to Lyndon, Vt., with John G. Dow; 1826, Athens and Weston, Vt.; 1827, Weston; 1828, transferred to Maine Conference and appointed to Eliot; 1829, Eliot; 1830, Gorham; 1831, Bath; 1832, Gardiner; 1833, presiding elder of Somerset District; 1834, Bangor; 1835, Augusta; 1836, missionary to Rio de Janeiro, South America. After several years, the mission was discontinued, and Mr. Spaulding returned and joined the New Hampshire Conference in 1842, and continued for a number of years to render efficient service. One year he was a member of the General Conference. He broke down in health prematurely and passed the closing years of his life in feebleness.

Mr. Spaulding possessed many fine traits of character; he was a good scholar, an accomplished, courteous gentleman, and an able "minister of the New Testament," and was highly esteemed by all who knew him.—(From letter of Rev. O. H. Jasper.)

REV. WILLIAM C. LARRABEE.

The early years of Mr. Larrabee's life were spent in obscurity, poverty and toil.

He was born at Cape Elizabeth, Maine, December 23, 1802. When six years of age he moved to Durham, where he worked on a farm with his grandfather and uncles till he was seventeen. He availed himself of all the opportunities for improvement that came in his way.

When eight years of age he attended a Methodist meeting in an adjoining neighborhood, and at the age of fourteen professed religion and joined the church.

At the age of seventeen he started on foot, with less than a dollar in his pocket, to look out for himself. He made his way to Strong, seventy miles distant. His attention was probably called in that direction by the removal of Mr. Zebulon York, who, with his family, removed from Durham to Strong about that time. Here he found friends in the families of Richard Clark and of Dr. J. L. Blake, who took him into their homes and encouraged him in his aspirations for an education. He was active in the religious meetings, and uncommonly gifted in exhortation. The preacher in charge of the circuit was so favorably impressed by his exhortations that he gave

out an appointment for him to preach. He had, for some time, had convictions that it was his duty to devote his life to the work of the ministry, but had but little hope of being able to obtain the requisite education for this work.

He, however, consented to respond to the appointment by the pastor, and in June, 1821, he made his first effort. His friends describe it as a creditable affair, "simple, natural, ingenious," and "acceptable to all but himself."

He considered his effort a failure, and was heartily ashamed of it. He left the house, where he then was living, of Dr. J. L. Blake, and hid behind the shrubbery in the garden. He was found in his concealment by Eliphalet Clark, then a student with Dr. Blake.

The youthful preacher was in a sad state of discouragement, declaring that he would never try to preach again. He was in good hands, and was cheered by encouraging words. He improved his opportunities. He worked and taught to support himself, while he studied.

He fitted himself for college at Farmington Academy, and procuring a loan of \$500, through the kindness of his good friends Richard Clark and Dr. J. L. Blake, he entered the Sophomore class of Bowdoin college and graduated honorably in 1828. The borrowed money was paid in due time. He taught during vacation; and two terms of his junior and senior years, he taught as an assistant in Maine Wesleyan Seminary.

Immediately after graduation, upon recommendation of Professor Upham, he was called to the charge of the academy at Alfred, Maine, where he spent two years prosperously. When the Wesleyan University at Middletown was opened, he was engaged as tutor, under the oversight of Dr. Fisk.

The following year, 1831, he was elected Principal of the Oneida Conference Seminary, at Cazenovia, New York. His success was immediate and marked. The institution rapidly arose to a condition of great prosperity. While at Cazenovia, he became a member of Conference.

In 1835, he resigned his office as Principal of the Seminary at Cazenovia, and accepted a unanimous election as Principal of the Maine Wesleyan Seminary. Here, his success was no less marked. The school at once filled up to its utmost capacity; a new building was erected; great pains were taken to raise the standard of scholarship and the ambition of the pupils.

Revivals were frequent. Many of the alumni graduated from the seminary to membership in the Maine Conference, and many found their way to positions of eminent usefulness in other states. Mr. Larrabee's duties were very arduous. The finances of the school became seriously embarrassed, largely through the failure of the manual labor department, and he resigned his office as Principal and accepted a Professorship in Asbury University, Indiana.

In 1852, he was elected Superintendent of Public Instruction in Indiana, and held this office two years. He was subsequently placed in charge of the Asylum for the Blind, and in 1856 he was again elected Superintendent of Public Instruction; his work was greatly embarrassed by unwise legislation; he resigned his office in 1859; his health, for several years, had been declining, and he died May 4th, 1859.

The predominant traits of Mr. Larrabee's character were kindness, the strength of his affections, and a desire to do good; his benevolence went to the extent of his means, and beyond. Many young persons were assisted by him in obtaining an education; he never refused aid when it was in his power to afford it. From these and other causes in his mental constitution and habits, he was never successful in business. His chief claim to remembrance rests upon his qualities as a teacher; these were of a very high order. It is rarely that a teacher is so much beloved by his pupils, as was Mr. Larrabee.<sup>6</sup>

#### REV. SAMUEL P. BLAKE.

Samuel P. Blake was born in Monmouth, about 1802. His parents moved to Bath in his early childhood.

In 1830, he was admitted on trial in Maine Conference, and continued in effective itinerant service till 1852, when he took a superannuated relation on account of failing health.

In 1856, he resumed effective service.

In 1862, he was compelled to retire finally from active service. He died in peace at Worcester, Massachusetts, September 10, 1882, being nearly eighty years of age.

Mr. Blake was amiable in disposition, modest, unassuming and exemplary in deportment, a good man and faithful minister.

#### REV. ABNER P. HILLMAN.

Abner P. Hillman was born in Lincolnville, Maine, July 19, 1806.

<sup>6</sup> Abbreviated from an article in the *Indiana School Journal*, March, 1868, by William H. Larrabee.



He was the son of Rev. Samuel Hillman, for many years a member of New England Conference. Abner was converted under the ministry of Rev. Moses Donnell, at Wiscasset, in 1829.

In 1830, after earnest prayer and strong convictions, he gave himself up to the work of the ministry; he received license to preach and recommendation to Conference, and was admitted on trial in Maine Conference the same year; he continued in effective itinerant service till 1856, when failing health compelled him to retire to the ranks of the superannuates.

During his superannuation, his home was for some time at Cape Elizabeth; for several years he served as chaplain at the State Reform School. During the few last years of his life, his home was in Concord, Massachusetts, where he died, November 19, 1882, in the seventy-seventh year of his life, and the fifty-second year of his ministry.

Mr. Hillman was tall in person and gentlemanly in manners, of superior culture, discriminating mind, keen sensibilities and kindly affections, and was an able preacher, and a prominent minister of the Maine Conference. His widow, Mrs. Alfrida R. Hillman, did not long survive her husband. She died in Wiscasset, her native town, September 4, 1884, a worthy woman and an active christian worker.

#### JOHN YOUNG.

Rev. John Young was born in Pittston, Maine, August 22, 1799.

In December, 1818, he deliberately decided to commence a christian life, and during the next month he obtained an evidence of sins forgiven. He soon had an impression that it was his duty to preach the gospel, but from a sense of insufficiency for this great work, he resisted the impression and soon relapsed into coldness and indifference.

In March, 1820, he was married to Miss Emma E. Freeman, a woman of rare excellence, who still survives (1886). They immediately commenced having family prayers. As a result, his religious peace and joy returned, and also his impressions of duty to preach. At a camp-meeting held in Jay, in the month of September, 1820, through the aid of divine grace and the prayers of the brethren, he was enabled to submit; he returned home rejoicing.

In the following November, he preached his first sermon in Windsor; he soon received license to preach, and for ten years served as a local preacher, working on his farm during the week and preaching generally on the Sabbath.

In 1830, he was received on trial in the Maine Conference, and was appointed to Pittston, his native town.

In 1831, he was re-appointed to Pittston. During these two years, he witnessed powerful revivals, receiving on probation three hundred and twenty-five persons.

In 1832, he was received in full connexion and appointed to Woolwich. His subsequent Conference record is as follows: 1833-4, Newcastle; 1835, Richmond; 1836-7, Vassalboro'; 1838-9, Orrington; 1840, Exeter; 1841, Georgetown; 1842, Bristol; 1843, Nobleboro'; 1844, South Vassalboro'; 1845, Sidney; 1846, supernumerary, and supplied South Gardiner; 1847, supernumerary, connected with Augusta station, agent of Kennebec County Bible Society; 1848-52, agent of American Bible Society; 1854, made effective, and appointed to Bowdoinham; 1855, Sidney; 1856-7-8-9, Presiding Elder of Readfield District; 1860, East Readfield; 1861, located; 1865, re-admitted and appointed chaplain of Maine Insane Hospital, and continued in this office till 1867, at the same time supplying Readfield Corner and South Gardiner alternately, with Sabbath evening preaching, continuing his labors, though for some months in feeble health, nearly to the time of his death, which occurred at his home in Augusta, February 3, 1867.

Mr. Young was a man of good, sound common sense, genial and amiable in his disposition, of calm and even piety, a faithful minister and a good preacher, highly esteemed by his brethren in the Conference and by people where he resided; he was ordained deacon by Bishop George in 1825, and elder by Bishop Hedding in 1829. He died as he lived, calm and peaceful, enjoying the divine presence, and trusting in the atonement of our Lord Jesus Christ. (Minutes.)

#### FRANCIS MASSEURE.

Rev. Francis Masseur was born of Methodist parentage, in Stark, New Hampshire, in May, 1807.

In September, 1827, he was converted with a brother and sister, at a camp-meeting at Guildhall, Vermont. Soon after, believing himself called to the work of the ministry, he came to Maine and attended awhile the seminary at Kent's Hill.

In 1829, he labored some time on Bethel Circuit, under the Presiding Elder.

In 1830, he was received on trial in Maine Conference, and for fifteen years, with the exception of a few years of respite, he rendered

effective service; his hard work and many privations impaired his health.

In 1850, in consequence of broken health, he was compelled, with much regret, to retire from active service; he continued a superannuate till November 22, 1878, when, after a season of patient suffering, "in the fullness of a rich experience," he was called to his heavenly home.

The last eighteen years of his life he spent in Lawrence, Massachusetts, cheerfully rendering such religious services as his feeble health would allow. The pastor of Haverhill Street Church, Lawrence, thus speaks of him: "His life here has been uniformly spiritual and useful. For many years he has been a popular class leader and Sabbath school teacher; he was willing to do anything to promote the interests of Zion. His faithful attendance upon public worship and other means of grace, was a beautiful trait in his religious life. His last days were serenely peaceful and some times exultant." (Minutes, 1879.)

#### CALEB MUGFORD.

Rev. Caleb Mugford was born in Windham, Maine, February 16, 1799. He was converted in his eighteenth year, and served several years as class leader, exhorter and steward.

In 1830, he was received on trial in Maine Conference, and passed, in usual time, to deacon's and elder's orders. Thirty years of his life were spent in the usual duties of the ministry.

In 1856, he was superannuated in consequence of failing health, and provided his family a home in Livermore. He was suddenly smitten with paralysis, and the same day, September 9, 1860, he passed to his rest above.

Mr. Mugford was a plain, substantial man; his aim was to "hold fast the form of sound words;" solid, rather than brilliant, in his pulpit efforts; he had his work greatly at heart, and was attentive to all the duties of a Methodist minister; he had true manhood, and cheerfully and readily bore the burdens of the itinerancy and was interested in all that pertained to the welfare of the church.<sup>7</sup>

His wife, an excellent woman, was a native of Livermore, and survived her husband several years. (Minutes, 1861.)

#### REV. JOSEPH H. JENNE.

Joseph H. Jenne was born in Fair Haven, Massachusetts, in 1807.

<sup>7</sup> The Maine Wesleyan Seminary was remembered by him in his will.

He removed to Maine in 1826, and resided some time in Bangor; he received license to preach about 1830, and preached that year, under the Presiding Elder, on Waldoboro' Circuit.

In 1831, he was received on trial in Maine Conference, and appointed to Orono, and continued in effective service in the Conference till 1856, serving as Presiding Elder four years on Bangor District, four years on Portland District, and two years as agent of Maine Wesleyan Seminary and Wesleyan University.

In 1856, he was transferred to Wisconsin Conference, where he was eight years Presiding Elder, and one year agent of Lawrence University. He was a delegate to the General Conference from Maine Conference in 1844 and 1852.

He is a man of marked character, and of much more than ordinary ability; of strong convictions, vivid imagination, ready utterance, with a remarkable command of language; a man of strong faith and much prayer, and is thoroughly spiritual.

For many years, he was one of the most prominent ministers of Maine Conference.

In 1880, after effective service in Wisconsin Conference twenty-four years, he retired to the ranks of the superannuates, having been forty-nine years in effective itinerant service.

He resides at Lake Mills, Wisconsin, and writes, July 14, 1886, as follows, viz.: "I am within a few months of four score years of age, and feel as young as ever; stand as erect, walk as well and feel as well as ever. I realize with difficulty that people are not mistaken who call me an old man."<sup>8</sup>

#### MARK TRAFTON.

Rev. Mark Trafton was born in Bangor, Maine, August 1st, 1810, son of Theodore and Margaret Dennett Trafton. He had very limited advantages in early life. At the age of fifteen, he was apprenticed to learn the trade of a shoemaker. At the age of eighteen, he was converted and associated in the same class with Joseph H. Jenne. Encouraged by the pastor, Rev. Greenleaf Greely, to devote himself to the work of the ministry, he commenced, with his friend Jenne, holding meetings. In one year, he succeeded in buying the remaining time of his apprenticeship, (three years,) and attended one term at the Seminary at Kent's Hill.

<sup>8</sup> Letter of J. H. Jenne to the writer, and Minutes.



In 1831, he was admitted to Maine Conference, on trial, and continued in the itinerant service till 1842, when he was transferred to New England Conference and stationed in one of the churches in Boston, and from that time till within two or three years, he continued in effective service in that Conference, with the exception of two years while a member of Congress. He has filled many of the most important charges in the Conference and has retained his physical and mental vigor to a remarkable degree.

He is tall and erect in person, has keen black eyes, and black hair, now somewhat faded. He has a wide-awake lively disposition, and is an able and eloquent preacher. He has been a strong abolitionist and an ardent advocate of temperance.

He has been a prolific writer, though not a writer nor reader of sermons; has remarkable power of description. His sketches in *Zion's Herald* and other papers are very frequent, and always entertaining.

His published works are, "Trafton on Baptism," and "Scenes in my Life." He received the honorary degree of D. D., many years ago, from Wesleyan University.

In 1835, he was married to Miss E. Young of Pittston, Maine, an excellent woman who departed this life, a few years ago.

#### ISAAC LORD.

Rev. Isaac Lord was born in Hallowell, Maine, January 28th, 1803. He had the privileges of the common school in the place of his birth, and commenced active life as a carpenter; he was converted in Boston in 1822.

In 1827, he commenced preaching as a local preacher.

In 1831, he was received, on trial, in Maine Conference, and continued in effective service without interruption till 1882, when he was obliged to retire, partially, from his chosen work, to the ranks of the supernumeraries. He supplied Oak Ridge, one year; but his work was done, and he retired to his pleasant home in Biddeford, where he closed his life peacefully May 25th, 1885, aged eighty-two years.

Brother Lord had a vigorous constitution, with remarkable power of endurance and indomitable perseverance.

For fifty-one years, he went without a murmur, to the fields of labor assigned him, however distant and undesirable, and put his best

endeavors into his work, not unfrequently employing his skill as a mechanic in building or repairing the churches or parsonages of his charges.

He was a diligent student of the Bible, a sound and forcible preacher and an indefatigable worker; he was thoroughly loyal to the church, and loved his work, hard as it sometimes was. When, after fifty-one years of itinerant service, without a vacation, it became necessary for him to retire, it was with profound grief that he was compelled to ask a supernumerary relation.

He was trained from early life, to habits of industry and rigid economy. However scanty his receipts, he always continued to live within his income, and was able from his moderate receipts, to lay by a sufficient sum to provide for himself and family a pleasant home and the means of a comfortable support.

#### REV. THOMAS GREENHALGH.

Thomas Greenhalgh was born in Berry, Lancashire, England. His youth was spent in orphanage and poverty, being compelled from the age of five years, to earn his daily bread, and deprived of all school privileges; he never attended a school, and had scarcely heard a sermon, till after his marriage, at the age of twenty-one years. As it was customary for new married people to appear out at church, he attended a Wesleyan meeting at Shropshire.

The sermon had a powerful effect upon his mind, and led to his conversion. He mingled in the services of the society, and his relation of personal experience, was so clearly presented, that the brethren made him a leader in their meetings; he was obliged to secure the services of a good brother to aid him in committing to memory the hymns and scriptures to be used, as he could not read.

Being requested to become a teacher in the Sunday school, he selected the lowest class, and from the little boys of the class, he learned the alphabet, and without any other instruction, learned to read. His success in learning was a surprise to himself. His first trial at preaching was a failure. He closed the Bible, sat down and wept. But encouraged by sympathizing brethren, he soon became an acceptable local preacher.

In 1826, he landed in Boston, and found his way to Maine. He was employed, by the Presiding Elder, to supply the charge at Saco. In 1831, he joined the Maine Conference, and served as an effective preacher, nineteen years.

One year he was returned as supernumerary, and for the last fourteen years of his life, as superannuated. He was naturally diffident and retiring, but cordial in his intercourse with his brethren. He was sound in the faith, mighty in the scriptures, and powerful in prayer.

He was a diligent student of the Bible, and the works of the Wesleyan writers, and was an able defender of Methodist doctrines. On special occasions, before large audiences, he sometimes soared to a wonderful height of eloquence. His sermons at the Arrowsic camp-meeting, on the text "When Christ who is our life, shall appear," etc., was a discourse of remarkable power. For more than an hour, a large audience was held as if spell-bound, while he poured forth a stream of eloquence, such as is rarely heard. He battled against sin and error in all their forms.

For his fearless advocacy of temperance at Saco, his life was threatened by a mob. He was rescued and taken home by John Fairfield, Esq., then unknown to him, who afterwards was Governor of Maine. He retained many of his English peculiarities of pronunciation and manners, though he was an ardent admirer of Republican institutions.

With a large family dependent upon him, he endured, cheerfully, the privations of the itinerant life.

In his last sickness, he suffered greatly, but was sustained by a victorious faith, after repeating, "For me to live is Christ, but to die is gain."

His last message to his brethren of the Conference was, "nothing gives way in the gospel I have preached and believed; it is fastened to the throne of God." At his request, all but one of his fourteen children, gathered around his dying bed and sang,

"Forever here my rest shall be  
Close to thy bleeding side,"

when he gently fell asleep.—(C. F. Allen.)

#### HENRY BUTLER.

Rev. Henry Butler was born in New Vineyard, July 15, 1806. While reading law at New Sharon, his attention was called to the subject of religion, and in a revival, under the labors of Rev. Greenleaf Greely, he was converted. He soon felt himself called to the work of the ministry. Accordingly, he abandoned his chosen

profession, and in a few months, commenced the itinerant work under the Presiding Elder, on the Paris Circuit.

In 1832, he was admitted, on trial, in Maine Conference, and at the usual periods was ordained deacon and elder.

For eleven years he held an effective relation, when his health gave way under excessive labors.

In 1843, he was compelled to retire from active work to the rank of the superannuates, and for six years, was returned superannuated. He was a man of ardent temperament, and of remarkable energy.

Few were his equals in faith, in labors, in patient endurance, in deep piety, or in the success of his labors. He was a good man, full of faith and the Holy Ghost; he was triumphant during his long sufferings, and died April 5th, 1850; he left a wife and four sons.

#### ASBURY CALDWELL.

Rev. Asbury Caldwell was a native of Paris, Maine. He was converted in early life, and was, for some time, a student in Maine Wesleyan Seminary. In 1832, he was admitted, on trial, to Maine Conference and appointed to Newfield and Shapleigh Circuit, and continued in the itinerant work till 1841, when his health gave way under his severe labors, and died of consumption December first, that year.

He was a man of great intellectual activity, and a gifted extemporaneous speaker, abounding in striking original illustrations; his views of truth were comprehensive, and he excelled in the qualities which constitute an effective preacher, except an easy elocution. His heart was formed for friendship and expanded with benevolence. His religious feelings were eminently catholic.

He lived a witness of entire sanctification and was an able minister of the New Testament. Few were ever favored with more ecstatic views upon the bed of death. He died at the early age of thirty-three years.

His son, Rev. J. M. Caldwell, for a few years, a member of Maine Conference, is now a member of Rock River Conference, Illinois.—(Minutes.)

#### MARCUS WIGHT.

Rev. Marcus Wight was born in Raymond, Maine, February 14, 1804. He received his education at the academy in his native town, and at the Seminary at Kent's Hill.

At the age of eighteen he was converted, and soon joined the



Methodist church and commenced active religious service as a class leader and exhorter.

In 1832, he was received, on trial, in Maine Conference, and continued to hold an effective relation, with the exception of two years of superannuation, until 1875, when he retired from active service, on account of the feeble health of his wife, having performed in all, forty years of effective service.

He had a modest estimate of his own abilities, for many years entertaining the opinion that he ought not to remain longer than one year upon the same charge, subjecting himself, for thirty years, to the inconvenience of an annual, and sometimes, a long removal. This, he at length saw, was a mistake.

He received thirty-eight appointments, always going uncomplainingly to the field of labor assigned him, however unpromising it might be. He was honest and blunt in his style, fluent in utterance, plain and forcible in preaching, and a faithful pastor.

His departure was sudden and unexpected. While visiting at the house of a friend in Scarborough, on his way to Old Orchard camp-meeting, he retired to rest in the evening of August 3, 1875, and before the family were apprised of his illness, he had passed away.

He had, for some time, been ripening for heaven, manifesting unusual fervor of spirit, and declaring that the last years of his life, had been his best years. "Faithful until death."—(Minutes, 1876.)

#### REV. ALBERT F. BARNARD.

Our excellent Brother Barnard departed this life, in full assurance of a blessed immortality, at Saco, Maine, March 27, 1867, aged sixty-one years.

Mr. Barnard was born in Dixfield, Maine, January 30, 1806. His parents were Unitarians. At the age of sixteen, he went to Massachusetts, where he remained six years.

In the Autumn of 1826, he was converted, and soon united with the Methodist church on Needham Circuit, then under the care of Rev. Jared Perkins.

In the spring of 1828, he returned to Maine, and the following year, entered the Maine Wesleyan Seminary, where he pursued his studies about one year and a half.

Being impressed with a conviction of duty to enter the ministry, he directed his attention to that work. He received license to exhort, and was received, on trial, in Maine Conference, in 1832, and

appointed to Cooper, and from that time, prosecuted his itinerant work from one extreme of the State to the other, for thirty-three years, till his health gave way, and he was compelled to retire, in 1865, to a comfortable home he had provided at Saco, where he died in 1867.

Mr. Barnard was a studious, intelligent and discreet man; faithful and earnest in his work as a pastor. He succeeded well on all his appointments, and on some of his charges there were extensive revivals under his labors. In a last conversation, a few weeks before he died, he exclaimed, "O what victories God has given me during my sickness." He was a good man and a faithful minister.

Mr. Barnard was twice married. At his death he left a widow, and one son by the first marriage, a graduate of Wesleyan University and a worthy young man. (Minutes.)

#### JOHN CUMNER.

Rev. John Cumner affords an example of success in the work of the ministry under very unpromising conditions. He was a native of Massachusetts. He early married and settled in the town of Wayne, Maine.

His opportunities for education, were very limited. He was never able to pass, even tolerably, the Conference examinations. After a long period of trial, he was received on the ground of his success, in work as a minister.

He was licensed to exhort in 1826. For a long time he felt a conviction that he was called to the work of the ministry, but hesitated from a sense of his lack of qualifications. A conviction of duty, at length, became imperative, and he was received, on trial, in the Maine Conference, in 1833, and with the exception of three years of location, his connection with Conference continued till the close of his life; he died February 5, 1861, after nine years of superannuation.

He was a man of great faith and remarkable fervency in prayer, and was skilled, above most ministers, in directing penitents to Christ.

He was faithful and earnest in all his duties as a pastor, and very successful in his ministry.

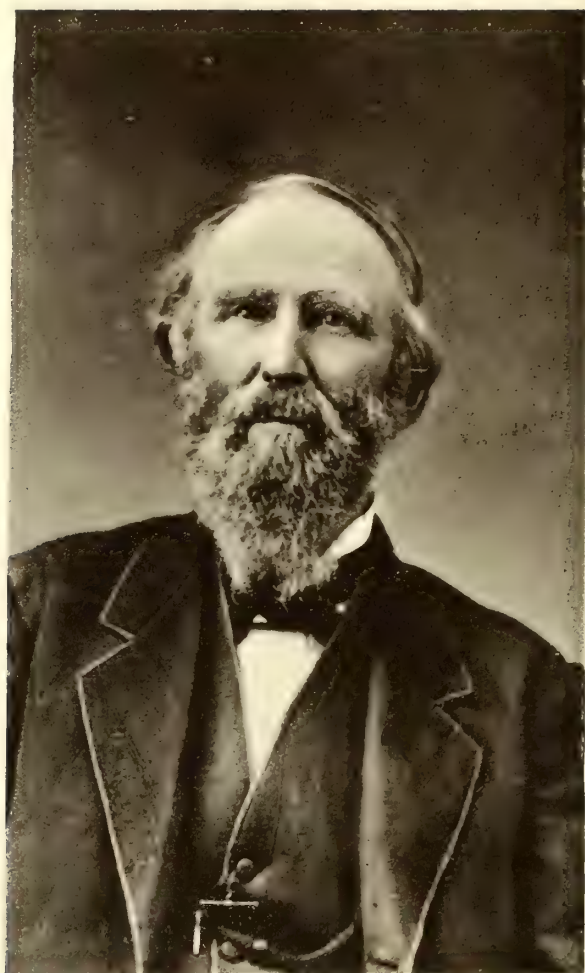
He suffered much during the last months of his life, but was graciously sustained. He died, as he lived, in holy triumph.

(Minutes.)

#### JAMES FARRINGTON.

Rev. James Farrington was born in Wilton, New Hampshire, August 30th, 1866.





*Affectionately Yours*  
*C. C. Bone*



He was admitted, on trial, in Maine Conference, in 1833, and appointed to Wilton and Strong Circuit; he remained connected with the Conference, till the close of his life, thirteen years in active itinerant work, and nineteen years on the supernumerary or superannuated list.

Mr. Farrington was a man of ardent temperament, and deep religious experience. a zealous worker, an earnest and successful preacher, and, emphatically, a revivalist.

His intense earnestness prematurely broke down his naturally strong constitution, and compelled him, after the eleventh year of his itinerant service, to retire mostly from the responsibility and labors of the itinerancy, to his small farm in East Wilton, where he spent the remainder of his life.

While thus partially laid aside, he continued to render valuable service as a preacher in the region of his home. He was highly esteemed by all who knew him.

His faith was strong in sickness and in the dying hour.

The young preachers on the circuit who often made his house their home, will never forget the godly example and valuable advice of Father Farrington.

#### CHARLES C. CONE.

Rev. Charles C. Cone was born in Bolton, Tolland county, Connecticut, January 8, 1802. His parents were of Puritan descent, and of honorable record in our revolutionary struggle.

In early manhood, he engaged in business, and at the age of twenty-two, he was postmaster, sheriff of the county and captain of a military company.

In 1831, he made a public profession of religion, and united with the Methodist Episcopal church. For some time he had a conviction of duty to enter the ministry.

In 1833, while acting as an agent for the American Temperance Society and the American Anti-Slavery Society in Maine, he was requested by the Presiding Elder, to take charge of the church in Gorham. He accepted the service, February 14, the same year, and at the ensuing session of Maine Conference, he was received on trial. though he had been warned that he would not be received without a pledge to keep quiet on the subject of abolition. He made no such pledge, but continued to lift up his voice against our great national sin.

He continued in the itinerant service till 1844, when he located and

engaged in lecturing on temperance and anti-slavery in the eastern part of the State, supplying the church at St. Stephens, New Brunswick, two years, and the church at Calais one year.

In 1848 he was re-admitted to Maine Conference, and with the exception of one year (1852) of superannuation, continued in effective service till 1862, serving eight years of this time as presiding elder. He was once a delegate to the General Conference. In 1863-4 he was agent of the American Bible Society. Since 1866 his name has been upon the supernumerary list.

Mr. Cone has been remarkably successful in his pastoral work; extensive revivals have often followed his labors. He has ever been an uncompromising enemy of slavery, rum and tobacco, and has sometimes incurred severe opposition; but opposition has only served to render him more determined in his assaults upon these great evils.

The dark shadows of affliction have often come to his home. In 1835, while laboring on Fryeburg Circuit, his wife, whom he describes as an "estimable woman," died of consumption. While at Brunswick, 1839-40, he was again bereaved by the death of his second wife, "a lovely and affectionate woman." While at Saco, 1850-1, he again met with a "sore affliction" in the death of the third wife, "who was the mother of his four children."

In 1852 he was again married to Miss Purinton of Bowdoinham.

For the last twenty-two years he has lived upon a small farm in Bowdoinham, preaching often on the Sabbath when his services are needed.

#### JOHN ALLEN.

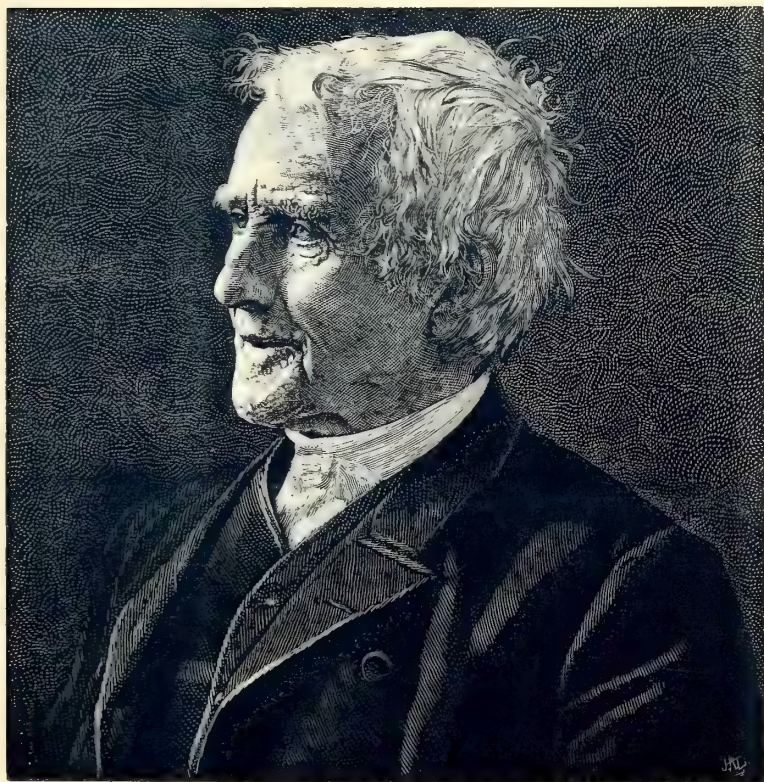
Rev. John Allen was born in Farmington, Me., March 7, 1795.

He was brought up on a farm, and with the exception of one term at Farmington Academy, he had only such advantages for education as the common schools afforded.

He, however, acquired sufficient knowledge of common English branches to become a teacher of district schools. He learned the trade of clothier and established himself in business at Farmington upper village.

October 20, 1820, he was married to Miss Annah S. Hersey of Farmington, an intelligent and excellent woman. Three daughters and one son were born to them.

He was exceedingly fond of society, and not always sufficiently careful in his selection of associates, and much given to hilarity and



John Allen





mirthfulness. His company was much sought on account of his wit and jovial disposition.

His associations, at one time, were fast leading him astray. To quiet his fears of the future, he resorted to the doctrine of Universalism. But his conscience was not wholly at rest.

In the fall of 1825, he was led, by curiosity, to attend a camp meeting held in the town of Industry. It was a meeting of primitive fashion. He was impressed with the fervid style of the exercises and soon became thoroughly awakened.

Upon invitation he went forward and knelt at the altar, in deep distress. Soon, under the influence of the prayers and singing, peace came to his troubled mind, when he sprang to his feet and rushed up the aisle, "leaping and praising God."

On returning home, he entered at once upon a course of active christian work, visiting from house to house and declaring what the Lord had done for his soul.

He received an exhorter's license, which he faithfully improved. In 1828, he was licensed as a local preacher, and for several years continued to hold meetings on the Sabbath, working during the week to support his family. His preaching, like that of most local preachers in those days, was "freely given."

In 1835 he was ordained deacon, received on trial in Maine Conference, and appointed to Rumford Circuit, and continued in the itinerant work, traveling large circuits till 1852, when he retired for two years to the local ranks. In 1854 he was re-admitted and served for two years as tract agent in East Maine Conference.

He continued in the itinerant work till 1860, when he again located. In 1864 he was re-admitted as supernumerary, and in 1876, his name was entered upon the list of superannuates, which relation he still holds (1887).

He has been an uncommonly earnest and successful religious worker.

During the first year of his itinerant ministry, he became greatly discouraged and requested his presiding elder to excuse him from his work. He was, however, soon cheered by a revival, in which a considerable number of persons were converted; and thence forward, revivals usually followed his labors, in which many were converted, numbering in all more than five hundred conversions.

During the war of the rebellion he served for some time as chaplain in the Christian Commission. He was also chaplain in the Legislature

in 1879 and 1880. He has been twice married. His second wife, Mrs. Sarah A. W. Fellows, died in 1883.

One son and two daughters by the first marriage are settled in Boston.

His remarkable conversion at a camp meeting gave him an intense love for such gatherings. They are so much in harmony with his cheerful and social disposition that he is never so much at home as when at such a meeting, and his presence on such occasions is highly prized. He has attended about three hundred and fifty camp meetings. He has sometimes had a tent spread near his own dwelling, to which his neighbors are invited for a sort of miniature camp meeting.

"Camp Meeting" John Allen (a title in which he rejoices) is, in many respects, a remarkable man. He has a vigorous physical constitution, capable of extraordinary endurance.

He is short in stature, strongly built, erect, and brisk in movement. He has a keen sense of the ludicrous, quick witted, genial, good natured; ready at repartee; abounding in pertinent anecdotes. He is a general favorite with preachers and people.

He retains his physical and mental characteristics to a remarkable degree. He is now (1887) in his ninety-third year.

#### HUSE DOW.

Rev. Huse Dow was admitted to Maine Conference, on trial, in 1835, and continued in the itinerant work till 1841, when failing health compelled him to retire from active service. His name was placed upon the list of superannuates. His health continued to decline, and he died in Jay, May 25, 1842. He was laborious and successful. He bore the sufferings of his sickness with christian patience. He had great peace of mind and felt that all was well.—(Minutes.)







Eaton Shaw



## CHAPTER XXVIII.

BIOGRAPHICAL SKETCHES OF DECEASED MINISTERS OF MAINE CONFERENCE FROM 1835 TO 1878, INCLUDING SKETCHES OF LIVING MINISTERS WHOSE RECORD IS NEARLY COMPLETED. ALSO, BRIEF NOTICES OF THOSE WHOSE PORTRAITS ARE IN THIS HISTORY, AND OTHERS WHO HAVE BEEN A LONG TIME MEMBERS OF MAINE CONFERENCE: E. SHAW. N. D. GEORGE. A. HATCH. J. RICE. T. HILL. I. T. THURSTON. J. GERRY. R. H. FORD. L. STOCKMAN. J. SIMPSON. A. MOORE. S. ALLEN. J. S. RICE. W. D. SEWALL. H. L. LINSKOTT. P. JAKES. J. C. PERRY. C. ANDREWS. R. H. STINCHFIELD. S. S. CUMMINGS. H. M. BLAKE. L. P. FRENCH. J. W. TRUE. S. W. PIERCE. W. WYMAN. D. WATERHOUSE. B. LUTKIN. J. C. ASPENWALL. J. HAWKES. C. MUNGER. C. STONE. S. M. VAIL. N. HOBART. E. K. COLBY. S. M. EMERSON. S. F. WETHERBEE. C. C. COVELL. C. C. MASON. B. FREEMAN. A. GREEN. C. F. ALLEN. E. H. GAMMON. J. McMILLAN. C. C. WHITNEY. J. FAIRBANKS. W. H. FOSTER. J. COLBY. F. A. CRAFTS. J. MITCHELL. U. RIDEOUT. H. B. ABBOTT. N. C. CLIFFORD. H. P. TORSEY. F. C. AYER. J. COBB. T. HILLMAN. A. B. LOVEWELL. H. F. A. PATTERSON. E. W. HUTCHINSON. A. C. TRAFTON. A. S. LADD. A. TURNER. T. J. TRUE. E. G. DUNN. F. A. ROBINSON. J. ARMSTRONG. S. S. GRAY. E. MARTIN. S. W. RUSSELL. S. H. HYDE. J. MOOR. N. ANDREWS. N. D. CENTER. J. C. STROUT. J. COLLINS. C. PHILBROOK. H. B. MITCHELL. C. W. BLACKMAN. W. B. BARTLETT. J. H. NEWHALL. G. W. BARBER. G. F. COBB. J. GIBSON. A. W. POTTLE. J. B. LAPHAM. W. W. BALDWIN. R. H. KIMBALL. L. H. BEAN. E. T. ADAMS. W. S. JONES. P. H. HOYT. J. W. SAWYER. E. H. MCKENNEY. C. J. CLARK. G. WINGATE. J. E. WALKER. G. R. WILKINS. B. F. PEASE. E. W. SIMONS.

## EATON SHAW.

Rev. Eaton Shaw was born in Paris, Maine, November 4, 1803. His parents were members of the Baptist church, and were intelligent and highly respected people. His early life was spent at home with such advantages as the common school afforded, and made such improvement that at the age of seventeen, he became a successful teacher of public schools.

His religious life dates back to the formative influences of an excellent christian home; but a public christian profession was delayed until the age of twenty years; then, while in Boston, pursuing his studies in architecture, for which he had a strong taste, he joined the Bromfield Street Church, then under the pastoral care of Rev. Timothy Merritt; here, he became impressed with a conviction of

duty to enter the ministry. After a painful struggle with a sense of insufficiency, he left Boston in 1826, and entered Gorham Academy, where, in two years, he prepared to enter College a year in advance; but this severe application broke down his health and compelled him to abandon all hope of entering the ministry; he then settled in Portland, and entered into mercantile business.

On September 9, 1828, he was married to Miss Mary Roberts of that city, a lady of high social standing, who, for more than half a century, made his home a paradise, and who still survives to bear the burden of her bereavement.

In 1836, during the session of Conference in Portland, his mind was greatly exercised with a conviction of duty to enter the ministry; his judgment for a time wavered between a sense of duty and fear of failure. On the last day of the session, his wife said to him, "Go, you had better fail in the attempt, than to carry through life an unsatisfied conviction of duty." This heroic advice decided him; he was received on trial into the Conference, and stationed at Kent's Hill, where he won the hearts of both citizens and students; he was ordained deacon and elder in regular course, and for fourteen years continued in the effective work of the itinerancy, filling the leading appointments of Conference with great success, on all his charges; in some of them, extensive revivals occurred under his labors.

He was deeply interested in the missionary cause. At one time, in his superannuation, when the Missionary Society was so embarrassed that the secretary, Dr. Durbin, sounded the alarm of a possible re-call of some of our missionaries, Brother Shaw's heart caught fire, and he said, "this must not be;" he prayed and exhorted with reference to it in Chestnut Street Church, where he worshipped, and on the day of annual collection, he headed the subscription with five hundred dollars, and largely through his example and appeals, that church went up in her collection from four hundred and seventy dollars of the preceding year, to thirteen hundred and ten dollars.

In 1848, he was a delegate to the General Conference. For many years he was a trustee of Maine Wesleyan Seminary, and was always foremost in the general enterprises of the church.

In 1850, came the great trial of his life. After an unusually successful ministry of fourteen years, his health broke down, and he was compelled to retire to the superannuated ranks; he returned to Portland and engaged in mercantile business. His relations to the pastors of Chestnut Street Church were of the most delightful

character: he was a punctual attendant upon the services of the church, a wise counsellor and a generous giver; he was a model of a superannuated minister.

The experience of his last days were the gentle out-flowing of his life-long devotion to God. His last words were, "I am being lifted up: the Lord is calling me. Let me go."—(From Memoirs. Minutes, 1885.)

#### NATHAN D. GEORGE.

Rev. Nathan D. George was born in Hampton Falls, New Hampshire, June 24, 1808. He was the youngest of seven children. At the age of seven years, his father died, leaving the family without means of support except by their labor.

His school privileges were very limited. At the age of fourteen, he was apprenticed to learn the trade of a shoe-maker. At the age of sixteen, he became a journeyman at this trade, and was often surrounded by vicious associates. The prayers and counsels of his godly mother, and a fondness for reading useful books, exerted a restraining influence upon him.

About this time, he imbibed the sentiments of Universalism. In pursuit of business he went to Great Falls, New Hampshire, where he became acquainted with the Methodists and was converted; he joined the class in February, 1830, and in due time was received in full connection, and almost immediately was appointed class leader.

In October, the same year, he was married to Miss Mary Hill.

In 1832, he received an exhorter's license, and in July, the same year, he was licensed as a local preacher, and continued in that office four years.

In 1836, he was admitted on trial to the Maine Conference, and continued in itinerant service, occupying a prominent position in the Conference, till 1854, serving four years as Presiding Elder.

In 1854, he was transferred to New England Conference, where he continued in itinerant service till 1870, when he received a supernumerary relation.

In 1874, his name was returned superannuated.

He was a delegate to the General Conference from East Maine Conference in 1852; he was one of the trustees of East Maine Conference, and of the East Maine Conference Seminary.

He is a man of studious habits, a fluent speaker and an able preacher, always preaching without manuscript; he has lectured

extensively upon Temperance, Universalism, Comeoutism, Millerism and other prevalent errors; he has been a prolific writer; his subjects have been the living questions of the times.

The following is a list of his publications:

- |   |            |
|---|------------|
| 1. <i>Were Christ and His Apostles Universalists?</i> | 24 pages.  |
| 2. <i>Materialism, Anti-Scriptural.</i>               | 48 pages.  |
| 3. <i>An Examination of Universalism.</i>             | 24 pages.  |
| 4. <i>Universalism not of the Bible.</i>              | 420 pages. |
| 5. <i>Annihilationism not of the Bible.</i>           | 324 pages. |

Also five tracts on *Annihilationism*.

These works have had quite an extensive circulation.

Mr. George now resides at Oakdale, Massachusetts.

(Partly from letter of Mr. George.)

#### ALVRA HATCH.

Rev. Alvra Hatch was born in Alfred, Maine, July 4, 1810. He was converted in Sanford, December 21, 1827, and joined the class the next year; he was engaged several years as a farmer and school teacher.

In 1833, he was licensed to preach, and traveled three years under the Presiding Elder.

In 1836, he was received on trial in Maine Conference, receiving ordination as deacon and elder in regular course. He continued in effective service till 1879 (forty-six years), when he was compelled, by sickness, to take a superannuated relation.

In 1882, he returned to effective service, and continued his labors till 1886, when he retired as a superannuate, and provided himself a home in Saco. He was married to Miss Abigail Mariner, of Searsmont, Maine, August 7, 1834. They have three children, all daughters.

Mr. Hatch has performed a large amount of service, having traveled large and widely separated circuits, some in the extreme east, and some in the extreme west of the state; he is a man of strong convictions upon doctrines and morals, and fearless in his utterances; he is an ardent advocate of temperance, and a cordial hater of tobacco; no terms are too strong to express his abhorrence of the "alcohol and tobacco devil;" he is an honest and true man, and a faithful minister.

#### JOHN RICE.

Rev. John Rice was born in Gorham, Maine, July 1, 1810. When a child, his father's family moved to Durham. At eighteen, he



attended a High school, and prepared himself for teaching. He was converted at Durham, November, 1829, and received into the church. He commenced preaching in 1831.

In 1834, he was admitted into Maine Conference on trial, and appointed to Gorham, and from that time till 1872, with the exception of one year as supernumerary, and five years superannuated, he continued in effective itinerant service.

In 1872, his name was placed upon the list of supernumeraries.

In 1877, he was enrolled with the superannuates. He provided himself a home in Gray, where, with his wife, he still lives (May, 1887).

July 25, 1836, Mr. Rice was married to Miss Mary T. Hunt, of Gray. They have had several children.

Mr. Rice writes: "It is a comfort to me to know that the Lord blessed me in my work. I was never appointed to but one charge but souls were converted. Number of conversions amount to about one thousand. I baptized about six hundred."

#### THEODORE HILL.

Rev. Theodore Hill was born in Exeter, New Hampshire, October 6, 1806. He was converted at Norwalk, Connecticut, May 12, 1831, when he was at work as a journeyman hatter; his conversion was radical and thorough, resulting in the utter abandonment of the loose and evil habits he had contracted, and from that time, he became an uncompromising enemy of tobacco and all intoxicants, and other evil habits. Soon after his conversion, he was received into the Methodist Episcopal Church.

In 1835, he received license as a local preacher, and in 1836 he was admitted on trial to the Maine Conference, and continued in effective service till 1869 (thirty-three years). Five years of this time were spent in the East Maine Conference.

At that time (1869) he was compelled, by the feeble health of his wife, to retire to the supernumerary ranks, living at his home at West Waterville; he continued his labors in the ministry, as there was opportunity, till 1877, when he was smitten with paralysis, and became a superannuate. From that time, his health gradually declined, and after six years of remarkably patient endurance, he peacefully passed to his rest, March 2, 1883, aged seventy-six years.

Mr. Hill had an ardent and impulsive nature, and a strong will; he was fearless and outspoken in denouncing sin and error, and yet

kind and sympathetic in disposition ; he was a forcible preacher, and successful in his work.

His widow survives, in extremely feeble health.

#### IRA T. THURSTON.

Rev. Ira T. Thurston was born in Monmouth, September 12, 1812. He was converted April 1, 1834, admitted on trial to Maine Conference in 1836, and graduated in regular course to deacon's and elder's orders.

His first appointment was to Rumford Circuit. From that time (1836), with the exception of three years, he continued in the itinerant service till 1851, when failing health compelled him to retire to the ranks of the superannuates. He died at Monmouth, January 7, 1852, aged forty years.

He was a conscientious man, plain and unassuming in manners, and faithful in duty, giving himself wholly to the work of the ministry. His closing hours were peaceful ; his last words were, "All is well, now ready to go."—(From Minutes.)

#### JOSEPH GERRY.

Rev. Joseph Gerry was born in Alfred, Maine, March 26, 1806. He was admitted to Maine Conference in 1829, and appointed to Livermore Circuit, and for thirty-four years, with the exception of one year, he continued in the itinerant service. His appointments were often such as are called *hard*, requiring a large amount of labor ; yet he went on uncomplainingly to his work and rendered faithful service.

He was modest and retiring in disposition and courteous in manners, a good minister of the gospel.

In 1863, he entered the list of the superannuates and removed to Illinois, and was annually reported to his Conference, in terms of commendation. He died suddenly in Prairie Centre, Illinois, April 12, 1887. He had kept the faith and died well.

#### RICHARD H. FORD.

Rev. Richard H. Ford was born in Lancaster, New Hampshire, October 6, 1810 ; converted December 16, 1830, at Bartlett, New Hampshire, and received into the Methodist church, in August or September of 1831. Received license to preach February, 1836.

Admitted, on trial, in Maine Conference in 1836, and continued in effective service till 1844, when, in consequence of failing health, he took a superannuated relation, continuing in that relation till 1855, when his relation was changed to supernumerary, in which he continued two years, being appointed at East Poland and Minot Corner.

In 1856, he retired from active service and went to California, living at Silver Mountain, Alpine county. He continued to render such ministerial service as his health would allow, till 1868. After that time he was unable, on account of failure of his voice, to render much service, except occasionally to attend a funeral.

In 1873, his name was entered upon the list of superannuates until 1877, when his name disappears from the Conference roll.

#### LEVI STOCKMAN.

Rev. Levi Stockman was born of pious parents in East Poland. He was converted at the age of fifteen, and was admitted, on trial, to Maine Conference in 1836, and continued in effective itinerant service till 1843, when he became superannuated on account of failing health, and passed from his earthly labors June 25, 1844.

He was an able preacher and had great success in his work. Singleness of purpose and conscientiousness, were prominent characteristics in his life.

He died peacefully and in full hope of a blessed immortality.—(From Minutes.)

#### JOHN SIMPSON.

Rev. John Simpson was born in the town of Taghkanic, New York, in 1812.

He was converted at the age of twenty, and admitted to New York Conference, on trial, in 1836, and transferred the same year, to Maine Conference. He continued in effective service till 1841, when he was compelled to retire from active service on account of failing health, and died at his residence in Alfred, Maine, May 7th, 1843.

He was modest and retiring in disposition, but he was honored with gracious revivals and died well.—(From Minutes.)

#### ASAHEL MOORE.

Rev. Asahel Moore was born in Gardiner, Maine, November, 1811. He was converted in early life, and received license to preach some

time prior to 1831, when he entered Bowdoin College, and while pursuing his college studies, he continued to preach occasionally, and was quite active in religious work. After graduation, he engaged in teaching at Gardiner, at the same time preaching for the Methodist society in Brunswick.

In 1836, he was admitted to the Maine Conference, on trial, and, with the exception of one year, when he had charge of Vassalboro Academy, he continued in the itinerant service till 1867; serving, during this time, four years as Presiding Elder of Bucksport District, and ten years as secretary of Maine Conference.

In 1867 he located, and served for some time, as pastor of a church in Newbury, Massachusetts.

In 1868, he was received into the Wisconsin Conference, returning to Maine about 1877.

In 1837 or 1838, he was married to Miss Charlotte A. McAllister of St. Stephen, New Brunswick. They had one son, who died in early manhood. Mrs. Moore died in 1874. He subsequently married Mrs. Martha D. Williams.

Mr. Moore was, for some time, superintendent of the Massachusetts Asylum for Inebriates, and died while connected with that institution.

#### STEPHEN ALLEN.

Rev. Stephen Allen was born in Industry, Maine, March, 20, 1810; converted at Norridgewock in 1826, under the ministry of Rev. Greenleaf Greeley, and in the course of a year was received into the Methodist church.

He graduated at Bowdoin College in 1835, and taught the Bucksport High school one year. Licensed to exhort in 1836. While pursuing theological studies in New York, he was licensed to preach and recommended to New York Conference, but was admitted, on trial, in Maine Conference, and immediately transferred to Black River Conference, and engaged as teacher with Rev. Jesse T. Peck, (afterwards bishop) in Gouverneur Wesleyan Seminary, two years.

In 1839, he was transferred to Troy Conference and engaged as teacher in Troy Conference Academy.

In 1841 he was elected Principal of Maine Wesleyan Seminary and transferred to Maine Conference.

In 1844 he was appointed to Waterville mission. From that time he continued in effective service till 1883, when he received a supernumerary relation.



In 1853, he was appointed financial agent of Maine Wesleyan Board of Education, and held that office part of the time in connexion with a pastoral charge, till Sampson Hall was completed, and all bills paid, 1866.

From 1876 to 1879, he was superintendent of the Maine Industrial School for Girls.

From 1879 to 1883, he was Presiding Elder of Augusta district. Supplied at East Readfield and Auburn in 1883 and 1884. Engaged in preparing History of Methodism in Maine, from 1884 to 1887.

He was married to Miss Rachel Sturdivant of Cumberland, August 2, 1838. Five children were born to them; two daughters living. Mrs. Elizabeth A. Reynolds and Mrs. Louise F. Chase.

He was three times a delegate to the General Conference, 1852, 1856 and 1872. He was a member of the Book Committee from 1852 to 1856, and a member of the Committee on Missions from 1872 to 1876.

He was a member of the Board of Trustees of Maine Wesleyan Seminary forty-six years, and a member of the Maine Wesleyan Board of Education since its organization, in 1850, to the present time.

In 1869, he received the degree of D. D., from Bowdoin College.

#### JAMES S. RICE.

Rev. James S. Rice was born in Pownal, April 13, 1808; converted at Gorham, Maine, August, 1828; received into the church in Pownal, May, 1829; licensed to exhort in 1835, and received license to preach July 17, 1836, and admitted, on trial, to Maine Conference in 1837.

He continued in itinerant work till 1846, when he located, on account of failing health, and to provide for the support of his family.

In 1851, he was re-admitted, and remained in the work till 1858, when he was superannuated, but labored as a supply several years.

In 1867, he was re-admitted and continued in the itinerant work till 1872, when he retired to the ranks of the superannuated.

Mr. Rice was married to Miss Eunice S. Johnson of North Yarmouth, October 12, 1830. They have had four daughters. His home is in North Pownal.

#### WILLIAM D. SEWALL.

Rev. William D. Sewall was born in Chesterville, Maine, July 15,

1813; converted at Skowhegan in 1831, and soon united with the Methodist church.

He commenced preaching under the Presiding Elder on Sidney Circuit, in 1836, and the next year was admitted to Maine Conference, on trial.

He was ordained deacon in due time, and received into full membership in the Conference, in 1839. He was that year appointed to Vassalboro Circuit, and pursued his labors with great zeal and success, when, in the middle of the year, his health failed, and he was compelled, by pulmonary consumption, to cease from his labors. He died April 24, 1840, in great peace and full assurance of hope.

Brother Sewall possessed a good mind, and gave all diligence, according to his opportunities, to improve it. His piety was deep, fervent and uniform.—(Minutes.)

#### HENRY L. LINSKOTT.

Rev. Henry L. Linscott was born in Alfred in 1808. In early life his advantages were very limited.

He was converted at the age of nineteen, at a meeting held by Rev. G. G. Moore, in a school house in Alfred. He immediately became active in religious meetings, and soon received license as a local preacher.

He had an ardent nature, and was accustomed to give full vent to his emotions, in his public exercises. For years, he was known, in the region of his home, as the shouting Methodist preacher.

He was, for a short time, a student in Maine Wesleyan Seminary, but he had but little taste for school studies; he found "no glory in Grammar" to use his own language, and soon gave up student life.

In 1835, he was married to Miss Trafton, daughter of William Trafton, and, in 1837, he was received, on trial, in Maine Conference and continued ten years in the itinerant work, when he was compelled by failing health, to retire from active service and for thirty-seven years his name remained upon the list of superannuates. During these years of superannuation, he resided at Porter, Kent's Hill and other places, working with his hands and preaching as his health would allow.

For six years he lived in Kansas, but returned to Maine in 1877, and settled in West Baldwin. His health gradually declined, and in March 13th, 1885, he suddenly closed his earthly labors.

In disposition, Brother Linscott was impulsive, but kind-hearted;





Very truly yours —  
Parker Fergus.



he was fervent in prayer, and ardent in exhortation, and successful in his work as a minister.

PARKER JAKUES.

Rev. Parker Jaques was born in Newburyport, Massachusetts, in 1817, and passed his early life in that place. His parents were Congregationalists, under the pastoral care of the venerable Dr. Withington.

At the age of sixteen, he was converted in a Methodist meeting, and soon united with the Methodist church. Believing himself called to the work of the ministry, he left his father's home in 1836, at the age of eighteen, and entered the Maine Wesleyan Seminary, to prepare for his chosen calling, supporting himself, while pursuing his studies, entirely by his own earnings. He thus acquired a vigorous physical developement, as well as a thorough mental training, and habits of rigid economy, laying the foundation of success, in the hard service of the itinerancy.

He was received, on trial, in 1837, in a class of eleven, of which only two survive, and none are in effective service.

His first appointment was Dixfield Circuit, embracing several towns. From that year onward, for thirty-eight years, his appointments ranged from the eastern, to the western extremity of the State, including many of the most important charges in the Conference.

From 1875, for six years, he served as Presiding Elder.

In 1883 he became supernumerary, but continued his labors as a supply.

During the year 1885, he was compelled, by sickness, to abandon his work, and retire to his home at Woodfords, where, in a few months, his disease assumed a serious form, and soon terminated fatally. Calmly and trustfully, he looked forward to the hour of his departure.

To his pastor he said, "I have arranged my worldly affairs, satisfactorily to my family, and I have settled my account with heaven. I have worked long and faithfully, but I count it all nothing; I rest alone in the merits of Christ." He died March 31, 1885.

During the forty-six years of his itinerant service, Brother Jaques took no vacation. He never kept a horse, after his first year's service, and seldom hired conveyance in his pastoral work. He had great power of endurance, and accomplished an unusual amount of labor during his ministry. He devoted himself exclusively to his work as a pastor. He had no cottage by the sea-side, and spent no time in

pleasure excursions. He was a diligent and thorough student, careful in his preparation for the pulpit; a sound preacher, a good minister, and specially successful as a Sunday school worker.

He gained steadily in the esteem and confidence of his brethren, often acting as Secretary of Conference, and he was twice elected as delegate to the General Conference.

He received from Bowdoin College, unsolicited, on his part and unexpected, the honorary degree of Master of Arts.

In his habits, he was systematic, industrious and frugal, always living within his means, and yet always ready to contribute generously to the claims of charity. Having contributed, annually, for the last twenty-four years, one-tenth of his income to benevolent objects. By careful economy, he laid aside from his income, a sum sufficient to provide for his family a comfortable home.

He was cheerful in deportment, courteous in manners, neat and tasteful in apparel; a true christian gentleman.

In 1838, Mr. Jaques was married to Miss Louise Eaton. The widow survives in deep bereavement; also one son, Dr. E. Jaques of South Berwick, and two daughters, Mrs. B. Harriman of Kent's Hill and Mrs. C. L. Parker of Lancaster, Ohio.

#### JOHN C. PERRY.

Rev. John C. Perry was born on Bailey's island in Harpswell, in 1814. He was converted at Cumberland Foreside, where he was then residing, in a revival under the labors of Rev. John Lord, then Presiding Elder, who was assisting Rev. Joshua Taylor, the resident pastor at that place. Mr Perry soon after entered Maine Wesleyan Seminary, to qualify himself for the work of the ministry, to which he believed himself to be called.

He was admitted, on trial, to Maine Conference in 1837, and continued in the itinerant work till 1879, with the exception of four years supernumerary and two years superannuated relation, having rendered thirty-eight years of effective service in the itinerant work.

Mr. Perry's record is in all the churches, as well as "on high," and his name is honored among us, as one of the most devoted and earnest members of the Conference. He witnessed revivals on most of his charges, and was successful in building up the churches.

His last appointment, 1879, was to his native town, but he did not live to complete the year's service. He died March 20, 1880, at his

home in Gorham, in the full assurance of hope, in the forty-third year of his ministry, aged sixty-six.—(Minutes.)

## CHARLES ANDREWS.

Rev. Charles Andrews was born in Berwick, Maine, October 23, 1811. He was brought up in a christian home, and had strong religious impressions in early childhood. His parents were Congregationalists.

In his eighteenth year, while living at Great Falls, New Hampshire, he walked to and from a camp-meeting held at Kittery, seventeen miles distant, in September, 1829, when he and about two hundred others were converted. He soon felt it to be his duty to enter the ministry, and strove earnestly to qualify himself for this work.

In 1832, he entered Maine Wesleyan Seminary and remained there five years.

In 1838, he was admitted to Maine Conference, on trial, and appointed to Argyle. The next year he was sent to Houlton with B. Lufkin, where over one hundred persons were converted.

At the close of the year, he was married to Miss Margaret Hitchins, in Robbinston.

He received ordination as deacon and elder in regular course, and continued in effective itinerant service forty years, consecutively; during this time, though often in feeble health, he was never laid aside by sickness. He was prudent, careful, diligent and faithful in his work, and witnessed good results from his labors. After his superannuation in 1878, he continued to render such services as his failing health would allow. During the two last years of his life, his home was at Old Orchard, where his services and influence were a blessing to the newly organized church in that place. He came down to the close of life, calmly, trusting in God, enduring in great patience the long and weary months of sickness, and died in faith, 1884.—(Minutes.)

## RUFUS H. STINCHFIELD.

Rev. Rufus H. Stinchfield was a native of Phillips, Maine. He was admitted to Maine Conference, on trial, in 1838, and continued in the effective itinerant service till 1863, twenty-five years, when he took a supernumerary relation, and the next year, was transferred to the Wisconsin Conference where, after a few years of itinerant service, he suddenly died.

Brother Stinchfield was a faithful and devoted minister, remarkably persistent in his efforts to lead sinners to Christ, and uncommonly successful in his work. He left a widow and several children.

SILAS S. CUMMINGS.

Rev. Silas S. Cummings was a native of Greene, Maine. He was educated at Maine Wesleyan Seminary; admitted to Maine Conference in 1840, and continued his itinerant labors in Maine till 1853.

In 1854, he was transferred to New Hampshire Conference; 1857, located; 1858, Providence Conference.

For many years past he has been connected as agent with the Baldwin Place Home for Little Wanderers, rendering excellent service in this important charity.

HENRY M. BLAKE.

Rev. Henry M. Blake was born in Monmouth in 1808, of Methodist parents; was converted in 1829, while a student in Maine Wesleyan Seminary, at a camp-meeting held on the Seminary grounds.

In 1838, he was received, on trial, in Maine Conference, and appointed to Bartlett Circuit, and continued in the itinerant service till the day of his death, January 15, 1865.

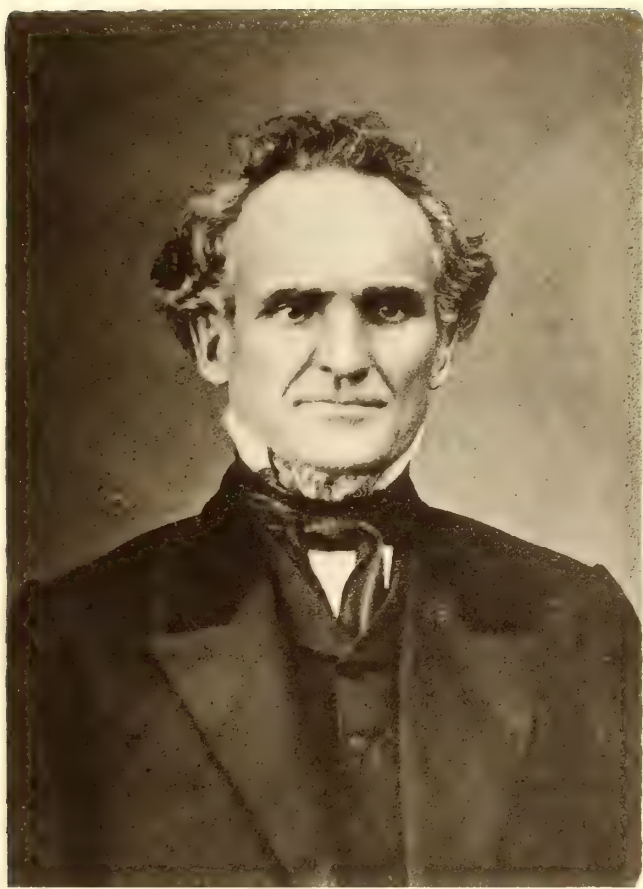
Mr. Blake was a man of ardent temperament, careful and industrious habits and great singleness of purpose; he was strictly upright and wholly consecrated to his work as a minister; he had a deep sense of his own responsibility and of the perilous condition of the impenitent; he was an uncommonly earnest and faithful minister. Few preachers can exhibit a more glorious record or can point to such a cloud of witnesses of their pastoral fidelity.

He was a faithful friend and a pleasant companion; he was married in the early part of his ministry to Miss Lydia Horne of Great Falls, New Hampshire, who was always in full sympathy with her husband's work and labors of love and who finished her course a few years in advance of him.

Mr. Blake was deeply interested in all the benevolent enterprises of the church, and was a constant and generous contributor towards them; he contributed liberally towards the erection of Sampson Hall at Kent's Hill, and was in favor of the largest and most substantial designs for that building.

Great confidence was reposed in him by his brethren. He served





*Henry M. Blake*



many years as a trustee of the Conference and of Maine Wesleyan Seminary, and was twice a delegate to the General Conference.

His love for the church and its institutions continued to the last. By his will, written a few days before his death, besides gifts to other benevolent objects, there was a bequest of thirteen hundred dollars to the Maine Wesleyan Board of Education, as a fund for the benefit of the Seminary at Kent's Hill. His wife, at her decease several years previously, had given five hundred dollars for the same object.

The few last years of his life were overshadowed by affliction. The death of his excellent wife left him a mourner; the loss of his books, papers, and other personal effects, by fire, was severely felt. But he was graciously sustained, and continued his pastoral work with unflinching fidelity, to the last day of his life.

At the Conference in 1864, he was appointed to Pine Street Church in Portland; he was the first pastor of that society twenty years previously.

On the morning of January 15, 1865, while on his way to the Pine Street Church to conduct the services of the day, he was seen to fall on the sidewalk; friends came to his relief, but in a few minutes his earthly life was ended. "Faithful unto death," he went to receive his crown.—(From Minutes.)

#### LUTHER P. FRENCH.

Rev. Luther P. French was born in Solon, Maine, May 2, 1812. He was converted in 1835, and the next year, being impressed with a conviction of duty to enter the ministry, he went to the Maine Wesleyan Seminary to prepare for this work.

In 1839, he was received on trial in Maine Conference, receiving ordination as deacon and elder in due course, and continued in the itinerant service till the division of the Conference in 1848, when he became a member of the East Maine Conference, and continued in effective service till 1872, when he was transferred to the Maine Conference and appointed to Solon, where he remained three years.

In 1875, he received a supernumerary relation on account of business affairs.

In 1882, he returned to the effective ranks, and has remained in the itinerant work till the present time.

Mr. French has occupied prominent positions in the Maine and East Maine Conferences, which he has ably filled, serving several years as Presiding Elder, and once as delegate to the General Conference.

He has been three times married. One son is living at Solon, and one daughter of the present wife at home.

## JOHN W. TRUE.

Rev. John W. True was born in Mercer, Maine, August 9, 1815. He was converted at the age of ten years, and was admitted to Maine Conference on trial in 1838, and continued in itinerant service till 1852, when, on account of feeble health, he received a superannuated relation. He died at Lima, New York, March 2, 1855.

Mr. True was a man of good talents as a preacher, and was devoted to his work.—(Minutes.)

## SIMEON W. PIERCE.

Rev. Simeon W. Pierce was born in Norway, Maine, January 24, 1813. When about eighteen years of age he was converted, and immediately felt impressed with a conviction of duty to preach the gospel; he soon commenced to labor as an exhorter, and in 1837, was sent by the Presiding Elder to Bethel Circuit as an assistant preacher.

In 1840, he was admitted on trial in Maine Conference, and continued in the itinerant service till 1862, when he was compelled by failing health to take a superannuated relation, and continued in that relation till his death, April 9, 1877.

Mr. Pierce was a hard working, faithful, self-denying preacher; he seemed to care little for personal ease and comfort, and was intensely interested for the cause of Christ and the salvation of souls. Few preachers rendered harder service, or were more scantily paid; but such was his consecrated zeal that none of these things moved him; he was interested in the institutions of the church, at several times contributing liberally towards the funds of Maine Wesleyan Seminary, when he was not able to avail himself of the advantages of the institution for his own children. He was a fluent speaker and a faithful and successful minister.

During the fifteen years of his superannuation, he bravely and uncomplainingly bore up under sufferings, and was always glad to be able to preach anywhere, and to pray with the afflicted and the penitent. He gradually and peacefully drew to the close of life, and calmly fell asleep in Jesus.

He was married to Miss Sarah L. Jones, of Monmouth, November 29, 1838. They had ten children, three only of whom are living.



The eldest daughter is the wife of a wealthy merchant in New York.—(From Minutes and Zion's Herald.)

## WILLIAM WYMAN.

Rev. William Wyman was born in Clinton, Maine, in 1814, but spent most of his early life in Skowhegan. He was converted under the labors of Rev. E. Robinson, and was admitted on trial into the Maine Conference, in 1840.

His itinerant life was greatly interrupted by failing health, which compelled him repeatedly to retire from the effective relation. He was eight years in effective itinerant service, five years supernumerary, one year superannuated, and twenty-one years located. During his retirement from regular itinerant work, he labored much of the time as a supply, under the Presiding Elder.

Mr. Wyman was a good preacher, and was greatly interested in the work of the ministry. As a local preacher, he was a zealous worker in the social meetings, an intelligent christian citizen, and an earnest advocate of every good cause.

During his last sickness he was greatly sustained, often breaking out in praise to God. He died at his home, in Farmington, Maine, March 7, 1874, aged sixty years.—(From Minutes.)

## DANIEL WATERHOUSE.

Rev. Daniel Waterhouse was born in Bowdoinham, of christian parents, February 10, 1813. He was converted at the age of sixteen, in a prayer meeting in his father's house.

He was licensed as a local preacher November 12, 1831. In 1839, he was employed by the presiding elder on Shapleigh Circuit. In 1840, he was received, on trial, in Maine Conference, and appointed to Shapleigh Circuit, and continued in active service, with the exception of one year of superannuation on account of failing health, till 1883, having rendered forty-two years of effective service in the ministry. His last appointment, in 1883, was to Newfield, where he had purchased a comfortable home, in which he expected to spend the closing years of his life.

He had preached but once or twice in his new field of labor, when he was prostrated by sickness, and in about two weeks he went to his home above, in the summer of 1883, at the age of seventy.

Bro. Waterhouse was thoroughly religious, a faithful and devoted minister, and successful in his work.

His son, a local preacher, was employed to fill out his father's term of service. A daughter was engaged for some time as a missionary teacher in South America.—(From Minutes.)

#### BENJAMIN LUFKIN.

Rev. Benjamin Lufkin was born in Rumford, of a Methodist family, in 1803 or 1804. Joseph Lufkin, a local preacher, and Moses Lufkin, for some years a member of Maine Conference, were brothers.

Benjamin was received on trial in Maine Conference in 1840, and received in full connection in 1843.

His ordination as deacon and elder occurred in regular course. His early education was limited. He continued in the itinerant work, without intermission, till 1872—forty-two years. His fields of labor were generally large circuits, requiring much labor and affording small pay. Yet he always accepted the work assigned him without murmuring, and labored faithfully, and usually with good success. Though deficient in literary culture, he was deeply spiritual and thoroughly consecrated to his work.

He was faithful and earnest in his labors, and many were led to Christ or encouraged in their christian life by his plain and pungent exhortations. At the sessions of Conference he was a conspicuous figure—tall and stalwart, always solemnly in earnest. Though not prominent in the business of Conference, he was, by common consent, the acknowledged leader in the meetings for social worship, especially in the five o'clock morning prayer meeting, where he was always promptly present.

When disabled by feeble health and compelled to retire from active service, without home, or money to purchase one, a generous christian brother, E. T. Nutter of Cape Elizabeth, gave him the use of a comfortable house and carefully supplied his wants, where he spent the closing years of his life.

He died in 1880, in the forty-second year of his ministry and the seventy-eighth year of his life.

#### JOSEPH C. ASPENWALL.

Rev. Joseph C. Aspenwall was born in Bradford, Vt., April 5, 1809. Converted at a camp meeting in New Hampshire. Commenced preaching in 1830.

The same year, he came to Maine and labored on Buxton Circuit with Rev. Isaac W. Moore.

In 1831 he was received, on trial, in Maine Conference and appointed to Cherryfield, and continued in effective work in Maine Conference till 1840. From that time for eleven years he was a member of New Hampshire and Vermont conferences. In 1852 he was transferred to Maine Conference and appointed two years to Pine Street Church, Portland.

In 1856 he was transferred to Wisconsin Conference, of which he is now a member, having rendered fifty-one years' effective service; ten in Maine Conference and forty-one in three other conferences. In a letter to the writer, March, 1878, Bro. Aspenwall writes: "I am now seventy-eight years of age, a superannuate of West Wisconsin Conference, living in Lodi, Wis., surrounded with earthly comforts. I have found no Conference so harmonious and pious as that of Maine."

Bro. Aspenwall belonged to the radical wing during the anti-slavery controversy, and was one of the number of ministers in Maine Conference who was not careful to obey the advice of the General Conference, "to wholly refrain from agitating the subject of slavery." He has been an able and earnest preacher, and successful in his work.

#### JOSEPH HAWKES.

Rev. Joseph Hawkes was born in Harvard, Mass., July 5th, 1814. In 1830, while attending the Sunday school in Bromfield Street Church in Boston, he was converted with twenty-six other scholars. The same year he was received into the church.

In 1834 he was licensed to preach by the Quarterly Conference of Bromfield Street Church.

He was, for some time, a student in Maine Wesleyan Seminary. In 1840, he was received on probation in Maine Conference and appointed to South Paris, and he continued in the itinerant work in an effective relation, except 1849, till 1881, when his name was placed upon the list of supernumeraries.

Mr. Hawkes was married to Miss Mary N. Simons, June 2, 1842. They had seven children, six daughters and one son, all now living and most of them settled in life.

Mr. Hawkes is now upon the list of superannuates and is living with his second wife in Cambridgeport, Mass., his first wife having died about 1875.

At latest accounts he was prostrated by feebleness and confined to his bed by a surgical operation in the removal of cataracts from his eyes.

#### CHARLES MUNGER.

Rev. Charles Munger was born in Rochester, N. H., October 29, 1818, son of Rev. Philip and Zipporah Munger.

He was converted at the age of seven and reclaimed at a camp meeting at the age of sixteen.

He was student in the Maine Wesleyan Seminary from 1834 to 1840, received on trial in Maine Conference in 1841, and with the exception of two years supernumerary and superannuated (1848 and 1849) continued in effective service till 1887, forty-four years.

While laid aside from active service by failing health in 1848, he was favored with a voyage to England by the kindness of his friend, Capt. Jarvis of Castine.<sup>1</sup>

Mr. Munger received the honorary degree of Master of Arts from Bowdoin College in 1868.

He was a delegate to the General Conference in 1872 and 1876.

He was married to Miss Celia J. Anderson of Fayette, August 8, 1841. Seven children were born to them, two of whom died in early life. On the first of July, 1885, a great sorrow came to his home in the death of his wife, a woman of great excellence.

#### CORNELIUS STONE.

Rev. Cornelius Stone was born in Jay, Maine, May, 1817. While a student in Bowdoin College he was converted and joined the Methodist Church.

He graduated in 1840, and the next year was received, on trial, in Maine Conference and appointed to Columbia. In 1842 he was discontinued, and entered the Theological Seminary at Bangor. In 1843 he was re-admitted to Conference and appointed to Clinton and took charge of the academy at that place, in connection with the pastoral care of the society.

He continued in the itinerant work till 1857, when he was compelled, by failing health, to retire to a farm in his native town. During his

<sup>1</sup> Capt. Edward Jarvis had been one of the leading members of the Universalist Society at Castine. He was converted through the labors of Bro. Munger at Calais, and became thoroughly devoted to the interest of Methodism in that place.



superannuation he represented his town twice in the Legislature, and was twice a member of the Senate.

He died of consumption, April 5, 1866, aged forty-nine years. He was married to Miss Frances Sylvester of Jay.

Two children were born to them, a son and a daughter. Bro. Stone was retiring in disposition, but a good scholar, and a man of excellent judgment and of unblemished christian character. He maintained his integrity and his faith in God to the last.—(From Minutes.)

#### STEPHEN M. VAIL.

Rev. Stephen M. Vail was born in Union Vale, Duchess County, New York, January 15, 1816.

At the age of fourteen, he commenced his studies at Cazenovia Seminary, New York, where he was converted.

In the fall of 1834, he entered Bowdoin College, where he graduated with high rank in 1838.

He also graduated at the Union Theological Seminary, New York city, 1842. After completing his studies he immediately joined the New York Conference, and continued five years in itinerant service. For two years he was principal of Pennington Seminary, N. J., and from 1849 to 1868, he was Professor of Hebrew in the Biblical Institute, at Concord, N. H.

He was transferred to Maine Conference while connected with the Biblical Institute, and remained an honored member of the Conference till transferred to the church above. The nineteen years of service at Concord were years of indefatigable labor. He devoted himself to his work with his entire energies, combating with persistent zeal and forcible logic, the wide spread prejudice, at that time, prevailing in our church against *theological schools*, and he lived to witness the triumph of the cause he advocated.

During the nineteen years of hard work he published several volumes and numerous articles in the Quarterly Review and other periodicals, all characterized by scholarly ability, and indicating thorough research.

His "Ministerial Education," "Bible Against Slavery," and "Hebrew Grammar," are sufficient to establish his reputation as a thorough scholar and an able writer. He was honored by his Alma Mater with the degree of D. D.

His naturally vigorous constitution gave way under these exhausting labors, and he was compelled to resign his office as Professor and retire to his home at Staten Island.

In 1869 he was appointed consul to Bavaria, where he remained five years, availing himself of the opportunity to extend his travels to Italy, Greece, Egypt and Palestine. Returning home, he remained in comparative retirement, though continuing his literary labors and preaching without salary, as his strength and opportunity allowed, to the last.

Early in the year 1880 he had an attack of pneumonia, which greatly prostrated him, and impressed him with an apprehension that the close of life was near. His health continued to decline till the sixteenth of the following November, when he calmly and trustfully fell asleep in Jesus.

Thus closed a faithful and consecrated christian life, characterized by persistent zeal in the cause of God, and the strictest integrity.—(From Minutes.)

#### NOAH HOBART.

Rev. Noah Hobart was born in Temple, Me., April 20, 1814. He was converted and united with the church at the age of seventeen. He was educated in the district school and at Maine Wesleyan Seminary.

In 1842 he was admitted, on trial, in Maine Conference, and continued in effective itinerant service till 1877, when his health broke down and compelled him to retire from the active work of the ministry.

During the last few months of his life his mind became clouded through the effects of physical disease. In his latest moments he manifested a christian spirit, and passed peacefully away, December 20, 1877, aged sixty-three years.

Bro. Hobart was engaged in itinerant work thirty-five years. He was a good preacher, a faithful, consecrated minister, and an indefatigable and successful worker.

The fields of his labors were often the scenes of gracious revivals.—(From Minutes of Conference.)

#### EDMUND K. COLBY.

Rev. Edmund K. Colby was born in Epping, N. H., April 15, 1812. was converted October 18th, 1832, and admitted on trial in Maine Conference in 1844.

He continued in the itinerant service, with the exception of two years of location, till 1856; after that time he was a member of

Providence Conference six years, and three years located. In 1866 he was re-admitted to Maine Conference and continued in effective service till 1886.

He was married to Georgie J. Saunders, June 23, 1853. They have had two children, a son and a daughter.

#### SILAS M. EMERSON.

Rev. Silas M. Emerson was born in Haverhill, Mass., January 4, 1817. He was converted in Norwich, Vt., June 30, 1837, and received into the church in December of the same year. He was admitted, on trial, in Maine Conference in 1842, and continued in effective service till 1855. Since that time, in consequence of failing health, his relation has been supernumerary or superannuate.

He was married to Miss Sarah Davis, October 23, 1845. They have had three children, Sophrania D., Susan C., and James S.

#### SEBA F. WETHERBEE.

Rev. Seba F. Wetherbee was born at Harvard, Mass., January 23, 1815. He was converted at Dexter, Me., December, 1838, and received into the Methodist church by Rev. A. Sanderson.

He received license as a local preacher in 1842, and in 1845 he was admitted, on trial, in Maine Conference, and has continued in the itinerant service till the present time (1887) excepting one year, when he served as chaplain in the army. Many of his appointments have been among the most important in Maine and East Maine Conferences. He was twice a delegate to the General Conference.

He was married to Miss Sophia W. Hook of Skowhegan, March 4, 1838. They have had six children, of whom two sons only are living.

#### CHRISTOPHER C. COVELL.

Rev. Christopher C. Covell was born in Woolwich, Jan. 28, 1811. He was converted when about twenty years of age, and ever afterwards gave good evidence of christian character, having served several years as a local preacher.

He was admitted, on trial, in Maine Conference in 1842, and rendered effective service till 1855, when, on account of failing health, his name was placed in the list of superannuates.

He provided a home at North Pownal, where he supported his

family by working at his trade as a harness maker for twenty-eight years. During this time he rendered valuable service to the preacher in charge, by his sympathy, counsel and co-operation. During his last sickness he rested on the promises and died in the faith, July 1, 1883, aged seventy-two years.

Bro. Covell was respected for his intelligence, his unaffected piety, his amiable disposition, and his excellent christian character. As a preacher, he was faithful in his work, original in his methods of presenting the doctrines of the gospel, and remarkably fluent. He was a good man and a worthy minister of Christ.—(From Minutes.)

CHARLES C. MASON.

Rev. Charles C. Mason was born in Boston, Massachusetts, July 21, 1816. He was baptized in 1831 at Gorham, by Rev. Thaddeus Pomeroy of the Congregationalist church. The same year, he attended the Maine Wesleyan Seminary; he also attended the Gorham Academy and the High School at Portland, and studied medicine with Dr. Ingalls of Standish; he wandered away to Florida and taught school in that state and Georgia.

At a camp-meeting held in Tatwall county, Georgia, September 29, 1839, he was converted and was received into the church in Florida. He was licensed to exhort, and in 1840, he received license to preach at a Quarterly Conference, in Jacksonville, East Florida.

In 1842, he was received on trial in Maine Conference, and ordained deacon and elder in regular course. His first appointment was to East Rumford, and from that time, he continued in the itinerant service, with the exception of three years of superannuation, till 1881, the last four years serving as Presiding Elder.

Before the close of the last year his health failed, and he returned to his home in Hallowell to die; he endured his prostration and severe suffering with great patience, "without a murmur or complaint," till the twenty-second of March, 1882, when, in full hope of eternal life, he passed from earth.

Mr. Mason was married January 1, 1843, to Miss Elizabeth Richardson. They had six children; one died in infancy; four are married and settled; the widow and one daughter remain in their home at Hallowell.

Mr. Mason served several years as Assistant Secretary of Conference, and one year as Secretary. He was a man of intelligence, and of genial and cheerful disposition, a fluent writer and able preacher.—(From Minutes.)







Rev. C. F. Allen.

## BENJAMIN FREEMAN.

Rev. B. Freeman was a native of Saccarappa. He was educated in Maine Wesleyan Seminary and admitted to Maine Conference on trial in 1844, and has continued in the itinerant work till the present time (1887), forty-three years.

Mr. Freeman is quiet and unassuming in manner and disposition, but is faithful in his work, a sound preacher and faithful pastor.

## ASA GREENE.

Rev. Asa Greene was born in Wilton, Maine, in 1818. He was converted in his fifteenth year, and subsequently, from a conviction of duty, obtained license to preach, and labored several years under the Presiding Elder.

In 1842, he was received on trial in Maine Conference, and appointed to Vinalhaven; he continued in the itinerant work till 1860, when, in consequence of failing health, he retired to the ranks of the superannuates; he procured a home in South Livermore, near the friends of his wife; his health rapidly declined till the fourth of December, the same year, when he calmly closed his earthly work, in the fifty-eighth year of his age.

Mr. Greene was distinguished for meekness and christian patience, always cheerfully accepting the work assigned him; he was faithful as a pastor and a good minister.—(From Minutes.)

## CHARLES F. ALLEN.

Rev. Charles F. Allen was born in Norridgewock, January 28, 1816. He was converted at Farmington in 1832, and joined the church at Norridgewock in December, the same year. He graduated at Bowdoin College in 1839; engaged in teaching in St. Albans Academy and in Maine Wesleyan Seminary for two or three years.

He received license to preach at Kent's Hill, September, 1842, and was received on trial in Maine Conference in 1843, received deacon's and elder's orders in regular course. His first appointment was at Kent's Hill; he continued in the itinerant service, being appointed to many of the most important charges in the Conference, till 1869, when he was transferred to East Maine Conference, and appointed to Brick Chapel, in Bangor. After remaining three years in that charge, he was elected President of the Agricultural College at Orono, which office he held seven years, the institution prospering under his care;

he resigned this office in 1879, and was re-admitted to the Maine Conference, and has continued till the present time in effective service, four years Presiding Elder of Lewiston District.

He has been a delegate to the General Conference twice, and was a member of the committee appointed by the General Conference to revise the Hymn Book; he served seven years as Secretary of the Conference.

In 1872, he received the degree of D. D. from Bowdoin College, and also from Wesleyan University; he has been for many years a member of the Board of Trustees of Maine Wesleyan Seminary.

August 25, 1844, he was married to Miss Ruth S. Morse. Their children are Mary Elizabeth, Isabel Sibley, William Albert, Charles Morse. All are living; two married and settled.

#### REV. ELIJAH H. GAMMON.

Elijah H. Gammon was born December 23, 1819, in Gilman Pond Plantation, Maine, afterwards called Lexington. He was converted at the age of seventeen, under the labors of Rev. James Farrington. He united with the church, and was licensed to preach in 1843, and the same year, was received on trial in Maine Conference, and appointed to Wilton Circuit.

January 6, 1844, he was married to Miss Sarah Jane Cutler of Wilton.

He continued in the itinerant service till 1851, when he located on account of failing health, and removed to Illinois. The next year, he was re-admitted in the Rock River Conference, and appointed to important charges, serving three years as Presiding Elder.

In 1858, his health having again become impaired, he located.

In 1855 his wife died, and in 1856, he married Mrs. Jane Colton, an accomplished and estimable lady.

Mr. Gammon has been greatly afflicted in the loss, by death, of two married daughters and his only son, all his children.

After leaving the active work of the ministry, he engaged in business for which he developed taste and ability, and he has succeeded in acquiring a large property. For several years he was engaged with Hon. William Deering in an extensive manufactory of agricultural implements, in Chicago.

Mr. Gammon has taken a deep interest in the prosperity of the church, and has contributed generously to several of our church enterprises and benevolences, among which may be mentioned five



thousand dollars to the Maine Wesleyan Seminary and Female College, ten thousand dollars to the Garrett Biblical Institute, Evanston, Illinois, twenty-five thousand dollars to found the Gammon Theological School at Atlanta, Georgia, to which he has since sent additional gifts. besides pledging not far from fifteen thousand dollars for additional buildings for the University at Atlanta, now under the direction of the Freedmen's Aid Society of the Methodist Episcopal Church.

Mr. Gammon's ability as a minister of the gospel may be seen in his promotion to responsible appointments. His rare capacity for business, in his remarkable success, notwithstanding his feeble health. His generous and repeated gifts to the educational and benevolent enterprises of the church, are a gratifying proof of his abiding love for the cause of Christ. He now resides in Batavia, Illinois.—(From letter of Hon. William Deering.)

#### JAMES McMILLAN.

Rev. James McMillan was born in Bartlett, New Hampshire, August 3, 1806. He was converted in early life. In 1830, he was licensed to exhort by Rev. D. B. Randall.

He soon received license as a local preacher and continued in that service till 1843, when he was received, on trial, in Maine Conference, and continued in the itinerant work till 1874, when, on account of failing health, his name was entered as supernumerary; he passed to his heavenly home, September 14th of the same year.

Mr. McMillan was a devoted and successful minister of the gospel; he had a cheerful, sunny disposition; his sermons were plain, practical and highly evangelical; he was kind and faithful as a pastor, specially attentive to the children and to the sick and poor of his parish; he was beloved by the people of his charges, and by his brethren of the Conference.

His last hours were peaceful and triumphant. His companion, a devoted christian woman, still survives. (1887.)—(Minutes.)

#### CALVIN C. WHITNEY.

Rev. Calvin C. Whitney, from Augusta, Maine, was admitted to Maine Conference in 1843, and continued in itinerant service till 1847.

In 1848, in consequence of failing health, he was superannuated. He entered into business as an apothecary in Wayne, subsequently at Skowhegan; in 1873, located, and removed to Orange, New Jersey.

He was married to Miss Steward of Skowhegan ; one son and two daughters were born to them.

JONATHAN FAIRBANK.

Rev. Jonathan Fairbank was born in Harrison, Maine, April 1, 1811. For some years he held a local preacher's license and was ordained local deacon in 1836.

In 1844, he was received, on trial, in Maine Conference, and for thirty years, he held an effective relation, laboring with diligence and success, often upon hard fields of labor.

In 1877, he was appointed to North Augusta, but died before he reached his field of labor.

He had a robust constitution, capable of great endurance ; he had a clear, religious experience and was a sound preacher, rendering good service to the church ; he died May 16, 1877, aged sixty-six years.—(Minutes.)

WILLIAM H. FOSTER.

Rev. William H. Foster was born in Leeds, Maine, March 20, 1812 ; converted March, 1840, commenced preaching in 1843.

He was admitted on trial, to Maine Conference in 1844, and has continued in effective service till the present time, (1887) forty-three years.

He was married to Miss Harriet L. Curtis. They have had six children. Mrs. Foster died March 1, 1882. Mr. Foster married Mrs. Ann Basford, February 26, 1884.

He has served the church with great fidelity and success, and is still in active service.

JOSEPH COLBY.

Rev. Joseph Colby was born in Tamworth, New Hampshire, Dec. 12, 1812. He was converted in 1841 and licensed to preach in 1842.

He was received, on trial, in Maine Conference, in 1844, and continued in effective service thirty-five years, being appointed to many of the most important charges in Conference, and serving eight years as Presiding Elder.

In 1881, on account of failing health, he took a supernumerary relation and, in 1885, he retired to the ranks of the superannuates.

During the war of the Rebellion, he served, for some time, as chaplain in the army.

Mr. Colby was greatly indebted to his excellent wife who was a valuable helper in his religious life and work as a minister. She passed to her home above, November 25, 1878. Mr. Colby was subsequently married to Miss McDaniels, and now lives at Gorham.

#### FREDERIC A. CRAFTS.

Rev. Frederic A. Crafts was born in Hebron, Maine, August 5, 1822. He was converted in Milan, New Hampshire, when about twelve years of age; he pursued his studies at Buckfield High school, Hebron Academy and Maine Wesleyan Seminary; he was licensed to exhort in 1841, and received into the Maine Conference, on trial in 1845, receiving deacon's and elder's orders in regular course. He continued in the itinerant work in the Maine Conference till 1862, when he was transferred to the Providence (now New England Southern) Conference, and with the exception of a few years of retirement, to the supernumerary ranks, he has continued in the itinerant work of the Conference.

Notwithstanding a predisposition to pulmonary disease, Mr. Crafts has performed a large amount of pastoral work and has rendered good service to the church.

In the early part of his ministry, he was married. By prudent management, with the valuable co-operation of his wife, he has been able to assist his five children in obtaining a thorough education; three sons and one daughter having graduated at the Wesleyan University.

#### JOHN MITCHELL.

Rev. John Mitchell was born in Newfield in 1819. He was converted in his native town in 1830, and soon received into the church.

In 1844, he was licensed as a local preacher.

In 1845, he was admitted on trial in Maine Conference, and continued in the itinerant service most of the time till 1886. He has been compelled several times, by failing health, to retire, temporarily, to the supernumerary relation; superannuated in 1887.

He was married in 1846; children, Frank A. and Nellie E.

Mr. Mitchell is modest and retiring in disposition; a good preacher and faithful minister.

## URIEL RIDEOUT.

Rev. Uriel Rideout was born in Bowdoin, Maine, July 26, 1816. He was trained to habits of industry, economy and self reliance; he was converted at the age of fifteen; he possessed rare business talents and a fondness for business pursuits, but yielded to a conviction of duty to give himself wholly to the work of the ministry.

He was admitted to the Maine Conference, on trial, in 1846, and continued in the effective service of the itinerancy, till 1868, when, in consequence of declining health, he became supernumerary, and died at Cape Elizabeth Ferry, his last appointment, August 30, the same year, aged fifty-two.

In all his appointments, his labors were characterized by zeal and discretion, by ability and fidelity. He was successful in his work, and was highly esteemed by his brethren in the ministry and by the people he served.

His departure was sudden and the desire often expressed by him, was realized "to cease at once to work and live." He came to the close of life, in a spirit of calm submission and with a joyous hope of heaven.

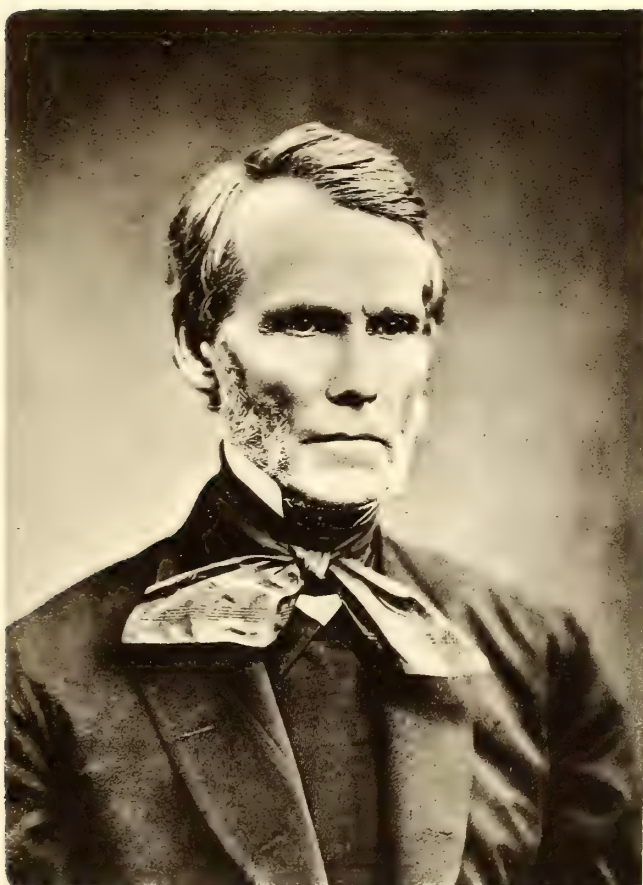
A wife and children are left to mourn the loss of a good husband and father.—(Minutes.)

## HOWARD B. ABBOTT.

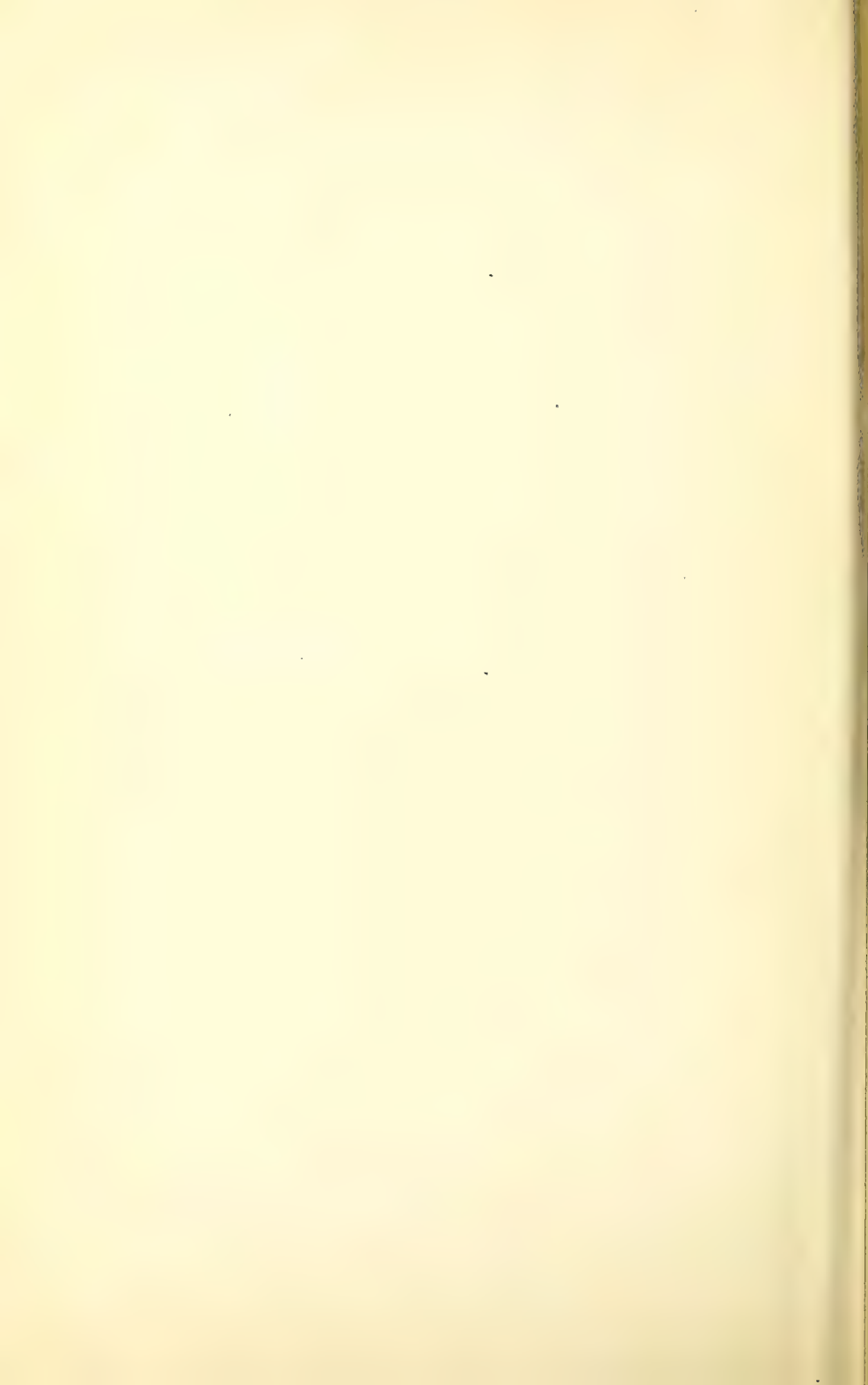
Rev. Howard B. Abbott closed an earnest and successful life at Waterville, Maine, February 1, 1876, aged sixty-five. Mr. Abbott was born in Sidney, Maine, September 14, 1810; he was educated at Bowdoin College in the class of 1836, converted at Calais, while studying law, and united with the Baptist Church. He soon commenced the practice of law in Columbus, Mississippi, but finding the climate unfavorable to his health, he left the South, and entered into business with his brother, Nehemiah Abbott, Esq., at Belfast, Maine.

In the spring of 1847, yielding to an imperative conviction of duty, he abandoned a lucrative practice to enter the ministry, with the prospect, as he supposed, of receiving a support barely sufficient for a frugal subsistence. His doctrinal sentiments were thoroughly Arminian; he could not honestly enter the ministry of a church holding Calvinistic doctrines; he therefore obtained an honorable dismissal from the Baptist church and united with the Methodist Episcopal church, and was received on trial in the Maine Conference in 1847; he graduated to deacon's and elder's orders in regular course,





H. B. Abbott



and continued to do the work of an effective minister till the spring of 1875, when he was compelled by failing health to desist from labor and retire to the home he had provided at Waterville.

Mr. Abbott was an earnest christian worker from the time of his conversion till his strength utterly failed. On entering the ministry, he left all secular pursuits and consecrated his entire energies, with great singleness of purpose, to his chosen calling, working with untiring zeal for the salvation of souls, regardless of his own personal convenience. Conversions resulted from his labors almost continuously and many were added to the church.

His naturally vigorous constitution was prematurely broken by excessive labor; his indomitable will kept him nerved up to earnest work when he needed rest, and he became, at length, a victim of his own self-denying zeal; he was rigidly conscientious, and his notions of duty were carried to an extreme of severity; he had all the qualities of true heroism and he probably would not have shrunk from the martyr's fiery crown. And yet these stern qualities were tempered with strong affection and tender sympathy; wife and children were fondly cherished, and when the latter were taken away by death, his grief was overwhelming.

He was intensely interested for the people of his charge, especially for the poor and suffering and was greatly beloved by the people among whom he labored; he came to the final hour calmly trusting in God. His widow, an estimable woman, mourns her bereavement in loneliness and sorrow.

#### NATHANIEL C. CLIFFORD.

Rev. Nathaniel C. Clifford was born in Grantham, New Hampshire, March 25, 1822. He was converted at Palermo in 1838; he was educated at Maine Wesleyan Seminary, where he was employed for some time as a teacher.

He received license to preach in 1847, and the same year was admitted on trial in Maine Conference. After three years' service in itinerant work, his health failed, and for eighteen years his name was on the list of superannuates; he, however, continued in active work, so far as his health would allow.

In 1869, his relation was changed to supernumerary, and he has rendered effective service as a supply on several charges, where, by wise and persistent efforts he has been remarkably successful in building or repairing churches; he has also rendered much good

service as Tract Agent, and as agent of the Kennebec County Bible Society; he is a devoted christian minister, and an indefatigable worker in the Master's vineyard.

He married Miss L. Almeda Dunn, July 30, 1848. They have had six children, four daughters and two sons, all of whom, through the encouragement of their parents, and their own efforts, have been educated at the Seminary at Kent's Hill. One son, Howard A., is a licensed preacher, and teacher in a Freedmen's School in the South.

#### HENRY P. TORSEY.

Rev. Henry P. Torsey was born in Monmouth, Maine, August 7, 1819. In early life, he was exceedingly fond of athletic sports, in which he greatly excelled. He was converted when about seventeen years of age, while attending Monmouth Academy; he soon after entered Maine Wesleyan Seminary, and continued a student four years.

In 1841, he was employed as a teacher in the Normal department of the East Greenwich Seminary, Rhode Island, Rev. B. F. Tefft, Principal.

In 1843, he was assistant in Maine Wesleyan Seminary, Rev. S. Allen being Principal.

In 1844, Mr. Allen resigned, and Mr. Torsey was chosen Principal, and continued in that office till 1882, when, broken down in health, he was compelled to resign.

Mr. Torsey is an enthusiastic and able teacher, and specially skilled in school management; he has a ready insight of character, and he generally succeeded in anticipating the plans of mischievous students, if any such were under his care, and prevented mischief in its incipency. His methods were peculiar and remarkably successful, though they could not be safely employed by any one else.

No teacher in the country, probably, has had a larger number of students under his care, and few have acquired a higher reputation as an educator.

He was married in 1845, to Miss Emma J. Robinson, daughter of the late Rev. E. Robinson.

Mrs. Torsey was, for many years, Preceptress of the Seminary, and has rendered valuable service in school work.

Mr. Torsey received license to preach in 1835; he was received on trial in Maine Conference in 1848, receiving ordination and full





*A. Peck*  
*H. V. Torrey*



membership in regular course. He was three times a delegate to the General Conference, and twice a member of the State Senate. During the war of the Rebellion, he was one year employed in the treasury department in the South.

In 1860, he received the honorary degree of L.L. D., and subsequently, the degree of D. D. For several years, he has been Financial agent and Professor Emeritus of Maine Wesleyan Seminary and Female College.

#### FRANCIS C. AYER.

Rev. Francis C. Ayer was born in Cornish, Maine, November 1, 1813, and died at Bowdoinham, May 10, 1872. He was converted in 1843; received license to exhort in 1846; admitted to Conference on trial in 1849, and continued in the itinerant service, without interruption, twenty-two years.

He possessed many valuable traits of character. Though his literary attainments were moderate, he had a large share of common sense, which enabled him to acquire a thorough knowledge of men and things.

He was an earnest and faithful minister, and eminently, a practical man, always striving to promote the temporal as well as spiritual welfare of his people, and his labors were successful.

In 1870 and 1872 he was appointed to Bowdoinham, but he was prostrated by sickness during the last year of his pastoral service, and died peacefully, trusting in the rock of his salvation, May 10, 1872. (Minutes.)

#### JOHN COBB.

Rev. John Cobb, the son of Rev. Allen H. Cobb was born in Bethel, Maine, April 1, 1808.

He was for some time a student in Maine Wesleyan Seminary; he was converted in October, 1824; received license to preach in 1847, and in 1848 was admitted to Maine Conference, and from that time to the present, (1886) he has continued in effective itinerant work; he has been highly esteemed as a faithful and devoted minister, and his labors have been highly successful.

September 6, 1829, he was married to Miss Martha Jordan. Their only son, Gershom F. Cobb, born in New Gloucester, July 16, 1833, is a member of Maine Conference.

## THOMAS HILLMAN.

Rev. Thomas Hillman, a native of Temple, Maine, was received, on trial, in Maine Conference in 1849, and continued in the itinerant service, with the exception of one year of location, till 1883, when he retired to the rank of the supernumerates. His itinerant labors were, several times, interrupted by brief periods of the supernumerary relation, on account of feeble health. He was diligent in his work, a good preacher and fairly successful; he was exceedingly sensitive, and naturally modest and retiring in disposition; he had many warm friends in the charges he served, and those who knew him best, esteemed him most highly.

After his retirement from active service, his health rapidly declined, and on the third of August, 1883, he died in the triumph of faith.

A large congregation gathered at his funeral, and with tearful eyes, expressed the esteem in which he was held by the people.—(Minutes.)

## ALPHEUS B. LOVEWELL.

Rev. Alpheus B. Lovewell was born in Otisfield, May 10, 1821. He was converted in early life and joined the Methodist Episcopal church. In 1849 he was received, on trial, in Maine Conference, and sustained an effective relation till 1874, with the exception of seven years of feeble health. In 1874 he retired to the ranks of superannuates.

During his years of retirement, he continued in such lines of useful service as his state of health would allow, acting as treasurer of the Maine Conference Missionary Society till near the close of his life. He was patient and uncomplaining in his trials and sufferings, which were severe. He died suddenly at his home at Bolster's Mills, July 17, 1885, aged sixty-four years.

In 1845 he was married to Miss Emily W. Chute, who survives, in feeble health; also two daughters mourn the loss of an excellent father. Mr. Lovewell was modest and unassuming, careful and studious. He was a good preacher, and faithful to the last.—(Minutes.)

## HENRY F. A. PATTERSON.

Rev. Henry F. A. Patterson was born in Saco, Me., October 27, 1818.

In early manhood he worked on a farm summers, and taught school winters.

He was converted August, 1832, licensed to preach in 1847, and



admitted to East Maine Conference, on trial, in 1849, continuing in the itinerant work.

In 1870 he was transferred to Maine Conference, and continued in itinerant service till 1878, when he became supernumerary on account of failing health: restored to effective relation in 1884, and continued to receive appointments till 1886.

In March, 1843, Mr. Patterson was married to Miss Lydia A. Lord of Abbott. Me. Seven children were born to them, three only of whom are now living.

Mrs. Patterson died May 20, 1882.

#### ELEAZER W. HUTCHINSON.

Rev. Eleazer W. Hutchinson, son of Rev. David Hutchinson, for many years a member of Maine Conference, was born in Winslow, Maine, February 4th, 1826, and was converted when about twenty years of age. He was married October 19th, 1851, to Miss Nancy Woodsum.

He received license to preach and was admitted to East Maine Conference, on trial, in 1850, and ordained deacon and elder in regular course.

For twelve years he filled important appointments in East Maine Conference, and rendered specially important service in the building or finishing of churches.

At Bucksport, besides serving the church at Bucksport Center and Orland, he took charge of the boarding house of the Seminary and made it a source of income to the institution; a degree of success seldom achieved.

The business ability displayed in the management of this enterprise attracted attention, and led to his appointment as superintendent of the State Reform School, which position he held successfully for three years.

In 1874 he entered the ministry in Maine Conference and continued in the itinerant service till 1883. While serving as pastor at Falmouth and Cumberland, his remarkable business energy and skill were called into requisition in the building of a new chapel, which has proved of great advantage to that charge.

In 1883 he was stationed at South Berwick and soon entered upon the work of building a new church in that place, with his accustomed zeal and promise of success. In the midst of his plans he was suddenly removed from his earthly labors, by apoplexy, July 20th,

1885, while on his way from his home to the camp ground at Old Orchard. He was highly esteemed, not only by the people of his charges but by the community where he lived.

His was a noble spirit; amiable in disposition, modest and unassuming in manner, zealous in action, pure in heart and in life—a servant of God without reproach.—(Minutes.)

#### ASBURY C. TRAFTON.

Rev. Asbury C. Trafton was born in Shapleigh, Me., March 1st, 1833. Educated at Maine Wesleyan Seminary, admitted to Maine Conference in 1858, and continued in the itinerant service till the present time (1887).

Married Miss Julia A. Taylor of Kennebunk, May 5, 1858. After the decease of wife, he married Miss Abbie F. Taylor. Six children born to them.

Mrs. Trafton is an eloquent helper in christian work, and a gifted public speaker.

#### AMMI S. LADD.

Rev. Ammi S. Ladd was born in Phillips, Me., June 17, 1835. Educated in common schools. Admitted to Maine Conference, 1860, and continued in effective work till the present time. Transferred to East Maine Conference, 1885, and stationed at Brick Chapel; 1887, returned to Maine Conference and appointed to Auburn. Mr. Ladd received the honorary degree of A. M. from Waterville college in 1873. He has been twice a delegate to the General Conference.

He was married July 10, 1861, to Miss Lydia Golder of Augusta. They had one child, who died October 18, 1867. Mrs. Ladd died March 1, 1880, a devoted christian and valuable helper.

Mr. Ladd is now living with his third wife.

#### ALPHA TURNER.

Rev. Alpha Turner was born in Durham Maine, June 12, 1814. He was converted on Long Island in Casco Bay, January 17, 1838, and received into the church the next year; he was a sailor by occupation; he was licensed to preach in 1844, and was admitted, on trial, in Maine Conference in and 1851 and continued in the itinerant work till 1886; superannuated in 1887.

Mr. Turner's advantages for education were very limited; his early life was passed upon the ocean; he has an ardent nature,

a thorough christian experience ; he is a fluent speaker, and is remarkably fervent in prayer and exhortation ; he has rendered faithful and successful service as a minister. He has been twice married and has had four children, only two are living.

## THOMAS J. TRUE.

Rev. Thomas J. True was born in Temple, Maine, September 5, 1808 ; he was converted when eight years of age, and received into the church at Temple in 1826.

He was licensed as a local preacher, in 1831, and was admitted to Conference in 1851. From that time he continued in the effective service of the Conference till 1880, when he became superannuated. After a protracted period of feebleness and suffering, he died December 21, 1886, sustained by a firm trust in God.

He was married to Miss Hannah E. Duncan of Bath, July 26, 1869 ; seven children were born to them, two sons and five daughters, one (Thomas J.) died in the army, January 29, 1862. Two daughters are married. Mr. True was a faithful christian minister.—(Minutes.)

## ELBRIDGE G. DUNN.

Rev. Elbridge G. Dunn was born in Poland, Maine, January 2, 1814. He was converted in early life and soon felt himself called to the work of the ministry. He received license to preach in 1852, and at the ensuing Conference, was admitted, on trial, and continued in the itinerant work till 1856, when his health gave way, while engaged upon North Norway Circuit.

Upon close examination of himself, under a sense of his need of a deeper work of grace upon his own heart, he sought and obtained the blessing of perfect love. This filled his heart with praise and clothed his tongue with fire, and, though able to preach but seldom, yet the few burning words that he was able to speak, fell with such power upon all that heard, that a blessed revival upon his charge was the result.

At the Conference of 1857, though feeble, he was assigned to Albany Circuit in hopes his health might recover. But he continued to decline till the 24th of January, 1858, when he passed from his labors to his reward.

Mr. Dunn, was a man of unusual promise ; he was a good preacher, and an earnest and faithful minister ; he was sustained

during his sickness, and triumphant at the approach of death.—(From Minutes.)

FRANCIS A. ROBINSON.

Rev. Francis A. Robinson, son of Rev. E. Robinson, was born in Sidney, Maine, December 22, 1827.

He was converted in early life, fitted for College at Kent's Hill and graduated at the Wesleyan University, in 1849. After graduation, he was, for several years, employed as teacher in Maine Wesleyan Seminary.

In 1854, he was received, on trial, in Maine Conference, and after two years service in pastoral work, he was elected Professor in Maine Wesleyan Seminary, and continued in that service till 1871, when he accepted a professorship in the Pennsylvania State Agricultural College, which he was obliged to resign after three years, on account of ill health.

Recovering his health, he became Principal of a young ladies Seminary in Goshen, New York, where he remained two years, when his health became seriously impaired, and he returned to Kent's Hill; here, in a few years, his health improved, and he was elected to a professorship in the Seminary, and remained till 1883, when he resigned on being appointed to a position in the Custom House at Portland. During the winter of the same year, he represented his town in the State Legislature.

His health rapidly declined and he died January 27, 1884. Mr. Robinson was a good scholar, genial in disposition and dignified in manners. While connected with the Seminary as Professor, he received the degree of Ph. D.

In his last sickness he was remarkably patient; his faith was unwavering and his departure was peaceful.—(Minutes.)

JAMES ARMSTRONG.

Rev. James Armstrong was an Englishman by birth. He was received in Maine Conference in 1854. For about thirteen years he rendered efficient service in the Conference. After 1870, he held a supernumerary or superannuated relation, till the time of his decease, November 22, 1877, in Cambridge, Massachusetts.

As a preacher he was original, able and often eloquent. He died in the triumphs of faith, expressing unwavering trust in the gospel he had preached to others.—(Minutes.)



## SARGENT S. GRAY.

Rev. Sargent S. Gray was admitted, on trial, to Maine Conference in 1855, and continued in the itinerant service till December, 1864, when in the midst of a glorious revival on his charge, (Baldwin Circuit,) he was suddenly removed from his earthly labors, by diphtheria, at the age of thirty-eight years; he was a devoted, earnest and successful minister, and was much esteemed by the people among whom he labored.

## EZEKIEL MARTIN.

Rev. Ezekiel Martin was born in Hebron, Maine, March 19, 1820. He was converted in Boston in 1840; joined the church in Livermore, received license to preach in October, 1854.

He was received, on trial, in Maine Conference, in 1855, and continued in the itinerant service, without interruption, till 1887.

From 1874 to 1877, he was Presiding Elder of Lewiston District.

Mr. Martin has a cheerful disposition; he is an animated and popular preacher, and has been eminently successful in his work as a pastor.

In 1887, he retired to the rank of supernumerary, on account of failing health.

## SAMUEL W. RUSSELL.

Rev. Samuel W. Russell was born in Canaan, Maine, December 8, 1823. In early life he became a resident of Pittston, where he was converted; he was received into the church at Gardiner in 1854, and the next year he was received, on trial, in the Maine Conference, and appointed to Bridgton.

He continued in the itinerant service ten years, when, on account of failing health, he was compelled to take a superannuated relation.

In 1871, in hopes of regaining his health, he removed with his family, to West Tennessee, so that he might continue his work. For a season he continued to improve. But he was seized with fever, and died in great peace, January 21, 1872, in Knoxville, Tennessee, leaving a widow and three children to the care of the church.

Mr. Russell was an acceptable and faithful preacher, and was highly esteemed by the people he served.—(From Minutes.)

## SILAS H. HYDE.

Rev. Silas H. Hyde was a native of Monterey, Massachusetts. He was converted and joined the Methodist church at the age of sixteen; he graduated at the Concord Biblical Institute in 1855, and immediately commenced his ministry at Woodfords, Maine.

He was admitted, on trial, to Maine Conference, in 1857, and appointed to Gorham, Maine. His next appointment, was at Kennebunk.

In 1860, he was appointed to Wesley church, Bath. His health soon failed, and he was compelled to leave his work; his health continued to decline, and his labors closed in death September 8, 1861, in the thirty-second year of his age.

Mr. Hyde was a young man of superior talents. He was an able and eloquent preacher and a christian gentleman. During his last sickness he gave up, with entire resignation, the cherished objects of his affection, among them was an amiable wife and an infant child, and passed peacefully away, in confident hope of immortality.—(From Minutes.)

## JOSEPH MOOAR.

Rev. Joseph Mooar was born in Lewiston, Maine, April 17, 1812. He was converted at a camp-meeting September, 1830, and received into the church at Wilton, Maine, 1834; he received license to exhort in 1841, and a local preacher's license in 1848, and was admitted to Maine Conference, on trial, in 1855.

He continued in the itinerant service till 1870, when he became supernumerary, and in 1879, superannuated; he was married June 21, 1838, to Miss Polly Dresser, who died January 21, 1842; he was subsequently married to Miss Elizabeth Lawrence, February 1, 1844; he had one son by the first marriage, and two children by the second marriage. His son, J. F. Mooar, is teacher of penmanship in the Commercial College in Boston.

## NATHAN ANDREWS.

Rev. Nathan Andrews was born in Paris, Maine, July 21, 1813. He was converted January 12, 1834; received license to exhort in 1844, and local preacher's license in 1845. He was admitted on trial, in Maine Conference, in 1856, and continued in effective service till 1876, (21 years).

In 1877, he retired from active service in consequence of failing health.

He was married April 6, 1834, to Miss Nancy Cummings. They had five children.

#### NATHAN D. CENTER.

Rev. Nathan D. Center was born in Lovell, Maine, July 24, 1822. He was converted at Sweden, Maine, in 1831, and received into the church in 1852.

In 1856, he was admitted on trial, in Maine Conference and with the exception of four years, (supernumerary, superannuated and located), he continued in itinerant service till 1886, when his health broke down and his name was placed upon the list of superannuates.

Mr. Center has been twice married and has four children.

#### JOSEPH C. STROUT.

Rev. Joseph C. Strout was born in Cornish, Maine, 1833. He was religiously educated. and at the age of thirteen was converted.

In 1862, he removed to the eastern part of the State, and served for some time, as class-leader at Calais, with great fidelity. Being satisfied of his call to the work of the ministry, he entered the East Maine Seminary at Bucksport, where he remained one year.

In 1856, he was appointed, by the Presiding Elder of Portland District, to Maryland Ridge, in Wells.

In 1857, he was received on trial, in Maine Conference, and re-appointed to Maryland Ridge, where he labored with increasing success. He continued in the itinerant work, and in 1861, he was appointed to Shapleigh and Acton; while there, his health failed, and he closed his labors in death, January 25, 1862.

Mr. Strout was a sincere and faithful laborer in the vineyard of the Master. Some were converted on all the charges which he served. His end was peaceful.—(From Minutes.)

#### JOHN COLLINS.

Rev. John Collins, son of Rev. John Collins, a Wesleyan local preacher, was born in Ireland, January 20, 1832. The family came to St. John, New Brunswick, in 1843. John was converted at Collinsville, New Brunswick, in June, 1849.

In May 1852, he came, without money or friends to aid him, to

Kent's Hill, in pursuit of an education; he was kindly taken in by Dr. Torsey, the Principal, and assisted in his efforts, and remained in the Seminary till September, 1855; he was licensed to preach at Kent's Hill, May 19, 1855, and traveled one year on the New Portland Circuit, under the Presiding Elder, and in 1856, he was received on trial, in Maine Conference, and continued in the itinerant service, with the exception of one year located and two years superannuated, till 1886, when he received a supernumerary relation, for the purpose of lecturing on temperance, and visiting his friends in England.

Mr. Collins is a thoroughly honest and faithful minister, a radical temperance advocate, an uncompromising enemy of rum and all ungodliness. He is a rapid and animated speaker, severe in denouncing the rum traffic; often exceedingly excited; abounding in lively gesticulation, not always according to the rules or oratory given in the books.

His severe assaults upon the rum power, and other evils, have sometimes involved him in trouble on his charges. He is, however, a kind, generous-hearted christian minister, and highly esteemed by his brethren in the ministry.

#### CYRUS PHILBRICK.

Rev. Cyrus Philbrick was born in Sutton, New Hampshire, in 1812; he was converted in Saco, Maine, about 1838, and united with the Methodist church, becoming an active religious worker. He resided, many years in Biddeford, where he rendered good service in the church, especially in the social meetings.

In 1857, he was received on trial, in Maine Conference, and entered upon the work of the ministry with great zeal. Soon after commencing his second year's pastorate at Goodwin's Mills, in 1862, he was stricken by disease which became more and more serious, till he was obliged to give up his charge. On the first of March he fell asleep in Jesus.

He was emphatically, a man of one work, and was unusually successful. There were conversions on every charge where he labored. (From Minutes.)

#### HEZEKIAH B. MITCHELL.

Rev. Hezekiah B. Mitchell was born in Kittery, April 8, 1837. He was converted in 1852; received into the church in 1856, and licensed to preach in 1857.



He was admitted on trial, to Maine Conference in 1858, and continued in effective service till 1887.

He was married to Martha P. Morse of Gray, December 26, 1860. They have had three children, two of whom are living.

#### CHARLES W. BLACKMAN.

Rev. Charles W. Blackman was born in Augusta, Maine, October 19, 1829. He was converted in Lawrence, Massachusetts, October, 1851, and received into the church in that place. He was a student in the New Hampshire Conference Seminary four terms, and graduated at the Concord Biblical Institute, and was admitted on trial, to Maine Conference in 1858, and continued in effective service, till 1879, when failing health compelled him to retire from active service. Since he became a superannuate, he has resided at Kent's Hill, rendering such preaching service, as is open to him, and working with his hands to support his family.

He was married to Clara T. Prince, July 28, 1858. They have had three children, one son and two daughters.

#### WILLARD B. BARTLETT.

Rev. Willard B. Bartlett was born in Gorham, Maine, May 26, 1817. He was converted April, 1831, under the labors of Rev. John Lord; he joined the Free Baptist church in 1839.

In 1854, he was received into the Methodist church and was licensed as a local preacher in 1859, and the same year was admitted on trial, in Maine Conference, and has continued in effective service till the present time, 1887. He was married to Almira B. Judkins, 1838.

#### JOSIAH H. NEWHALL.

Rev. Josiah H. Newhall was born in Lynn, Massachusetts, in 1837, and was converted in 1852; he graduated at the Wesleyan University in 1860, and the same year was admitted on trial, to Maine Conference and appointed successively to Cornish, Brunswick, Gorham, New Hampshire, and Oxford; two years at each place, except the last named, from which he was transferred to the heavenly rest.

He was a good man, a devoted christian, and a faithful minister; he was patient in sickness and resigned to the will of God.—(Minutes.)

## GEORGE W. BARBER.

Rev. George W. Barber was born at Epping, New Hampshire, October 30, 1834; he was converted at Lawrence, New Hampshire, May, 1852 and received into the church the same year.

He attended the Philips Exeter Academy in 1854 and 1855, and graduated at the Concord Biblical Institute in 1860, and the same year was admitted on trial, to Maine Conference, and has continued in effective itinerant service to the present time (1887).

December 23, 1859, he was married to Miss Mary M. Rogers of Sandwich, New Hampshire. Their children are William H. and Nellie M. Mrs. Barber, a woman of rare excellence, after patiently enduring a distressing illness, passed to the rest of heaven, in the winter of 1887.

Their son, William H. Barber, was admitted on trial to the Maine Conference, at the last session (1887).

## GERSHOM F. COBB.

Rev. Gershom F. Cobb, son of Rev. John Cobb, was born July 16, 1833. He was converted at Baldwin and received into the church by his father who was preacher in charge.

He entered the Maine Wesleyan Seminary in 1850 and remained there most of the time for three years. He received license as a local preacher in 1859.

In 1860 he was admitted on trial, in Maine Conference and ordained deacon and elder in regular course. His first appointment was at Bridgton, where he remained two years; he has continued in the effective service till the present time (1887).

He was married to Miss Mary Luella Lamb of Saccarappa, November 7, 1855. They have had four children.

## JOHN GIBSON.

Rev. John Gibson was born in England. He was admitted to Maine Conference, on trial, in 1860, and has continued in effective service, in itinerant work till 1886.

In 1887, he retired from active service, on account of the feeble health of his wife.

## ABEL W. POTTLE.

Rev. Abel W. Pottle was born in Salem, Maine, September 23,



Rev. A. W. Pottle





1834. At the age of fifteen, he was converted under the labors of Rev. N. C. Clifford, preacher in charge of the circuit.

His advantages for education were limited in his early years. At the age of sixteen, he was impressed with a conviction of duty to prepare himself for the work of the ministry; he attended the academy at Farmington, and was two years a student at Maine Wesleyan Seminary. At a camp-meeting at East Livermore, he received a spiritual anointing for the work of the ministry, and soon afterwards received license to preach.

He graduated at the Biblical Institute at Concord, New Hampshire, 1861, and the same year was admitted on trial in Maine Conference; he has continued in the itinerant service till the present time (1887), having served as Presiding Elder during the last four years; he has been twice a delegate to General Conference.

He was married to Miss Eaton in 1861. They have had four children (daughters). The eldest died while a student of high standing in Waterville College.

#### JOHN B. LAPHAM.

Rev. John B. Lapham was born in Gloucester, Rhode Island, June 7, 1832. He was converted in 1843, while a student at Providence Conference Seminary, and the next year was received into the church.

After graduating at the Wesleyan University, in 1855, he was licensed as local preacher.

In 1861, he was admitted on trial in Maine Conference, and has continued in effective itinerant work till the present time (1887).

He was married to Miss Mary D. Greenleaf, of Brunswick, Maine, May 1, 1867.

#### WILLIAM W. BALDWIN.

Rev. William W. Baldwin was born in Blenheim, New York, May 30, 1837. He was educated at New York Conference Seminary, Union College and Concord Biblical Institute.

He was received on trial in Maine Conference in 1862, and continued in effective service till 1865, when he was transferred to Colorado Conference, and remained eight years in Colorado and Michigan Conferences.

In 1873, he was transferred back to the Maine Conference.

In 1883, he was editor of the Maine Christian Advocate, in connection with his pastoral work.

In 1884, he was transferred to New England Conference.

He was married to Miss Carrie Thompson, of Derry, New Hampshire, August 6, 1862. Children, Foy Spencer and Levi Eston.

#### REUEL H. KIMBALL.

Rev. Reuel H. Kimball was born in Mercer, Maine, in 1816, and passed the early part of his life on a farm with his father, serving some time as clerk in a store, and some time learning the carpenter's trade. He was educated in the common school, High school and Seminary at Kent's Hill. He was converted while teaching school in Solon, and joined the church in Mercer; he subsequently went to Lowell, Massachusetts, where he received license as local preacher. He graduated at the Concord Biblical Institute in 1862, and the same year was received on trial in Maine Conference, and has continued in effective itinerant service to the present time (1887).

#### LEONARD H. BEAN.

Rev. Leonard H. Bean was born at Pleasant Ridge, Maine, November 8, 1831. By occupation, a boot and shoe maker. He was converted at Hallowell, in 1857; received license to preach in 1858; he was admitted on trial in East Maine Conference in 1862; transferred to Maine Conference in 1875, and continued in effective service till the present time; he has been remarkably successful, especially in church and parsonage building.

October 27, 1851, he was married to Miss S. Frances Morrill. They have had five children.

#### ENOS T. ADAMS.

Rev. Enos T. Adams was born in Wilton, Maine; converted in the same town, and joined the Protestant Methodist church; he was licensed to preach in 1855, and joined the Conference of that church in 1856.

In 1865, he became a member of the Methodist Episcopal church, and was admitted to Maine Conference the same year, and has continued in effective service till the present time (1887), having served some of the most important charges in the Conference.

In 1856, he was appointed Presiding Elder of Lewiston District.

#### WILLIAM S. JONES.

Rev. William S. Jones was born in Bristol, England, February 14,

1830. He was educated at the school called Queen Elizabeth's Hospital in Bristol; he became a local preacher of the Wesleyan society in England.

In 1862, he came with his family to America, and in 1863 was admitted to Maine Conference on trial, and has continued in the itinerant work till the present time, 1887.

He is one of the prominent ministers of the Conference; he was a delegate to the General Conference in 1880 and 1884 and is now Presiding Elder of Portland District.

PATRICK H. HOYT.

Rev. Patrick H. Hoyt was born in East Ware, New Hampshire, January 4, 1827, and was converted in 1857, under the labors of Rev. George Hoyt.

In 1862, he was licensed to preach, and in 1865 was admitted on trial in Maine Conference, and continued in the itinerant work till 1869, when he was appointed to Monmouth, where he closed his earthly labors, September 22, the same year.

He greatly loved the church of his choice, her doctrines and polity; yet he possessed a catholic spirit and a kind heart. The Lord gave him many seals to his ministry. At the beginning, apparently, of a career of uncommon usefulness, while actively engaged in the duties of his calling, he was suddenly called away.—(From Minutes.)

JAMES W. SAWYER.

Rev. James W. Sawyer was born in Palmyra, September 16, 1838; converted at Pine Street Church, Portland, in 1854, and received into the church the same year; he was licensed to exhort December 10, 1861, and in 1862 he received a local preacher's license.

In 1864, he was admitted on trial in Maine Conference, and ordained deacon in 1866. His first appointment was Gray and Raymond. He continued in the itinerant work, rendering satisfactory service till 1869, when he was stationed at Maryland Ridge; while actively engaged in the enterprise of building a church in that place, he was prostrated by sickness, and died, leaving the plan so far matured that the enterprise went on.

He was a faithful and devoted young preacher, and gave promise of much usefulness.

He was married to Miss Julia A. Swett, April 11, 1864. The widow and one child were left in bereavement.—(From Minutes.)

## EMERSON H. MCKENNEY.

Rev. Emerson H. McKenney was born in Durham, Maine, October 23, 1841. He was converted in 1866.

In 1867, from a conviction of duty, he offered himself to the Maine Conference, and was admitted on trial, and continued in the itinerant work six years, when, in consequence of feeble health, he retired to the rank of supernumeraries, and in 1873 removed to Lynn, Massachusetts. After partially recovering his health, he entered the work of the ministry again, and royally served the church for a number of years; he organized a society and built a church at Saugus, serving the people three years; he supplied at Essex, and his last appointment was to Wilmington, Massachusetts, where he gathered a class and organized a society, which subsequently built a church. He died at Saugus, February 17, 1884.

Mr. McKenney was a holy man, and a successful minister. All who knew him respected him. His last sickness was severe, but the end was victorious.—(From Minutes.)

## CHARLES J. CLARK.

Rev. Charles J. Clark was born in Portland, Maine, April 6, 1839. He was converted at Chestnut Street Church, Portland, March 12, 1858, under the labors of Rev. Henry Cox, by whom he was received into the church.

He was a student in Maine Wesleyan Seminary from December, 1858, to February, 1861; he received license to preach in 1861.

In 1863, he had charge of the Periodical Department of the Methodist Book Concern, New York, which position he resigned in 1864 and engaged in business till 1869, when he was received on trial in Maine Conference, and appointed to Saco; he continued in effective work in Maine Conference, to the present time (1887), with the exception of three years (1874-5-6), when he served as pastor of Highland Church, Boston.

He was four years Presiding Elder of Portland District; Secretary of the Maine Conference from 1877, five years; a delegate to the General Conference in 1880 and in 1884, and one of the Secretaries of that body; he is a member of the Book committee, and served as Secretary of that committee in 1885-6.

He was married to Miss Sophia G. Babb of Portland, January 20, 1862. They have had six children. All but one are living.





Rev. *C. J. Clark*



## GEORGE WINGATE.

Rev. George Wingate was born at Great Falls, New Hampshire, July 27, 1837. He was converted in 1850, and received into the church in his native place the next year.

He was licensed to exhort in 1857, and the next year received license to preach. He entered the Troy University, but left that institution in 1862, and graduated at the Wesleyan University in 1863; he was received on trial in Maine Conference in 1864, and at the same time was ordained deacon and continued in the itinerant work till 1869, when, on account of failing health, he took a supernumerary relation, and died December 4, the same year.

He was married to Miss M. Etta Bancroft, in Boston, August 14, 1866.—(From Minutes.)

## JOSEPH E. WALKER.

Rev. Joseph E. Walker was born in Wilton, Maine, in 1847. He was converted at the age of twenty, and licensed to preach in 1869.

In 1871, he was received on trial in Maine Conference. After three years of itinerant service, his health failed, and he took the relation of a superannuate; his health continued to decline till he was called from his earthly labors, August 26, 1875, aged twenty-eight.

He was clear in his experience, studious in his habits, and earnest and successful in his labors. He was graciously sustained during the months of wasting consumption, and triumphant in the dying hour.—(From Minutes.)

## GEORGE R. WILKINS.

Rev. George R. Wilkins was born in Wilton, Maine, in 1847. He was converted under the labors of Rev. T. P. Adams, in 1870; he joined the church at Wilton, and was soon licensed to exhort. In less than a year from his conversion, he commenced preaching; he commenced a course of study at Maine Wesleyan Seminary, but was soon compelled to relinquish his purpose to take a collegiate course, by impaired health.

In 1873, he was received on trial in Maine Conference, and continued in itinerant work, with good success, till 1881, when his health, for some time feeble, broke down, and he died of consumption, November 14, the same year.

Mr. Wilkins had more than ordinary ability, and gave promise of

great usefulness. He endured with much patience a protracted and painful sickness, and died in the triumph of faith.

In 1874, he was married to Miss Hattie E. Fuller, an estimable woman, and a valuable helper in his work. She is left with four small children, to the care of the church.—(From Minutes.)

BENJAMIN F. PEASE.

Rev. Benjamin F. Pease was born in Nantucket, Massachusetts, in 1823. He was converted at the age of fourteen. For several years, he served as a local preacher in Boston and vicinity.

In 1870, he came to Maine and served as a supply at Cornish, York and Hollis.

In 1874, he was received on trial in Maine Conference, and continued in the itinerant service till 1884. His last appointment was Industry Circuit. He removed to his charge, though in feeble health. In a few weeks, he was compelled to leave his work and return to Cornish, the home of his wife, where, in July, 1864, he passed triumphantly away from earth.

Mr. Pease was a good preacher and a faithful pastor.—(From Minutes.)

ELWIN W. SIMONS.

Rev. Elwin W. Simons was born at Pleasant Ridge, Maine, April 7, 1847. His parents moved to Stark in 1856. He attended the Eaton school in Norridgewock, and, at seventeen years of age, he became a teacher of music.

In 1872, he was married to Miss Louise Duly, of Stark.

In 1876, at the North Anson camp-meeting, Mr. Simons and wife knelt together for prayers, and were converted; he immediately began to work for the salvation of others. They soon united with the Methodist church. Rev. D. Pratt, then in charge of the circuit, called the newly converted couple into active service, in protracted meetings during the winter. As the result of these labors, about two hundred persons were converted.

Mr. Simons received a local preacher's license, and was employed by the Presiding Elder to supply Weld and Phillips Circuit, in 1878; he was received on trial in Maine Conference, and continued in charge of the same circuit. By great personal effort, aided by a generous collection at Conference, he succeeded in cancelling the debt upon



the church in Phillips, and infused new courage into the little society at that place. There was a revival under his labors.

The next three years, he was appointed to South Paris and Norway charge. A great amount of pastoral labor was required. The church at Norway was built during his pastorate.

In 1884, he was appointed to Berwick. The effects of excessive labor soon began to appear; he continued to grow more feeble, till, at length, he returned to his father's house in Stark, where he died of consumption, May 23, 1885, at the age of thirty-eight.

Mr. Simons was a man of more than ordinary promise; of goodly personal appearance, tall and well proportioned; he had an ardent nature, an uncommon degree of energy, and was thoroughly consecrated to his work. Revivals almost constantly followed his labors; he had in his possession the names of over five hundred persons converted under his labors, during the six years of his ministry. During his sickness, he was sustained by the faith which he had preached.

Mr. Simons' history adds another example to those of True Glidden and Henry Martin, of the premature blighting of great promise of usefulness, by excessive zeal.—(Minutes.)

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The names of more recent preachers, with brief personal notices, may be found in Alphabetical List, in Appendix E.



## CHAPTER XXIX.

JAMES LEWIS. JOHN THOMPSON. MOSES EMERY. OBED WILSON. MOSES FRENCH. HOWARD WINSLOW. STEPHEN BENNETT. DAVID YOUNG. JAMES WILLIAMS. JAMES BUCK. JOHN E. BUXTON. JACOB McDANIELS.

## LOCAL PREACHERS.

The establishment of an order of lay or local preachers, is one of the peculiarities of Methodism. The church is indebted to the sagacity of John Wesley, who, against his strong prejudices, by the advice of his noble mother, recognized the services of this class of ministerial laborers, and established rules for their direction and encouragement. The local ministry has rendered valuable service for the church. It is still an important force, deserving honorable recognition. The few sketches given in this chapter, have been obtained with considerable difficulty; the list should be largely extended.

## JAMES LEWIS.

Rev. James Lewis was born in Barnstable, Massachusetts, 1770. He was of Puritan ancestry. "His father, Major George Lewis, removed with his family, to Gorham, Maine in 1784. He was a man of great weight of character, excellent understanding, noted for the earnestness of his religious and political convictions; a true specimen of the Puritan deacon."<sup>1</sup>

He was an intimate friend of the Longfellows, Wadsworths and other prominent men of his time.

James Lewis inherited many of the qualities of his father; he was a man of excellent character, good abilities and of earnest religious convictions; he was converted to the doctrines of Methodism and united with the Methodist church at the time of Jesse Lee's visit to Maine, and in 1800, received license to preach; he commenced his active labors as a local preacher immediately, and continued in this work fifty-five years. "He was wont to preach every Sabbath, often three times, rarely losing an appointment by sickness, and still more rarely by storms in summer or winter. His labors were quite equally divided among all the towns within fifteen miles around. His rides out and

<sup>1</sup> History of Barnstable, by F. Freeman. Also, History of the Town of Gorham.

back, often over the roughest roads, or through heavy snows, averaged, probably, from fifteen to twenty miles. It was estimated that he had officiated at not less than fifteen hundred funerals, sometimes riding, forty miles, for that purpose.

His services at funerals and camp-meetings included, he could not have preached less than eight or nine thousand times. He never received a dollar of compensation for his ministerial service. Though a hard-working farmer, his hospitality to his itinerant brethren was unbounded; he was a man of fine personal appearance and agreeable manners; he was earnest in his religious work and remarkably fervent in prayer.

Mrs. Elizabeth Prentiss thus writes of a visit of this venerable minister, then eighty years of age :

“ My husband’s uncle, James Lewis, spent last night here, and this morning, he prayed a delightful prayer, which really softened my whole soul. I do not know when I have had my own wants so fervently expressed, or have been more edified at family worship ”

In several towns of Cumberland and adjoining counties, he was the revered patriarch, as half a century before, he had been the youthful pioneer of Methodism.

When he departed to be with Christ, August 20, 1855, there was no better man in all the State to follow after him.<sup>2</sup>

#### JOHN THOMPSON.

Rev. John Thompson was born June 26, 1765 in the town of Derry, New Hampshire.

In 1790, or near that time, he married Miss Betsey Winslow and soon removed to Maine, and settled in what is now the town of Industry upon a lot of land in the easterly part of the town, where he cleared a large farm, erected good buildings and became a prosperous farmer.

The precise date of his conversion cannot be ascertained; it was probably about 1793, as he was the guide who accompanied Rev. Jesse Lee from Farmington, December 1, 1794, through New Vineyard, Industry and Stark to Anson, a large part of the way by spotted trees, through deep snow, and pathless forests.

Near the beginning of the present century, he received a license as local preacher and commenced holding meetings on the Sabbath, in

<sup>2</sup> Life of Mrs. Elizabeth Prentiss, by Rev. G. L. Prentiss, D. D., page 108.

his own and neighboring towns, laboring during the week upon his farm, for the support of his family.

The services of the local preachers, in those days, were generally gratuitous, the privilege of preaching, was considered by the people, a sufficient reward.

He made a record of his labors from 1809 to 1833, by which it appears that during that time, he baptized one hundred and sixty-nine persons in Industry, and some nine or ten surrounding towns, and joined in marriage, forty-six couples. His children were all converted and united with the Methodist church.

Mr. Thompson was specially active in the erection of a house of worship near his home in 1822. It was a small building plainly finished, with free seats, in which for many years, meetings were held with great regularity.

Father Thompson was emphatically at home, on those occasions, and a very important member of those worshipping assemblies.

He was a man of small stature, but vigorous and active, naturally of an impetuous disposition which was wonderfully modified by grace. His voice was sharp and penetrating, and his style of preaching remarkably animated and forcible; his congregation, if so disposed, could not comfortably sleep under his sermons. He was kind-hearted and generous. The poor in his neighborhood were kindly remembered by him; on one occasion, while holding a meeting, on a cold day, in a school house, the scripture lesson contained these words: "He that hath two coats let him impart to him that hath none." While preaching, he noticed a poorly clad neighbor, who seemed to be suffering from the cold; at the close of the services, he took his overcoat and gave it to the poor man; thus giving a practical illustration of the scripture lesson. The overcoat was a new one which his good wife had manufactured from the fleece, with her own hands. How he settled the matter with his hard toiling and frugal wife, we are not informed. Other anecdotes are related, illustrating this trait of his character.

His impulsive nature, and the force of early habits, sometimes led him into mistakes. But he was always ready to atone for the error by a humble apology, and thus he retained the confidence of his brethren. He was an honest and good man and a faithful worker in the Master's vineyard, preaching wherever his services were needed, for the love of the work; his piety ripened with his age.

He died May 17, 1836, aged seventy years and eleven months, esteemed by all who knew him.



His son Asa H. Thompson, a young man of much promise, died, while preparing for the work of the ministry. At his death he was Principal-elect of Maine Wesleyan Seminary.

## MOSES EMERY.

Rev. Moses Emery was born in Minot, Maine, September 20, 1772. He was the son of Moses Emery the first settler of the present town of Minot, originally a part of Bakerstown, which embraced Poland also. He was the first male child born in the town.

Nathan, a younger brother, became a member of New England Conference in 1800 (See page 49 of this volume). The late Judge Stephen Emery of Paris, was also a younger brother. The subject of this notice "embraced religion when a young man, and he and his companion were among the first to unite with the Methodist church in Minot.

They encountered no small amount of opposition from the prejudices that existed in those early days, but they ever remained faithful to the cause they had espoused, and were warmly attached to the church of their choice, and were eminently useful in awakening an interest in religion around them. The ministers of Christ always received the most cordial welcome to their hospitable dwelling.

For more than forty years Mr. Emery sustained the relation of local preacher, and while his health continued, he usually preached every Sabbath. He also contributed liberally to the support of the ministry, and the benevolent enterprises of the church.

He was often called upon to solemnize marriages, and always gave the fees received for such service, to the missionary cause. He lived to see his companion and five of his nine children pass away from earth, all of whom left behind them the savor of a good name.

He was a man of active business habits, ever diligent in business, at the same time "fervent in spirit, serving the Lord." He was ardent in his devotions, always enjoying a hearty response during prayer and exhortation. He was also uniform and consistent in his religious deportment; cheerful, and often playful in conversation, at the same time cherishing a deep reverence for sacred subjects. His life was such as to give the impression that religion is calculated to make this life pleasant and happy as well as the future glorious. He died at Livermore Falls, November 4, 1861, in the ninetieth year of his age.

A large circle of christian friends of different denominations, as well

as many others, cherish an affectionate remembrance of this faithful servant of God."<sup>3</sup> His wife was Susanah Woodward, sister of Mrs. William Caldwell. His son, the late Moses Emery, was, for many years, an eminent lawyer in Saco. Several daughters, became connected with highly respectable families.

#### OBED WILSON.

Rev. Obed Wilson, son of Oliver Wilson, was born in the town of Norridgewock, Maine, October 15, 1778. In his early childhood, his father removed and settled in Stark, near the mouth of the Sandy river, opposite to "Old Point." Here he spent his boyhood, working upon the farm.

His school advantages were very meager. He attended school only nine weeks in his life. Books were scarce and expensive; newspapers and periodicals were seldom seen in this remote region. The few books that were within his reach, he carefully read, and by diligently improving his spare time, he laid the foundation of a substantial English education.

In 1799, he was married to Miss Christina Gray of Emden.

In 1802, he removed to the town of Bingham, then called Carratunk, and settled upon a tract of land entirely covered by a heavy forest. He cleared a road with his own hands, through the woods, to the spot selected for his farm, and with his young wife and two infant children, came to his wilderness home. Soon a log cabin was erected, a clearing made, and the hard work of pioneer life resolutely entered upon. Here, happy with his growing family, he toiled hard in clearing and cultivating his farm.

During a revival in 1804 or 1805, he was converted, and soon became impressed with the conviction that it was his duty to preach the gospel, and after a serious struggle with doubts and reluctance, he at length yielded to an imperative conviction of duty.

His first sermon was preached in 1806, and thenceforward, while busied with work upon his farm through the week, he preached, with but little intermission on the Sabbath, often two or three times the same day, traveling, often, several miles between a morning and evening service; his field of labor gradually extending, till it embraced a wide district of country.

<sup>3</sup> From an Obituary, by the late A. F. Brainard, whose wife was a daughter of Moses Emery. The writer is indebted to George F. Emery, Esq., of Portland, son of the late Judge Stephen Emery, for a copy of the obituary, and other facts.

He always cheerfully responded to calls for his services, involving, often, tedious journeys over bad roads, much exposure, and much loss of valuable time, with only very meager compensation, and often none at all.

For more than thirty years, he attended many of the funerals in his own and neighboring towns. His services of this kind were of great value, as no settled pastor was near, and the itinerant came but seldom to the place. A long list of marriages, baptisms, and funerals at which he appeared, attest the great amount and value of his services.

Mr. Wilson was also foremost and active in the civil affairs of his town and of the State.

He was a member of the convention in 1816 and 1819, that framed the constitution of the State. He was a member of the first Legislature after the constitution was adopted, and was several times, subsequently, a member of the House of Representatives and of the Senate.

He was deeply interested in the cause of education, serving as a member of the Board of Overseers of Maine Wesleyan Seminary from the organization of that Board, till his death. In this institution, three of his sons were educated, of whom one, Oliver, was, for many years, at the head of one of the large public schools in Cincinnati. Another, John, was, for many years a successful lawyer in Ohio; another, Horace, was for several years, Professor of mathematics in Hamline University. The youngest, Obed, is an active business man in Clifton, Ohio. The eldest son, a young man of rare promise, died while a student in Waterville College, about 1823.

Mr. Wilson was ordained elder at the Conference in Vienna, in 1828. From that time, he devoted a large portion of his time to the work of the ministry, and though a local preacher, he was practically an itinerant, traveling often considerable distances, to preach in neglected neighborhoods, and rendering valuable counsel and aid to the younger preachers appointed to the circuit.

Mrs. Wilson died November 13, 1834; an estimable woman, always sympathizing with her husband in his religious work.

In 1837, he married for his second wife, Mrs. Martha Cox, the widowed mother of Rev. Melville B. and Gershom F. Cox, and the same year, he removed to Skowhegan, and took charge of the Methodist church at that place. Soon after, his health failed, and continued to decline till his death, which occurred November 18, 1840, sustained to the last by the faith which he preached to others.

Mr. Wilson was tall in person, with a vigorous physique, and a strongly marked countenance. He was a man of remarkable natural ability; apt in acquiring knowledge, and logical in its arrangement; he had a lively imagination, a retentive memory, and a ready command of language; he was a natural orator.

As a preacher, he was methodical, fervid and eloquent. He was liberal in his views, charitable towards all, and popular with all denominations, and yet firm in his belief of Methodist doctrines. Considering his lack of early advantages, his attainments were extraordinary. If he could have devoted himself exclusively to the itinerant work, he would undoubtedly have attained the highest rank of excellence and success. He had the qualities of mind that fitted him for the highest positions in the church.

#### MOSES FRENCH.

Rev. Moses French was born in Salisbury, Massachusetts, May 10, 1777. In his eighteenth year, he went from home, as an apprentice, to learn the trade of joiner.

He returned home about the time of his majority and was converted under the labors of Rev. George Pickering, then stationed at Salisbury. His conversion was thorough; he began at once to declare to others, what God had done for him.

Early in 1800, he came to Maine, and worked at his trade for several years. While thus engaged, he sought christian society and took an active part in the social meetings of the Congregationalists, availing himself of every opportunity to hold meetings as an exhorter.

In 1804, he went to Solon, and made arrangements for removing to a farm in that place.

In 1805, he was married to Miss Martha Buswell of his native town, removed to Solon and commenced operations upon his farm. His wife died in 1808, and the next year he married, for his second wife, Miss Sarah Patten.

The result of this marriage, was the birth of eleven children, of whom six died in childhood or early life. Two of the sons became preachers, Luther P., a member of Maine Conference, and Joseph P., a member of the East Maine Conference. The latter was killed in the war of the rebellion, the former still serving as an effective preacher, now in the forty-eighth year of his ministry.

Mr. French after removing to Solon, commenced at once to hold meetings on the Sabbath, wherever there was need of his services.



There is no record of the time when he received license to preach. He continued through life, so far as his health would allow, as a local preacher, with very meager compensation, often none at all; attending funerals and visiting the sick, sometimes also adding his services *gratuitously, in making coffins for the dead.*

He was an energetic, live man of deep sympathies and an ardent temperament; an earnest preacher, and remarkably fervid in prayer. He was highly esteemed by all who knew him. He extended his labors through all the surrounding towns. It was said of him that "he attended more funerals and made more coffins, than any other man in the county."

He died in peace, May 17th, 1845, at the age of sixty-eight.

#### REV. HOWARD WINSLOW.

The subject of this sketch was born of pious parents, in the town of Freetown, Massachusetts, April 9, 1786. He was the youngest of nine children. The family being in reduced circumstances, removed in the year 1797, to New Vineyard, Maine.

The school advantages in this new settlement, were very poor, such as they were, however, they were improved. When this son was seventeen years of age, his father suddenly died, leaving the family in embarrassed condition. He was converted in a revival in New Portland, an adjoining town, in 1804.

When he was twenty-two years of age, he was married to Miss Mary Winslow, a devoted christian young woman, who proved a valuable helpmeet. He had, for some time, impressions of duty to preach, which he strenuously endeavored to suppress. At length after the discipline of severe trials and a dangerous sickness, together with the encouragement of his wife and the traveling preacher, he was induced to commence active religious work. He was licensed to exhort and was favorably received. He soon received license to preach, and in due time was ordained deacon and elder, and continued his labors as local preacher for fifty years. His labors were very far from local, as they extended through all the towns in the region of his home.

He was the first Methodist preacher who visited Dead River; he frequently visited the camps of the lumbermen by whom he was kindly and generously treated; his labors were eminently successful, resulting in many conversions and rendering valuable assistance to the traveling ministers.

He was often called to attend funerals, sometimes traveling many miles for that purpose; his services were rendered without any stipulated compensation, though he was often in straightened circumstances. The people he served contributed to his necessities according to their own free will. Some times irreligious and profane men would contribute to him, because they believed him to be honest and sincere. He was simple and unassuming in his manners, sympathetic in his nature, and fervent in his religious exercises; he was catholic in his religious views, and was kindly received by all denominations. Though without any pretensions to scholarly culture, he had a rich experience, and was eminently qualified for the humble service to which he was providentially called, and fulfilled his mission honorably and well.

His son, Howard Winslow, Jr., a young preacher of rare promise, was received on trial into the Maine Conference in 1838, and died the same year. Another son is a preacher of the Free-Baptist church.—(From Life of Rev. Howard Winslow, by Rev. J. W. Hathaway.)

#### STEPHEN BENNETT.

Rev. Stephen Bennett was born on the Island of Chebeague, in 1793. He was converted under the preaching of Rev. Edward M. Whittle, in 1808, and soon felt himself called to the work of the ministry, and became a licensed local preacher. For thirty years, he continued his ministry upon the Casco Bay Islands and was eminently useful and successful; he worked hard for his own support six days of the week, and preached on the Sabbath, some years receiving not over fifteen dollars for his ministerial services. He was highly esteemed and greatly beloved by the people, the more so, perhaps, because, like the apostle Paul, he labored with his hands for his own support; he has been very justly called the apostle of the Casco Bay Islands.

Mr. Bennett was a man of good natural abilities, but of limited education. Like many other local preachers of those times, he rendered a much needed and valuable service to the church, in the days of her poverty. Father Bennett died in Portland in 1862, aged sixty-nine, and was buried on his native island.

The success and eminent usefulness of the lay preachers in the Methodist church, in its early history, furnishes, perhaps, the best answer to the question, what shall be done for the feeble charges in Maine?—(Rev. B. Freeman.)

## DAVID YOUNG.

Rev. David Young was born in Pittston, Maine, in 1780. He was the eldest of a remarkable family, consisting of eight sons and four daughters, all ultimately settling around the old homestead in East Pittston.

The parents, David Young and his wife, Elizabeth Clark, came from East Kingston, New Hampshire, about 1777 or '78, and settled in Pittston, and his house became the cradle of Methodism in that region. Four of the sons became Methodist preachers, and one of the daughters became the wife of Rev. Eliakim Scammon, for some years a member of the Maine Conference, and one of the brothers, Rev. John Young, was for many years a prominent member of the Maine Conference. Aaron, another son, was a traveling preacher for some years, but subsequently joined the Unitarians. Jotham, another brother, after preaching as an itinerant several years, joined the Episcopalians.

David, the subject of this notice, after receiving his license, was appointed as an assistant upon Windsor Circuit, but, his health failing, he purchased a farm in East Pittston, where he settled down for life, continuing his labors as a local preacher, his wife, Sally Colburn, a noble christian woman, remarkable for her power in exhortation, often accompanying her husband in his almost constant preaching excursions on the Sabbath.

Seven children were born to them, the eldest daughter, Eliza, a woman of rare excellence, marrying Rev. Mark Trafton, in 1836, then of Maine Conference, afterwards of New England Conference.

The services of Father Young, as he was familiarly called, were in great demand. After closing his week's work upon his farm, he was accustomed for many years, accompanied by his wife, to ride away to supply some pulpit, or to assist in a protracted meeting, or at a camp-meeting; his services were also in great demand for conducting funeral services; no preacher in the vicinity was more frequently sought for on such occasions.

In the wonderful revival at Wiscasset in 1828, Father Young rendered efficient service. As an ordained elder, his services were often in demand to administer the ordinances.

He was a man of great energy, and a ready speaker; his preaching was expository, pungent, powerful and effective. He was strongly attached to the church of his choice, and was given to

hospitality; his house was the welcome resting place of scores of traveling preachers.

No class of men deserve more honorable mention than those self-denying laborers in the gospel vineyard, who, like the apostle Paul, worked with their hands that they might make the gospel without charge.

Father Young lived in the heroic days of Methodism. His memory is revered by those who knew him; he died at his home in 1848.— (Letter of Rev. M. Trafton.)

#### JAMES WILLIAMS.

Rev. James Williams was born in Stowe, Massachusetts, May 24, 1782. In 1812, he removed to Baltimore, and worked at his trade, as a blacksmith.

Being gifted in prayer and exhortation, he was urged by his friends and by his pastor, to preach. An appointment was made for him on a Sabbath for that purpose. He prepared himself, as he thought, thoroughly, for his first sermon, and at the appointed time, went into the pulpit without manuscript, commenced the services, announced his text, but his well prepared sermon vanished from his memory, and he was obliged to sit down in silent mortification, while the pastor took up the subject and delivered an effective sermon.

The next effort was at City Point, a little out of the city. Humbled by his failure, he went to this appointment with less confidence in himself and more trust in God, and had good success; conversions followed the sermon.

Mr. Williams afterwards moved to Readfield, Maine, and lived at Kent's Hill, where he worked at his trade during the week, and preached on the Sabbath. It was his custom for all the family to begin at four o'clock, Saturday afternoon, to prepare for the Sabbath, while he rode to some neighboring town to hold meetings. In this way, he rendered valuable service to the cause of religion in all that region. He was a man of strong faith, and remarkably fervent in prayer. Instances of remarkable healing in answer to his prayers, are related. At one time, he called upon a woman who was believed to be sick unto death; after conversing with her, he prayed for her with such fervor that the sick woman was "thrilled from head to foot," and was immediately restored to health, and lived many years.

Mr. Williams afterwards removed to Fredericton, N. B., where he continued his faithful labors as a local preacher, preaching with great



boldness against the sins prevailing in that place. He had seven children, who all lived to mature life, and all became members of the Methodist Episcopal church.—(Sketch from account by F. A. Williams.)

## JAMES BUCK.

Rev. James Buck was born in Fifeshire, Scotland, July 14, 1787. He came to America in 1808, and married Elizabeth Saird. The next year, he returned to his native country, and in 1810 came back to America and settled on Cape Breton Island.

In 1815, he was converted. There being no religious meetings in his immediate neighborhood, he succeeded in establishing a prayer-meeting, and became the leader. Having in his possession a copy of Wesley's sermons, he proposed reading one of the sermons to the people each Sabbath; the plan was approved. The blessing of God attended these services, and the people became interested. At the close of one of the meetings, one of the congregation suggested to him that he should not confine himself to reading one of Wesley's sermons, but that he should himself preach. After some hesitancy, he decided to try. In his first attempt he was much blessed, and the people were edified. With such manifest divine approval, he never afterwards hesitated as to his duty. He came to Gorham, Maine, in 1823, and removed to Limington in 1825.

In 1828, he removed to Hollis, Maine, where he remained till the close of his life, sustaining an unblemished character. His wife, a worthy help-meet, died two years before him.

Mr. Buck had very limited advantages for education, but he was physically and mentally a strong man; his judgment was sound; he was strong in his convictions of religious truth, well grounded in the principles of christianity, and thorough in his religious experience, and for sixty years he prosecuted his work as a local preacher, traveling on foot to and from his appointments, sometimes making a tour of twenty miles and preaching three times on a Sabbath, generally without remuneration for his services. He was a local preacher of the old style, preaching for the love of it, and for the love of souls.

He was enabled to continue his self-sacrificing labors from the generous care of his daughters, who, by industry and economy, saved from their earning in the factories, a sufficient sum to purchase a farm of one hundred and fifty acres, on which they settled their parents, and with true filial affection, cared for them during their life.

He was suddenly prostrated by paralysis, three weeks before his decease and died July 1, 1881, in the ninety-fourth year of his age. Eight children, twenty-four grandchildren and four great grandchildren survived him.

In his preaching, he never sought to arouse his hearers by flights of imagination or elegance of diction; his aim was always to enlighten the judgment and arouse the conscience; he had a logical mind and he adhered closely to the word of God; his preaching was plain, sensible and forcible, and had a peculiar charm by the quaintness of his Scottish accent.

He was an able preacher, and was highly esteemed by the people who were favored with his labors, and revered by his neighbors, as an upright citizen, a venerable patriarch, and a faithful christian minister.—(From Sketch by Rev. W. S. Jones.)

#### JOHN E. BAXTER.

Rev. John E. Baxter was born in Bristol, Maine, December 12, 1798, and died in Saco, January 29, 1875. He was the son of Enos Baxter of Bristol, a worthy local preacher of the Methodist church.

Mr. Baxter was converted in early life, and, after the example of his father, became a local preacher in the Methodist church, and continued through life in that office. For six years, he served his native town as representative in the legislature.

In 1833, he removed to Wilton, Maine, and settled upon a farm, but he was for many years employed in an agency for manufacturing corporations, for which service he evinced more than ordinary capacity. While living in Wilton, he was accustomed to preach on the Sabbath, probably half the time, as a supply in the vicinity, his services as preacher being much in demand.

In 1855, he removed to Gorham, and afterwards to Saco. His first marriage was with Miss Betsey Smith of Bristol, by whom he had several children. His second wife was Mrs. Lucretia P. Rolfe, to whom he was married May 1, 1865.

During the last years of his life, he served as a supply for the Methodist societies in Wells, Berwick, Cape Porpoise and South Biddeford. Afterwards, he took charge of the Mission work in Saco, under the direction of the "Provident Association" of that place. This was his last work. About six months before his death, he organized a mission school and left it in charge of his widow. The school is still prospering, and is called the Baxter Mission.

Mr. Baxter was a man of more than ordinary ability; he had a discriminating mind, sound judgment, and a kind disposition; he was thoroughly religious, and, though strongly attached to his own church, was charitable towards other denominations; he was a valuable helper and a sound adviser to the traveling preachers, and will be remembered by all who knew him, as a noble specimen of a Methodist local preacher.—(Mrs. J. E. Baxter. History of Bristol.)

## JACOB MCDANIEL.

Rev. Jacob McDaniel was born in Scarborough, Maine, August 21, 1801, and died in Hollis, May 29, 1886.

He was converted in early life, and at once united with the Methodist Episcopal church in Hollis, where he spent the most of his life. He was licensed as an exhorter, June 7, 1832, by Rev. C. W. Morse, preacher in charge.

In 1834, he received a local preacher's license, and was ordained deacon by Bishop Soule, in 1840, and ordained elder July 20, 1845. His ministerial orders were not an unmeaning distinction; he rendered much valuable service, with very slight remuneration, in Hollis and the surrounding towns, especially in Alfred, Gorham, Kennebunk, North Biddeford and Waterboro'.

On December 29, 1829, he was married to Miss Annie Warren, of Hollis, with whom he lived till the time of his death.

Mr. McDaniel was a man of superior natural endowments; as a preacher, he had few superiors in the church; he possessed a genial and happy disposition; he entertained an exalted idea of a life in harmony with gospel principles, and his christian life was above reproach; he was twice chosen to represent his town in the state legislature, and held various other offices of trust and importance, in his town and county.

His last years were attended with feebleness of body, but his mind remained strong and vigorous to the time of his last sickness, when he was suddenly stricken with paralysis and rendered unconscious.

Brother McDaniel was greatly respected and loved by all who knew him. The fragrance of his memory is as "ointment poured forth." At his funeral, a large concourse of people assembled in the Methodist church in Hollis, where he had often officiated as pastor, and by their solemn and tearful deportment, expressed their appreciation of this excellent man and worthy minister of the gospel.—(Rev. Joseph Colby.)

## CHAPTER XXX.

LÜTHER SAMPSON. DR. J. L. BLAKE. DR. E. CLARK. M. CALDWELL. HON. BENJAMIN J. HERRICK. D. FURNEL. J. DINSMORE. J. DEERING. HON. R. B. DUNN. A. LORING. S. R. BEARCE. C. DAVENPORT. O. LUNT. HON. J. J. PERRY. E. T. NUTTER. E. K. BLAKE. HON. W. DEERING. MRS. NANCY CALDWELL. MRS. LYDIA MCLELLAN. MRS. HULDAH M. LITTLEFIELD.

## LAY MEN AND WOMEN OF MAINE METHODISM.

The sketches in this chapter are selected because they are available, and the characters described are those of representative and prominent men and women in the history of Methodism in Maine. The list might be greatly extended.

The Methodist Episcopal Church in Maine as well as elsewhere, has been a grand training-school for lay as well as ministerial talent.

## LUTHER SAMPSON.

Luther Sampson, the founder of Maine Wesleyan Seminary, was of the fifth generation, in lineal descent, from Henry Sampson, one of the Pilgrim band that landed at Plymouth Rock, December 22, 1620.

He was born March 25, 1760, in Duxbury, Massachusetts. At the commencement of the revolutionary struggle, Luther, not then sixteen years of age, enlisted in the American army, and continued in the service, at different times, three years, enduring great hardships and privations.

In the year 1783, he married Abigail Ford of Pembroke, Massachusetts. Five children were born to them, David F. and four daughters. After the decease of his wife, he married Lydia Ford, in 1799.

He received from Government an assignment of land for his services in the army, which, together with his earnings at his trade as a carpenter, gave him a fair start in life.

In the year 1798, he left his home then in Marshfield, Massachusetts, with the intention of purchasing a farm on the Hudson river. He had proceeded on his journey but a short distance, when he felt himself strongly drawn in the opposite direction, so much so, that he dismounted, fastened his horse by the roadside, and retired into the



grove to seek divine guidance in prayer, and there determined that when he came to another road which did not lead directly back, if his mind should still be drawn eastward, he would take that road. As the result of this determination, he soon found himself journeying eastward. He continued his journey till he reached Kent's Hill, in the town of Readfield, Maine, where he purchased a farm of two hundred and fifty acres.

During the next year, November 8, 1799, he moved his family to the place, and with the help of his son, then sixteen years of age, commenced operations upon his farm. He soon erected suitable buildings.

About this time, he received a legacy of two thousand dollars, from the estate of a deceased brother, which enabled him to enlarge his operations. In a few years, he became thriving and independent, bought additional land, and by prudent management, became "fore-handed."

A small house of worship had been built on Kent's Hill, which was unfinished and unfit for use. A conviction came to Mr. Sampson, that he must see that this house was finished. His sense of duty was imperative: he could not rest till the work was commenced. Being a carpenter, he worked upon the building with his own hands, notwithstanding his severe lameness. This humble house of worship was finished in very plain style, at the expense of Mr. Sampson, and dedicated August 6, 1800, by Jesse Lee, then on a visit in Maine.

Mr. Sampson, though he had a limited education, soon began to feel impressed with a conviction of duty to take some measures to provide means for the education of indigent young men who were called to the work of the ministry.

It occurred to him that a plan might be devised by which young men could defray the expense of their education by their labor. The idea grew in his mind to a conviction of duty and a ruling passion. He set apart the sum of ten thousand dollars in real and personal estate which he conveyed to a Board of Trustees, and the Maine Wesleyan Seminary was established, as a Manual Labor School.

He lived to watch the institution with fatherly solicitude, for more than a quarter of a century, and more than once, came to the rescue, in periods of embarrassment, with generous gifts. He had but crude conceptions of the needs of such an institution, but like other founders in starting this enterprise, "he built wiser than he knew."

His charities were not confined to a single object. He procured a house on Kent's Hill for a parsonage, supplied it with furniture and

a library, and had an orchard planted upon the lot with choice apple trees. He cherished a lively interest in the cause of missions, often sending generous contributions for this object.

He established a fund of more than three thousand dollars, for the benefit of the superannuated preachers of Maine Conference. He generously remembered the poor in his neighborhood, often contributing to their necessities, providing for them free seats in churches, and aiding them in procuring clothing so that they could attend public worship. He continued his habits of charity to the close of his life, which occurred August 31, 1847, at the age of eighty-seven years.

He was a man of marked individuality, of the Puritan type, thoroughly religious, strong-willed and forcible. He was frugal in his habits and rigidly exact in all his dealings. Though a decided Methodist, he was far removed from bigotry; his convictions ruled him with imperial sway; he believed himself to be the subject of special guidance; his name is cherished with affection and reverence by those who knew him.

The stately and elegant, Sampson Hall, nearly opposite his residence, stands as a fitting monument to the memory of the founder of Maine Wesleyan Seminary.

#### DR. JOHN L. BLAKE

Dr. Blake was born in Farmington, Maine, October 12, 1792. He was left motherless and practically homeless, at the age of ten years. After his fourteenth year, he found a more permanent home in the family of Hon. John Read of Strong. His energy and force of character appeared in youth, and he faithfully improved his opportunities; he worked upon the farm, taught school, attended Farmington academy, pursued his professional studies with a physician of the village, practiced rigid economy, and secured the education and training required in the profession he had chosen.

The experience of those early years, made him very sympathetic towards those who were compelled to struggle against adverse circumstances.

He took several young men into his own family, and aided them in getting a start in life; some of them, as Prof. W. C. Larrabee, rose to prominent positions.

Larrabee, when a poor boy of about seventeen, not only found a home in his family for several years, but through the assistance of Dr. Blake and Richard Clark of Strong, by a loan of five hundred

dollars. he was enabled to pursue his studies at Bowdoin college, where he graduated with the class of 1828. The late Dr. Eliphalet Clark, also, was one of his pupils.

Dr. Blake commenced practice in Dixfield in 1815. He shortly after removed to Strong. In 1816, he was married to Miss Polly Read, daughter of Hon. William Read, and soon removed to Phillips, and in 1852. returned to Farmington. Soon after he was married, he was deeply moved to consecrate his life to the service of God. His religious experience was clear and positive. He and his companion were of one mind in seeking the Lord. One morning, while they were kneeling together in family prayer, they both felt that God had pardoned their sins, and accepted them as his children. It was a genuine Methodist experience, such as we should expect from those who had heard Jesse Lee, and other heroes of early Methodism. From that hour the house of Dr. Blake was the preacher's home. In that home the itinerant found kind hospitality, refreshment of spirit, a steadfast friend and a wise counsellor.

The wedded life of Dr. Blake was uncommonly happy. For sixty-nine years they lived one in heart, purpose and effort. The aged companion survived her husband less than a year.

Dr. Blake possessed a character of remarkable completeness; he had an uncommon degree of physical vigor and power of endurance; he was a natural physician, skillful, vigilant and devoted to his patients. He was moderate in his charges, and exceedingly kind to the poor, often discounting his bills largely in their favor. It was his habit to pray with the sick and afflicted as he went on his professional rounds. Probably no clergyman in the country ever carried spiritual comfort to more sorrowing households, than this model christian physician.

He had an extensive practice, and was often called at a great distance, for consultation, with other physicians in difficult cases. Busy as he was in his professional engagements, he planned his work, so far as he could, so as to be present at public worship and at the social meetings of the church; he was a tower of strength in the church, prudent, hopeful, energetic, generous. He was one of the original trustees of Maine Wesleyan Seminary, the last of that honored board to pass away. He ever commanded the respect of the community where he lived, he had represented his fellow citizens in the Legislature, and had been a member of the Governor's Council. He was distinguished for kindness of heart and practical benevolence. His benefactions to the church aggregated thousands of dollars.

His intellect remained clear and his faith unwavering to the last hour of life; he died at his home in Farmington, Maine, March 2d, 1885, aged ninety-two.—(From obituary by Rev C. Stone.)

Mrs. Polly Blake, widow of Dr. John L. Blake, died April 21, 1886, aged ninety-two years and ten months. The married life of this venerable couple continued in the utmost harmony and oneness of purpose, sixty-nine years. Mrs. Blake was a woman of intelligence and force of character; she was always deeply interested in the welfare of the church, of which she was a worthy member for seventy years.

#### ELIPHALET CLARK, M. D.

(Selected, mostly, from Methodist Quarterly Review, January, 1884.)

No layman of the Methodist church in Maine, has been so widely known and so highly esteemed, as Dr. Eliphalet Clark.

He was born in the town of Strong, Maine, May 12, 1801. His father, Richard Clark was of Puritan descent, and was one of the first settlers of the Sandy River Valley. He was a farmer, and with his family, was one of the first in that frontier region to welcome the apostolic Jesse Lee, to the hospitality of their home. Eliphalet was converted in his father's house, at family worship, when he was eighteen years of age. That family altar must have glowed with the pure flame of devotion, as the six other children, at different times, all received a sense of forgiveness, while at family worship in the parental home. The change in Eliphalet, as may be said, also, of the others, was thorough and accompanied by a clear witness of his acceptance with God. This sound conversion not only gave bent to all his subsequent actions, but was the key which ever unlocked to him the sacred wards of the divine kingdom.

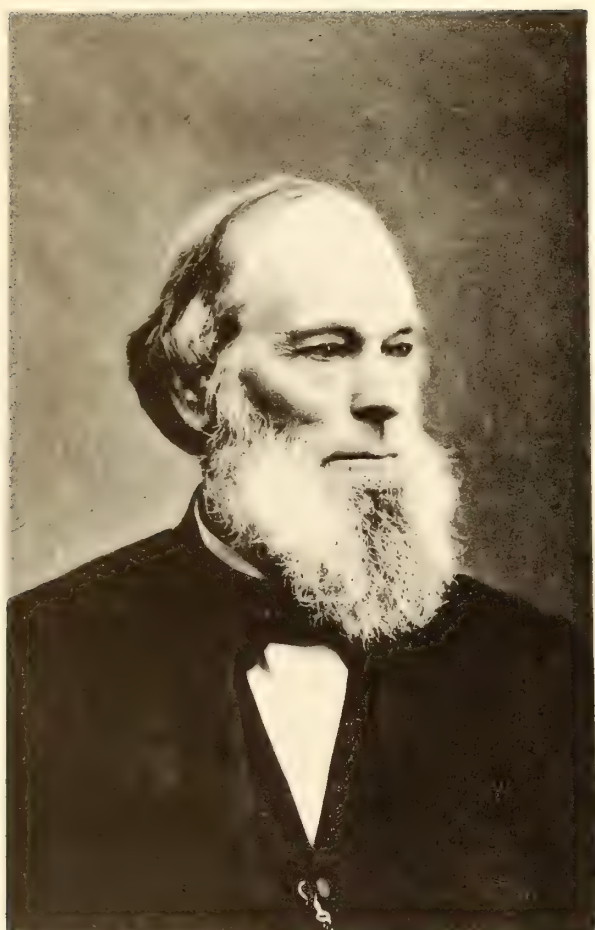
After receiving an academical education, at Farmington Academy, Maine, he read medicine with Dr. John L. Blake of Phillips, and also with Dr. Thomas Little, one of the most eminent surgeons of the State.

Between the pupil and the venerated teacher, Dr. Blake, who has but recently deceased, at the age of ninety-two, there ever subsisted the warmest affection.

In 1824, he received the degree of Dr. of Medicine from the medical school of Bowdoin College.

His first settlement as a physician, was in the town of Wilton, Maine. While here, he was married, October 8, 1827, to Miss Nancy





*Eliphaz Clark, M. D.*



Caldwell, only daughter of Mr. William Caldwell of Hebron, Maine, and the sister of Zenas Caldwell, first Principal of Maine Wesleyan Seminary, and Professor Merritt Caldwell, afterwards of Dickinson College, Carlisle, Pennsylvania. She became the life-long companion of her husband. Her rare tact, affability and patience, but, above all, her deep, intelligent, and steady piety, made her, to him, all that a man called of God to a laborious and useful service could require.

In 1830, Dr. Clark removed to the city of Portland. He had but little money and no influential friends to introduce him. It required considerable time to introduce himself and secure the confidence of the people. During this period of patient waiting, with income less than his expenses, his courage was put to a severe test; he, however, soon gained public confidence as a physician and surgeon, and at length, built up an extensive and lucrative practice; and this, without compromising his religion or his Methodism.

He became an active, official member of the Chestnut Street Methodist Church. It was more than once broadly hinted to him that if he would succeed, he must join some more popular sect, but he promptly resisted the suggestion, and lived to be more respected for his fidelity to his own denomination. He was catholic in his views and feelings, yet he was a Methodist from conviction.

Dr. Clark was a born leader, though he never sought prominence; his superior intelligence, force of character and noble presence, secured for him a prominent position, without seeking. Our church owes largely what it is to-day, in Portland and vicinity, to his forethought, enterprise and liberality.

He was the principal man, and one of the most generous contributors, in the erection of the present excellent edifice of the Chestnut Street Church. He was also the foremost and most generous mover in securing the sites on which the Pine Street and Congress Street churches are built, and also the site of the church at Woodfords, and one of his last works was to see completed the tasteful house of worship at Woodfords, towards which he contributed about one-half the cost.

His zeal for education in the Methodist Episcopal church, was no less ardent than for church building. He was an early and constant friend of the Maine Wesleyan Seminary; serving for over half a century as a member of the Board of Trustees, and often contributing to the funds of the institution. He was the originator of the Maine

Wesleyan Board of Education, and was president of this board from its organization in 1850, till within one year of his death. He promptly subscribed one thousand dollars towards its funds in 1853; other subscriptions followed, till, through the agency of this board, confidence was restored and the Seminary entered upon a new career of prosperity.

One of the last acts of his life was a bequest of a large part of his property to the Board of Education, to be kept at interest till it should amount to the sum of fifty thousand dollars and then to be held as a permanent fund for the benefit of the Maine Wesleyan Seminary and Female college. (The amount named will probably be reached in a few years.)

Though in full sympathy with the doctrines and polity of the Methodist Episcopal church, Dr. Clark was yet progressive in his views; he was an early and persistent advocate of lay delegation, and ceased not his efforts till the measure was adopted; he was not a destructive agitator, but an ardent friend of the church, desiring earnestly to see every impediment removed that hindered its greatest usefulness.

He had a rare capacity for friendships; his house was the seat of hospitality. For many years it was the home of the bishops and other ministers. Sick preachers from every part of the State, came to be treated, and they were both treated and entertained without charge.

Dr. Clark was preeminently a physician. He had the highest ideal of his profession. "I feel," said he to a clerical friend, "that I am as really called of God to be a physician as you are to be a preacher." His profession was, in his view, a divine calling, and consequently he pursued it with devout, scrupulous and unflagging fidelity.

Quite early in his career, circumstances called his attention to homœopathy. After a full, conscientious examination, he was convinced of the superiority of that system, and felt bound in duty, to adopt it, at whatever cost to his practice. He was one of the first native homœopathists in this country, and was associated with the distinguished Dr. Gray of New York, on the committee which drafted the plan of the American Institute of Homœopathy.

In 1863, he was offered the chair of *Materia Medica*, in the New York Homœopathic College. This offer he was obliged to decline on account of feeble health. With all his professional engagements, and in spite of long continued physical infirmities,



Dr. Clark was "a man of affairs." In politics, business, temperance and good neighborhood, he had decided opinions, and in some directions was very active. He was solicited to accept nominations for governor of the state, and mayor of the city of Portland, but he uniformly declined those offices as incompatible with his professional duties.

He projected the horse-railway of the city, and was the first president of the company; he was for a long time a director of the Boston and Portland Steam-Packet Company, and for some years its president.

The last six years of Dr. Clark's life was spent at Woodfords, a rural retreat about two miles from the city, where he owned a small farm.

On the night of May 12, his eighty-second birth day, he was seized with illness which, after extreme suffering, terminated his life, June 8, 1883. His death was such as befitted the life he had lived. Through all his sickness, his mind was clear, and his faith never faltered. "I am at the gate, the chariot is on the other side to bear me away," "God is my refuge, a very present help," "I never had stronger consolation;" these were among his closing words, and he calmly fell asleep.

#### MERRITT CALDWELL, A. M.

Merritt Caldwell was born in Hebron, Maine, November 29, 1806, and died June 6, 1848.

He was early trained under the religious influence of an excellent home, and graduated at Bowdoin College with the class of 1828. Immediately upon his graduation, he was elected Principal of Maine Wesleyan Seminary, which position he occupied till 1834. His connection with the Seminary was highly beneficial to it, and honorable to himself. The Seminary was in its forming period, and received from his careful management a direction which secured for it a high reputation for thorough instruction.

In 1834, he was elected Professor of Mathematics, and Vice-President of Dickinson College.

In 1837, he was transferred to the chair of Metaphysics, in which he remained till his death. In addition to his College duties, he took a deep interest in the moral questions of the day, and was specially active in the temperance cause.

In 1846, he visited England, as a delegate to the World's Con-

vention, and took an active part in forming the Evangelical Alliance. After his return, his health became greatly enfeebled, and he gradually sunk into consumption.

He was a man of great mental strength, yet with unusual kindness and amiability. As a Professor, he was a favorite of the students, because of the clear and happy manner of stating truth; as a writer, he was logical and forcible. Notwithstanding his imperfect health, he prepared several works; among them were: a "Manual of Elocution," "Philosophy of Christian Perfection," "Christianity Tested by Eminent Men." He also furnished several able articles for the Methodist Quarterly Review.

He came to the close of life with calm trust in Christ, and in full hope of a glorious immortality. (McClintock and Strong's Cyclopædia.)

#### BENJAMIN JONES HERRICK.

Hon. Benjamin Jones Herrick was among the first fruits of Methodism in Alfred, Maine. He was born in Norwich, Connecticut, April 8, 1791, during a temporary residence of his parents in that town. They were natives, however, of Beverly, Massachusetts. The earliest American ancestor was Henry Herrick, fifth son of Sir William Herrick of Blan Manor, Leicester county, England.

Mr. Herrick, when a boy of about sixteen years, became a clerk in the store, and a member of the family of his maternal kinsman, Dr. Benjamin Jones Porter, of Topsham, Maine, and so remained for several years; a fortunate arrangement.

Dr. Porter was a man of education and culture; he had been a surgeon in the Revolutionary army, and after the close of the war, came to Maine and settled in Topsham, where he was extensively engaged in lumbering and navigation; he was also a trustee of Bowdoin College. Mrs. Porter was the sister of William King, who became the first governor of Maine.

At the home of Dr. Porter, the most cultivated and influential people of Maine were frequent visitors. These favorable associations had great influence in moulding the opinions and character of Mr. Herrick.

He came to Alfred about the year 1816. The town was then the half shire, and soon became the sole shire of York county; it was then, and for many years, noted for its good society and political influence in the county and state. Into that society, Mr. Herrick early entered and always remained, prominent, respected and influen-

tial. He was early appointed Deputy Sheriff, subsequently he was elected a member of the legislature, and soon after appointed Sheriff of the County, which office he held till 1836, when he was elected Register of Deeds, and held that office till 1847.

In 1830, a protracted or four days' meeting, under the charge of Rev. J. Lord, Presiding Elder of Portland District, was held in Alfred. The Methodist minister being denied the use of the meeting-house, Mr. Herrick, then Sheriff of the County, kindly offered the use of the court house for the meeting, and while, at the close of a very remarkable service, he stood at the door, assisting in taking a collection to defray the traveling expenses of the officiating ministers, he became deeply affected by the joyous expression of a young woman, a frequent visitor at his house, who had just been converted and who came to greet him.

He was deeply convicted of sin, "and sought salvation through Christ, with tears, and passed from darkness to light, and from the power of Satan unto God." This change came to him in the prime of life, and while actively engaged in public affairs. The change was thorough and radical, so that from this time onward, to the close of life, for more than forty years, he never faltered or wavered, either in the profession of his faith, or in his christian character and life. His civil duties and responsibilities, thenceforward, seemed to him all the more important.

He became at once identified by all the force of his character and influence, and in his deepest religious convictions, with the church which had so suddenly become an established fact; he was a Methodist through and through, and never abated one jot from an entire acceptance of the doctrines and the polity of the Methodist church, though he never failed in a ready and cordial fellowship with christians of whatever name, nor in the broadest charity towards all; he shirked no duty, responsibility or sacrifice, required in his new relation. It seemed to be a necessity that he should take the lead in organizing and building up a Methodist Episcopal Church. Indeed, it appeared to all, that, in the providence of God, he had been called to this work; he very soon became, by no seeking of his own, trustee, steward, class leader and Sunday school superintendent, and so continued, in some or all of these offices, during his whole life, or until the infirmities of age prevented.

For many years his class met on Saturday evenings, in his own house, and it was as much a part of the proceedings and life of the

household as the grace before meals, the morning and evening family prayers, or as even the daily meals themselves.

No religious duty or service was ever omitted or neglected, whether in church, in the family or in private. His seat in church was never vacant, and in the Sunday or week evening prayer meeting, he was as constant as the minister himself; he was a diligent student of the Bible, and of the standard Methodist writers. From his first connection with the church, he was a subscriber to the *Christian Advocate* and the *Maine Wesleyan Journal*, and afterwards *Zion's Herald*, and so kept himself informed of all the great movements of the church.

As a citizen, he was exemplary, public spirited and liberal. Every good cause found in him a friend and generous supporter, and he was especially kind to the poor and sick in his neighborhood; his eminent social qualities made him an agreeable friend and companion; he was given to hospitality; his pleasant home was always open with warm welcome, especially to ministers of the gospel.

He died at Alfred, May 24, 1870, at the age of seventy-nine years, leaving a name without reproach, respected, loved and honored by all, especially by his children, who cherish his memory with undying affection.

His wife, Mary (Conant) Herrick, died two years before him, at the age of sixty-nine years. A woman of rare intelligence, grace and gentleness; a devoted christian. She was the helpful, loving wife of almost fifty years, and the wise, ever thoughtful, the dear mother of children, who pay this feeble, but affectionate and loving tribute to the memory of both.

#### DIMON FURNEL.

Dimon Furnel was born in Loudon, New Hampshire, November 24, 1799, and was the youngest but two of a family of fifteen. The family name was originally Fernald, and is supposed to have been changed by one branch of the family, to correspond with the common pronunciation.

In his early childhood, his father died, and on arriving at a suitable age, he was apprenticed to learn the trade of clothier; his apprenticeship exhausted his small patrimony, and, at about the age of eighteen, he left his native town to seek his fortune, cheaply clad, and without funds, except a few dollars borrowed of his sister; he made his way, on foot, to Boston, thence, by a freighting schooner, to Warren, Maine, where he found employment at his trade.



By hard work and economy, he managed to accumulate sufficient funds in about nine years, to buy a fulling mill at Wilton, Maine, to which place he removed in 1826, where he acquired a high reputation by the manufacture of the famous "Wilton Yarn." His business was subsequently changed to the manufacture of cloth, and greatly enlarged.

Mr. Furnel's religious life commenced in 1830. He soon united with the church, and remained a faithful member to the close of his life; he was thorough-going, both in his business and in religion; he did nothing by halves; he abhorred shams of all kinds; his dam and mill were thoroughly built, at whatever expense of time, labor and money; his manufactured products were free from shoddy, and as nearly perfect as the most scrupulous care and skill could make them. His religious life was equally thorough; he dug deep and laid the foundation upon the "Rock of Ages;" he cordially embraced the doctrine of Redemption, as taught by the evangelical church; he sought earnestly for purity of heart, a blameless life, and a conscious sense of God's love. He was scrupulously exact in his dealings, and ever ready to respond, according to his ability, to the claims of charity; he maintained family devotions with great regularity, whatever might be the pressure of business, all the family of suitable age participating in this service.

In the upper story of his mill, a small room was furnished with a few chairs, a table, Bible and Hymn book. To this consecrated oratory he was wont to resort during his intervals of leisure, for devotional exercises; his employees and all with whom he was connected felt the power of his example, and not a few of them were led to Christ, or encouraged in christian life by his influence. The class meeting was held at his house for many years, himself serving as leader.

The tasteful, well located church at Wilton, with its fine toned bell, stands as a monument of his generosity and perseverance, he having assumed almost the entire fiscal responsibility of its erection, and pushing the enterprise to a completion, in spite of strong opposition. The Seminary at Kent's Hill shared his munificence, receiving from him at one time one thousand dollars as a permanent fund, besides generous gifts at other times. The outcome of such a life, as might be expected, was a mature christian life and a peaceful death. At the Round Lake National Camp-meeting he received a wonderful baptism, and from that time onward, his soul rapidly ripened for heaven.

By sleeping in a damp bed at the Augusta House, he took a severe cold, resulting in pneumonia, and died at his own home, February 28, 1874, aged seventy-five years. His son, William C. Furnel, succeeds to his father's business and place in the church as a prominent and useful member.

\* JAMES DINSMORE.

James Dinsmore was born in Auburn, New Hampshire, in 1779. He was of Congregational parentage, and was instructed in that faith. In early life, he removed to Anson, Maine.

On December 30, 1802, he was married to Miss Deborah Patten, joined the Congregational Church in South Anson, April 23, 1804.

In 1824, he was appointed Clerk of the Courts of Somerset county, and the next year removed his family to Norridgewock.

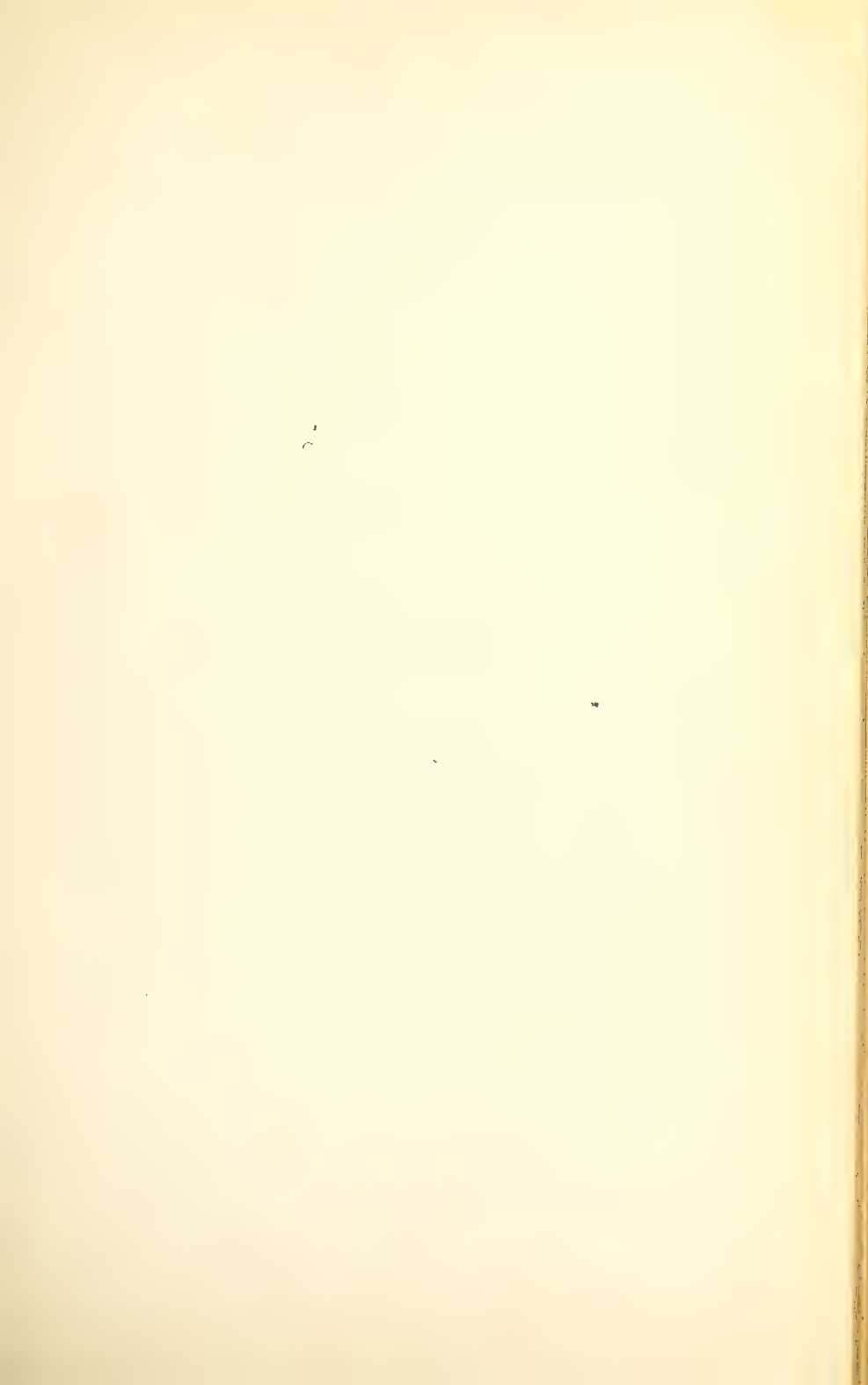
In 1832, he removed to Skowhegan, where he engaged in business, and remained the rest of his life.

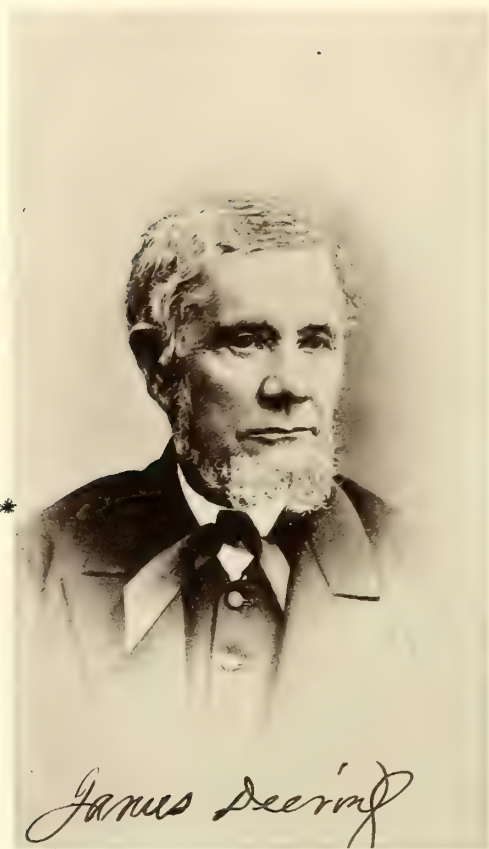
While living at Norridgewock, an extensive revival occurred, in which several members of his family were converted, and joined the Methodist church. His religious views became fully settled in the doctrines of Arminian theology, and about the time of his removal to Skowhegan, he joined the Methodist church in that place.

In 1835, he built a house of worship in Skowhegan, at his own expense; he sold what pews he could, gave nine pews, together with the lot, to the society; four of the pews were to be kept for the use of the poor. He continued, during his life, to be deeply interested in the prosperity of the church, generously contributing towards all its interests; his wife and most of his children, five sons and two daughters, became members of the Methodist church. More than any other man, he may justly be called the father of the Methodist church in Skowhegan.

Mr. Dinsmore was remarkably faithful and systematic in his christian life; his family was well ordered, the family altar constantly maintained; he was charitable to the poor, and particularly active in circulating religious papers and tracts; he was remarkably charitable in his religious views and feelings and longed to see religious denominations united in sympathy and work; christian union was a favorite topic; he was a frequent contributor to *Zion's Herald* and the *Maine Wesleyan Journal* over the signature of "Union."

He was, for many years, a member of the Board of Trustees of Maine Wesleyan Seminary, acting for sometime as agent in soliciting funds.







He died peacefully, at his home, September 12, 1861. The memory of Father Dinsmore is affectionately cherished by a large circle of friends.

## JAMES DEERING.

James Deering was born in Saco, November 2, 1798, the son of Joseph and Hannah J. Deering. At the age of fourteen, he was apprenticed to learn the trade of cabinet maker.

In 1820, he removed to the small village of South Paris and commenced business, and has ever since remained in this place, and has been an active, generous and public spirited citizen.

In 1822, he was married to Miss Eliza Moore, and for more than sixty-four years, this venerable couple have lived happily together. Both Mr. and Mrs. Deering were of Congregationalist parentage, and were religiously educated; but the Calvinistic doctrine of the Congregationalist church of that day, failed to commend itself to the judgment of either.

When the early Methodists came preaching a free salvation, the new doctrine, together with the earnest preaching of those men, convinced them of its truth. Mrs. Deering embraced the doctrine, entered into the experience of christian life, and joined the newly formed society, then consisting of two worthy men, Fathers Cloudman and Walcott, with a few elect women. Mr. Deering approved his wife's choice, and gave his influence to the little, despised Methodist society, in the days of its poverty.

Though one of the chief supporters of Methodism in the place for many years, it was not until 1836, under the ministry of Rev. W. F. Farrington, that he made a public profession of religion and united with the church. For many years his house was one of the "Methodist taverns," where all passing itinerants found a cordial welcome.

Mr. Deering and his wife have always been faithful in church duties, liberal supporters and earnest adherents of the church of their choice, and now, at the ripe age of eighty-five and eighty-eight, respectively, after an honest, industrious, christian life, respected and loved by all who know them, they await, patiently and confidently, the summons of their Lord.

## REUBEN B. DUNN.

Mr. Dunn was born in Poland, Maine, December 23, 1802. He was the son of the honorable Josiah Dunn, a leading, influential citizen, well known and honored in the state.

In 1831 and '32, he was a member of the Maine House of Representatives, but, though frequently urged, ever after declined to enter public life. He was converted under the influence of his first wife, a devoted christian woman. At the age of twenty-five, he united with the Methodist Episcopal church, and has ever since been its strong and enthusiastic supporter.

Mr. Dunn was a born business man; he first engaged in mercantile pursuits, and while in trade became one of the earliest and most consistent foes to the Liquor Traffic. His first great enterprise, established in 1841, was the manufacture of scythes, at North Wayne. Several years later, he sold this establishment to a corporation, and subsequently organized the Dunn Edge Tool Company, at West Waterville, now Oakland.

With Mr. Dunn as its principal owner and manager, this company still maintains its reputation as the largest and best scythe manufactory in the United States; he also became largely interested in the Maine Central Railroad, whose affairs had become so involved that its stock was almost worthless; he obtained a controlling interest, elected a new board of directors, and was himself subsequently elected President, which office he held until he voluntarily retired. It was largely through his excellent management at that time that this corporation has grown to be one of the most prosperous railroads in the country.

The most important enterprise of his life was the purchase of the extensive water privilege and land adjoining, on both sides of the Kennebec river, at Waterville and Winslow, and the erection of large cotton mills thereon. These mills are now among the largest and best in New England, and the enterprise has given a remarkable boom to business in Waterville.

Some of Mr. Dunn's business enterprises have been unfortunate, occasioned largely by his kindness of heart in assisting others, involving him, at times, in serious losses and perplexities; but his fertility of resources and marvelous energy have carried him through; he has also given employment to many people, and contributed largely to the prosperity of the places where his enterprises have been established. In this way, he has been a great public benefactor.

Mr. Dunn is passionately devoted to the interests of the church; his contributions towards its various enterprises have been frequent and generous; some of the largest of his gifts are ten thousand dollars given to Maine Wesleyan Seminary to found the Normal Department, fourteen thousand dollars towards the erection of the



*R. B. Durnan*





Methodist church at Waterville, five thousand dollars to the Boston University, and twenty-five hundred dollars towards the erection of the Methodist church at Oakland; he has also given numerous smaller, but generous sums, in aid of churches in other places.

Mr. Dunn, though eighty-four years of age, is still actively engaged in carrying forward numerous business enterprises. The burden of his cares is sometimes excessive, and not always compatible with his peace of mind. He is genial in manner, kind hearted and true to his friends. In a word, he is one of the most remarkable business men of the age.

#### AMMI LORING.

Ammi Loring was born at North Yarmouth, June 1, 1803. He was converted under the labors of Rev. Charles W. Morse, November 21, 1830, and united with the Methodist church soon after.

In November, 1843, he was married to Miss Phebe J. Gerrish, of Durham; he settled upon a farm in North Yarmouth, where he spent his life. He came into possession of a considerable estate, but continued to live upon the old homestead in a very unpretending style, and managed his affairs with great prudence.

Mr. Loring was thoroughly religious, always punctual in family devotions, morning and evening, and was a diligent reader of the Bible; he was deeply interested in the church, always sustaining some official position, as steward, class leader, trustee or Sunday school superintendent, and always contributing liberally for the support of the gospel; he was kind to the poor, and deeply interested in the institutions of the church, cheerfully contributing towards building houses of worship, and for other benevolent objects.

About 1860, the agent of Maine Wesleyan Seminary called upon him occasionally, but never without receiving substantial encouragement. He took pains to visit the school, and made the institution a special object of his munificence. Some years before his decease, he made his will, by which, after providing amply for his wife, he gave eighteen different persons from fifty to five hundred dollars each, and made the trustees of Maine Wesleyan Seminary, the Preachers' Aid Society, and the Missionary Society of the Methodist Episcopal Church, the residuary legatees in equal shares, of his estate, by which each of these institutions have received seven thousand one hundred and fifty-five dollars and ninety-four cents, and a small balance yet remains to be divided.

Father Loring died very suddenly, September 5, 1881, aged seventy-six years, an honest and good man, beloved by all who knew him.

SAMUEL R. BEARCE.

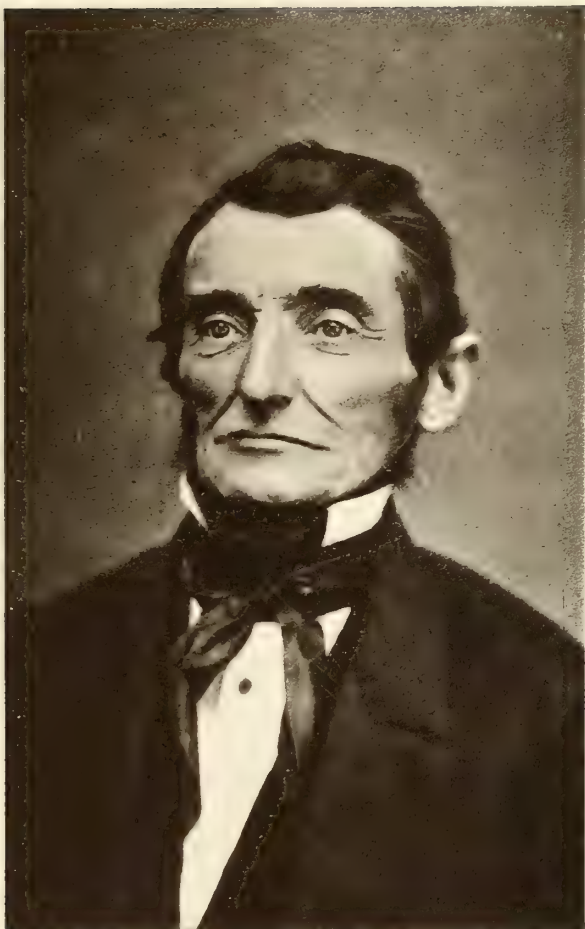
Samuel Russel Bearce was born in North Yarmouth, Maine, November 15, 1802. He was the oldest of four children; his father was unfortunate in business, and became reduced in circumstances. Samuel, being the elder brother, was obliged to assume a large part of the care, in providing for the wants of the family. In addition to these discouragements, he had a slender physical constitution, with a tendency to pulmonary disease. The stern discipline of poverty, and feeble health, only served to rouse him to more determined effort.


Having, from childhood, an ambition to become master of a ship, he embraced the first opportunity to put himself in a way to attain the object of his ambition, by engaging his services as a common sailor; he suffered much from the hardships of the voyage, and from severe sickness, and was compelled to abandon his chosen pursuit.

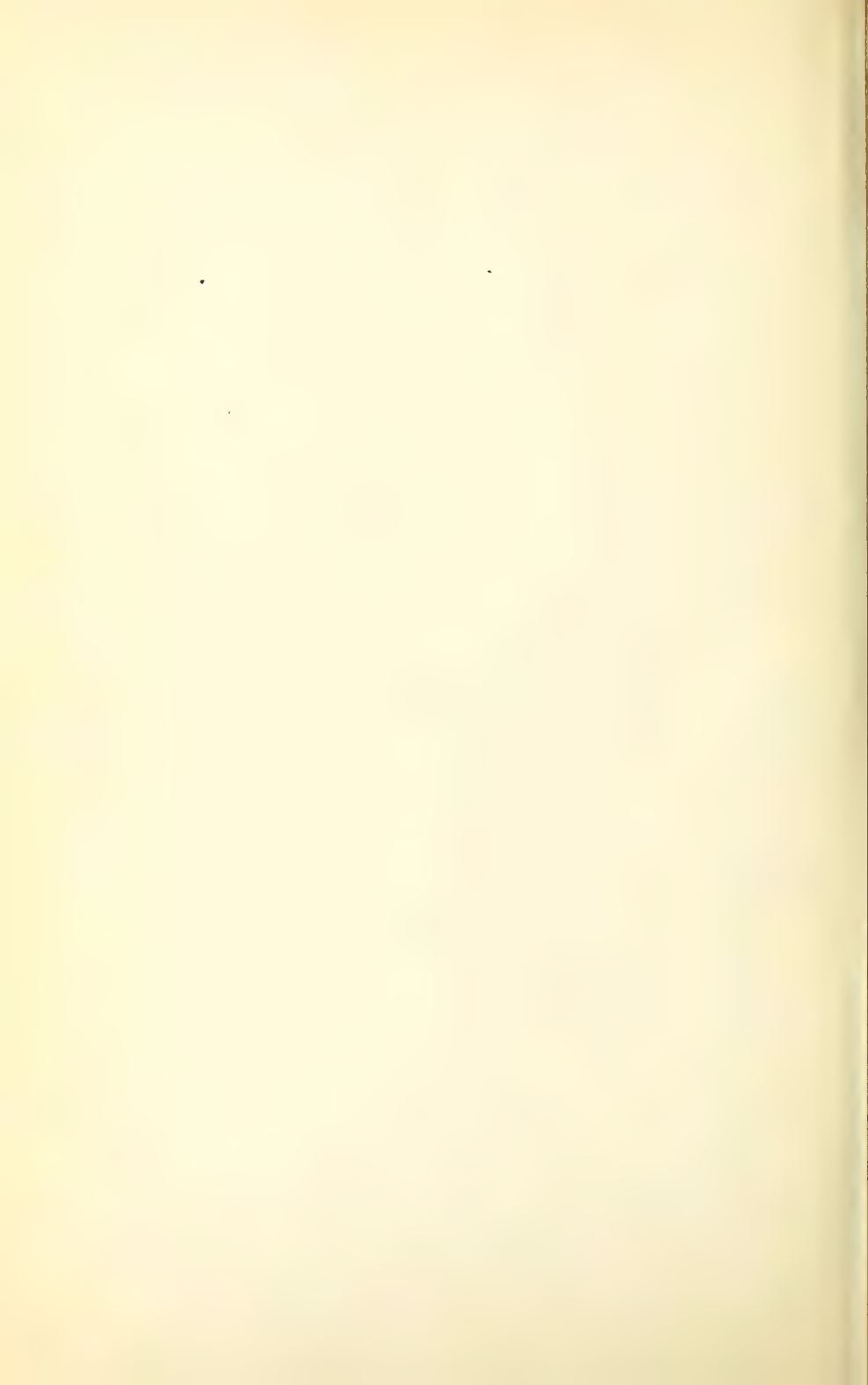
He entered North Yarmouth Academy, then one of the best schools in the State, and in company with William Pitt Fessenden, and a goodly number of other young men, was fitted for college, but he was unable to pursue his studies further, and removed with his father's family to a farm in the town of Hebron, Maine.

At the age of eighteen, with a capital of fifteen dollars, he went to Thomaston, and set up business for himself, in a small variety store; here he remained a few years, with fair success. When he closed this business, he was married to Miss Betsey Lowell of West Minot, and settled upon a farm in Hebron. His tastes and physical strength were poorly adapted to the work of farming; he, therefore, soon removed to Sangerville, and in company with his brother-in-law, opened a country store.

In 1841, he removed his business to Bangor, where he became acquainted with Mr. David Pingree of Salem, Massachusetts, then largely engaged in the lumber business in Maine, and was employed by him, to take charge of the Penobscot boom. For this purpose, he removed to Oldtown, and became part owner of this property. A partnership was soon formed, consisting of D. Pingree, E. S. Coe and S. R. Bearce for carrying on the lumber business, and Mr. Bearce removed to Lewiston to take charge of the business at that place. A saw mill was leased and subsequently an extensive steam-mill was built. The business grew to large proportions, commanding, to a



Respectfully yours  
Sam R Beane  






large extent, the lumbering operations of the Androscoggin. After the death of Mr. Pingree, the business continued under the firm of "Coe & Bearce," with unabated energy and success, till the death of Mr. Bearce.

These two partners were associated, in business, about twenty years, without the slightest disagreement; their mutual confidence ripening into cordial friendship. The success of the business was no accident, but the result of energetic and prudent management. They were both men of rare business talent, sagacious, energetic, bold. In Mr. Bearce, an invincible will overbalanced the disadvantage of feeble health. He was systematic in his methods, rigidly exact in his dealings, sometimes apparently severe towards others, but equally severe towards himself. His business ability was appreciated by the public; he served, for a long time, as director and vice president of a bank in Lewiston, and, in 1870, he represented Lewiston in the Legislature.

Mr. Bearce was fortunate in his domestic relations. Mrs. Bearce, from early life, was religiously disposed. She was unsparing in her attentions to her husband, and was regarded by him, with strong affection. Their well ordered mansion was always open with generous hospitality.

Having no children, they adopted a little girl whom they tenderly brought up, and she became the wife of R. C. Pingree, for many years his chief clerk, and his successor in business.

While they were living in Foxcroft, under the influence of their pastor, the saintly Richard Schermerhorn, Mr. Bearce was induced to commence a christian life, and with his wife, united with the Methodist church.

He entered upon the duties of christian life with characteristic earnestness, contributing liberally towards the support of public worship and the benevolent enterprises of the church. Believing that the interests of religion in Lewiston, required additional church accommodation, he donated a site upon Hammond street and gave ten thousand dollars towards the erection of a free church, which was built after his death.

Mr. Bearce was, for many years a trustee of Maine Wesleyan Seminary and Female College, always taking a lively interest in its affairs.

Bearce Hall, at Kent's Hill, one of the finest academic edifices in the country, was named in honor of him, being built largely through

his munificence. His gifts to other objects, were neither few nor small.

Early in 1874, his health seriously declined ; he retained his mental soundness to the last, sometimes dictating important business transactions from his sick bed ; he was fully conscious of his approaching end, and on the 30th of May, 1874, he passed peacefully away, in full hope of eternal life.

Mrs. Bearce survived her husband about eight years, occupying the homestead with slight change in its arrangement. She died suddenly of heart disease, greatly esteemed by a wide circle of friends, and by the church of which she was a member.

*The Gifts of Mr. Bearce During his Life.*

(Not including many smaller gifts.)

To Maine Wesleyan Seminary and Female College,	\$25,000
Church lot on Hammond street,	1,200
Towards building Hammond Street Church,	10,000

*Legacies for Benevolent Objects.*

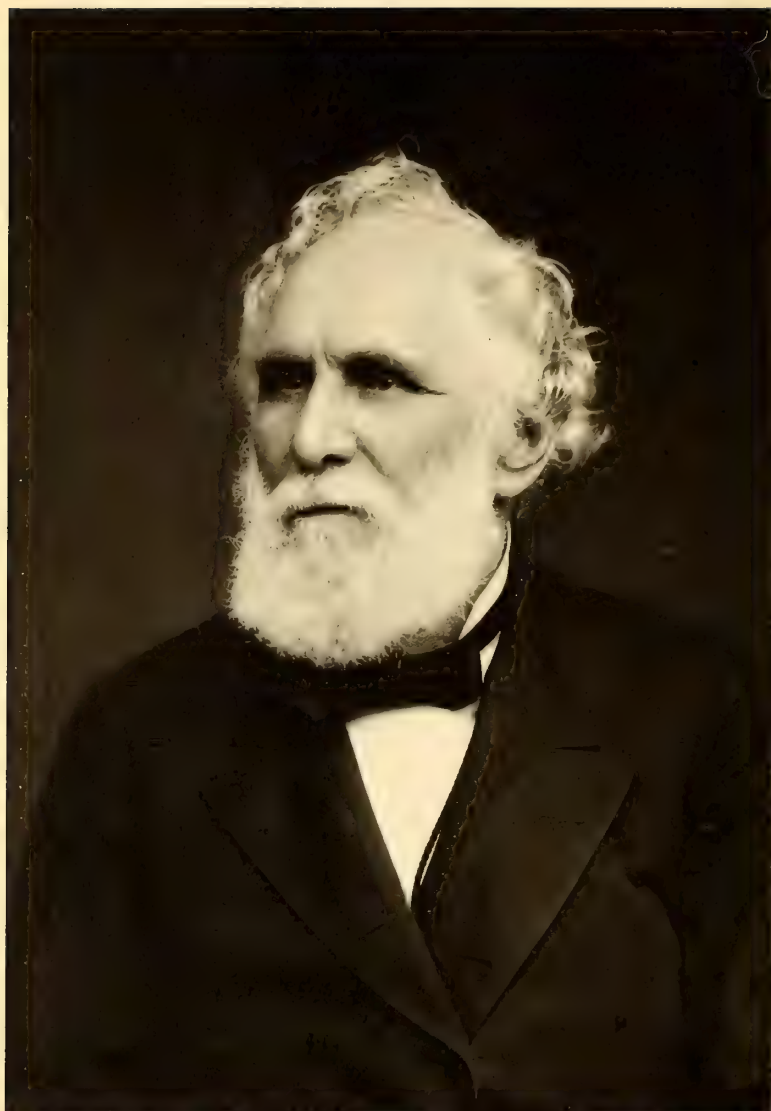
To Maine Wesleyan Seminary and Female College for fund,	\$10,000
To Maine Wesleyan Seminary and Female College for Library,	1,000
To Maine Wesleyan Seminary and Female College for Library Fund,	1,000
To Maine Wesleyan Seminary, fund to aid young men studying for the ministry,	2,000
To Missionary Society of Methodist Episcopal church,	12,000
Total,	<u>\$62,200</u>

Of which \$39,000 came to Maine Wesleyan Seminary and Female College.

CHARLES DAVENPORT.

Mr. Davenport, though never a member of the Methodist church, has, from early life, been closely identified with its interests. He was born in Bath May 9, 1809, where he still resides. After the death of his father, October 1, 1822, he took care of his mother till her death, at the age of seventy-five years. She was converted under the labors of Rev. Timothy Merritt, and united with the first Methodist church in Bath, and continued in that relation until her decease. Mr.





Chicago Photo-Engraving Co.

*ORRINGTON LUNT.*



Davenport was, for many years, a clerk in the office of the Pattens, extensive ship builders, and he has himself been somewhat extensively engaged in navigation. By prudent management he has acquired an ample estate.

From childhood he had been a constant attendant upon the Methodist meetings, and connected with the Sunday school. For many years, he served as chorister and Superintendent of the Sunday school, in the first Methodist church in Bath, and when the Beacon street church was erected, in 1852, he served as chairman of the committee.

Previous to the dedication, he advanced over \$3,000, the balance of the debt, and took a deed of the unsold pews, although he had already paid for three pews, at a cost of five hundred and sixty-seven dollars and fifty cents. Subsequently December 31, 1872, he made a New Year's present of thirty-three pews, valued at the original appraisal, over three thousand dollars.

He was chosen first Superintendent of the Beacon Street Sunday school, and continued in that office many years. He has for a long time acted as chorister. He was financial agent of the society for the first eleven years, usually paying all deficiencies at the close of each year.

As chairman and treasurer of the Board of Trustees, he has attended faithfully to the duties of his office, and has been a foremost contributor towards the building of the parsonage, and all repairs and improvements on the church.

In 1873, he contributed one thousand dollars towards liquidating the debt of Wesley church. Though not a member, he has been a substantial financial pillar of the Methodist church in Bath. He is one of the original members of the Maine Wesleyan Board of Education, and, for several years treasurer of the board, and he has contributed liberally towards the funds of Maine Wesleyan Seminary and Female College.

Mr. Davenport was married to Miss Catharine T. Duncan, November 6, 1836, an estimable woman, from early life a member of the Methodist church in Bath.

#### ORRINGTON LUNT.

Mr. Lunt, now well known and respected as one of the oldest and best citizens of Chicago, Illinois, was born in Bowdoinham, Maine, December 24th, 1815. His father, William Lunt, was a merchant

and one of the leading citizens of the place. His mother died when he was ten years old.

On leaving school, Orrington entered his father's store, and, at his majority, he became a partner in trade. Subsequently, on retirement of his father, his brother, William H., became his partner.

Mr. Lunt was converted at the age of twenty, manifesting his desire for prayers at a little prayer meeting in the kitchen of a good widow woman, in his native village. He was soundly converted, and a revival followed, which resulted in the establishing of a Methodist church at Bowdoinham village.

Mr. Lunt's record as a christian and a loyal Methodist, is most beautiful and commendable. The room where he first knelt for prayer, has always been, to him, a sacred place. For many years, on his return to visit his native village, he always repaired to the house and to that room; and after it was unoccupied and deserted, he still found his way to the same sacred spot, to kneel and re-dedicate himself to God; and many years after, when he found the house in ruins, he visited the site, and after fresh consecration, cut a little piece of the floor to carry away as a relic. He was deeply in earnest from the first, and has maintained a warm religious experience and consistent life of piety all these years.

Mr. Lunt was married the sixteenth of January, 1842, to Miss Cornelia Gray of Bowdoinham, an estimable lady, who still graces his happy home, now in Evanston, near Chicago.

In November of 1842, having sold out his business at Bowdoinham, he removed to Chicago; he had but little capital, but abundant energy and integrity, and he soon established a profitable business, chiefly in grain.

In consequence of impaired health, Mr. Lunt retired from business in 1862, in affluent circumstances, and with his family, traveled in Europe and Asia for two years.

For several years he was treasurer and president of the Board of Public Works of Chicago.

In 1855, he was elected a director of the Galena and Chicago Union Railroad, and was, for some years its vice president.

No citizen of Chicago is more esteemed for integrity and honesty, or has borne a more unblemished reputation for uprightness of life and fair dealing than Mr. Lunt. Few men command such universal respect. Though energetic and pushing as a business man, he is modest and retiring; he has never sought nor been willing to accept public office.

Mr. Lunt has been actively connected with all the institutions of Methodism since he came to Chicago, and has probably devoted as much of his time and means and perhaps more, to their interests, than any other layman in the city. He was trustee of the Clark Street Methodist Episcopal Church Board for twenty years, and for a large part of the time, its secretary; a trustee of the Wabash Methodist Episcopal church for several years, and contributed twelve thousand dollars to the building of its church edifice. He has contributed freely to the erection of the Methodist Episcopal churches of Chicago and to many in other parts of the West.

He selected the beautiful town of Evanston, and was one of the founders of the Northwestern University, and of the Garrett Biblical Institute; is a trustee of both institutions, vice president of the trustees of the University, treasurer and secretary of the Institute. He has devoted nearly as much time to the care of these institutions, as to his private affairs, and without remuneration.

By a gift of twenty or thirty thousand dollars, he founded the Orrington Lunt Library Fund for the Northwestern University, besides numerous other gifts.

He was a member of the great Oecumenical Methodist Conference held in London, September, 1881, and was a delegate to the General Conference of the Methodist Episcopal church, holden in Philadelphia in 1884.

Mr. Lunt has had three sons, two of whom are now living, one engaged in business, and one in the legal profession, and one daughter, a gifted and accomplished lady.

The Methodist church in Maine has parted with many of her sons and daughters, to bless the West, and to found and support the altars and institutions of Methodism in that growing section of our country, but few, if any, of purer lives and more devotion to her interests or of greater usefulness than Orrington Lunt.—(From communication of Hon. W. Deering.)

#### HON. JOHN J. PERRY.

Mr. Perry was born in Oxford, Maine, August, 1811. His father, Rev. Dan Perry, was one of the early Methodist itinerants in Maine, whose career is sketched in this volume. He was converted in early life and became a member of the Methodist church. He was a student in Maine Wesleyan Seminary from 1831 to 1834. Afterwards

he studied law, and settled in Oxford, where he had a successful practice for thirty-five years.

He was four years a member of the Legislature of Maine, two years a member of the Senate, and two years a member of the Executive Council, and two years a member of the Congress of United States of America.

In 1875, he removed to Portland, where he has continued in the practice of law till the present time. He has been a prominent and active member of the church. Through his efforts, largely, the church at Oxford was built.

He was a lay delegate to the General Conference in 1876. He has for many years, been a member of the Board of Trustees of Maine Wesleyan Seminary, and for several years has been treasurer of that institution. He is still vigorous and active.

#### EBEN T. NUTTER.

Eben T. Nutter was born in Porter, Maine, March 12, 1815. He was converted in 1830, and has been a member of the Methodist church thirty years.

In early manhood, he engaged with his brother, Henry, in the lumber business, in Pennsylvania, and continued in that business twenty years, with success. During that time, he contributed largely towards the erection of a Methodist church near their residence.

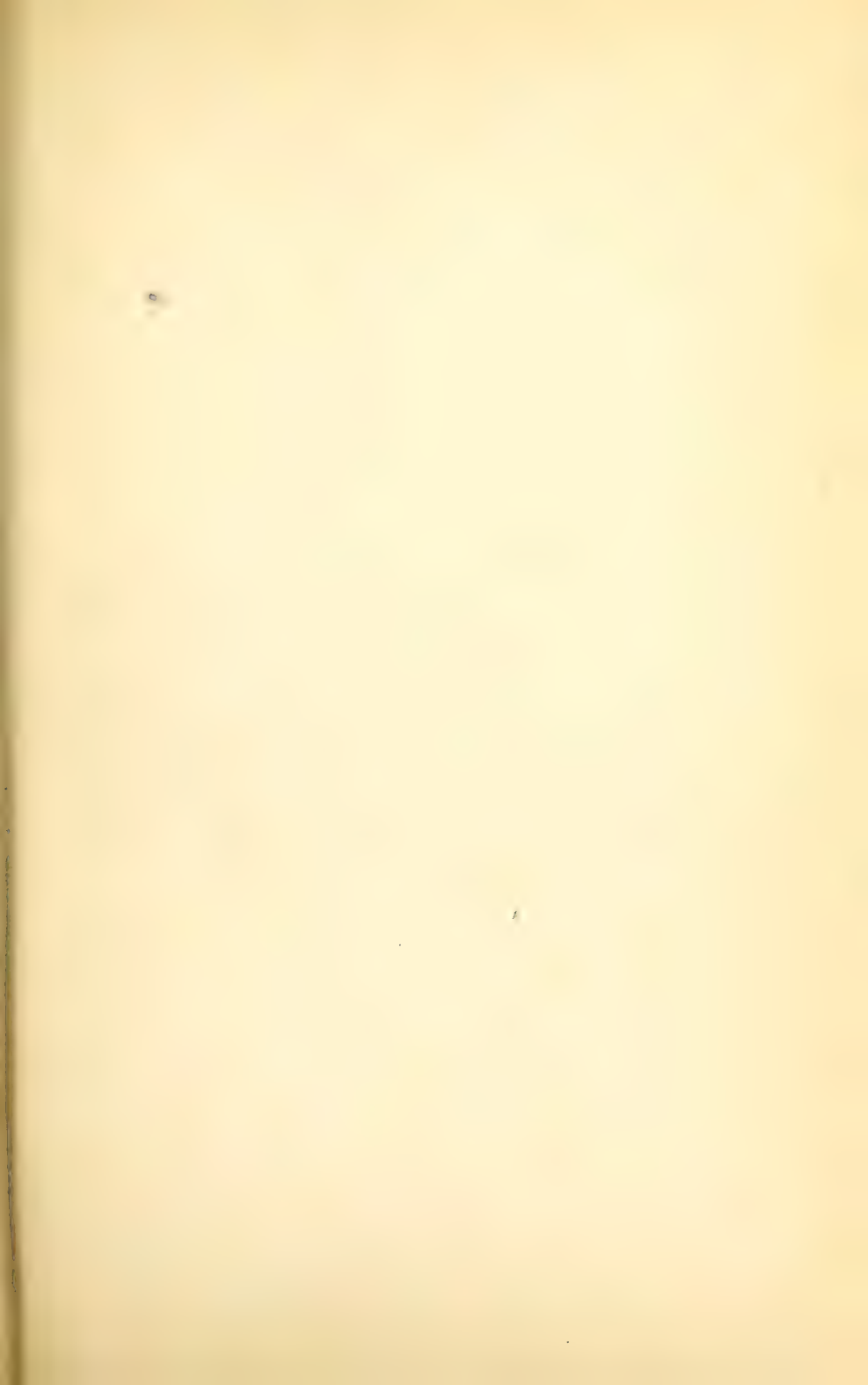
In 1862, the Nutter brothers removed to Cape Elizabeth, where they now reside. They are active business men and generous supporters of the church and its institutions; they paid five thousand dollars towards the building of the church at Cape Elizabeth Depot.

Mr. Eben Nutter also presented the society with a fine toned bell for the church; he and his wife, Martha, have paid about twenty-five hundred dollars towards "Martha's Grove" camp-meeting grounds, in Fryeburg, and they have contributed largely towards the success of the meetings on these grounds.

Mr. Nutter and family will be gratefully remembered for their kindness in furnishing the late Rev. B. Lufkin and wife with a comfortable home, and generously providing for them during their years of superannuation; also for offering the late Rev. E. B. Fletcher a home in their own family during his last years.

These noble acts of generosity to the aged and worn-out superannuates, are beautiful examples of christian charity, deserving perpetual remembrance. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."







*E. W. Blake*

EPAPHRAS KIBBY BLAKE. BY REV. J. R. DAY, D. D.

Epaphras Kibby Blake was the son of Phineas Blake, Jr., who came from New Hampshire late in the eighteenth century with General Henry Dearborn, a near relative, who was appointed by Washington, Marshal of the District of Maine, 1789. Phineas Blake was, probably, the first class leader of the church at East Monmouth; he was also a steward and trustee for forty years.

E. K. Blake was born at the old homestead, East Monmouth, April 4, 1804. He was converted when about eighteen years of age, and soon after united with the church of which, for sixty-two years, he was one of the most earnest supporters, by wise counsel, consistent christian life and liberal benevolence. For nearly half a century, he served his church in nearly all of her lay offices.

To Mr. Blake's progressive mind and large generosity is due the present admirable church property at Monmouth Centre. In fact, there is no feature of Monmouth Methodism for the past fifty years of its progress, that does not bear his imprint.

He made his church a constant study, for his love for her was deep and unwasting. His constancy was undiminished through physical obstacles or spiritual dearth. To all pastors he gave the same loyal support; from his lips never escaping an unkind criticism or complaint. With what cordial and hearty cheer were all ministers who sought his acquaintance, welcomed to the old homestead! And the Methodist preacher to whom he once gave his right hand, had in Mr. Blake a warm friend for life.

His was a modest, humble, but burning zeal, the heat of love, the intensity of joy in his Master's cause; no stiff opinions, no attempt to rule, no meddling. Leading by the force of a great character, an acknowledged wisdom, an undoubted devotion to that which was pure and of good report; he was always in the right place at the right time, and did things in the right way.

Mr. Blake was a man of remarkable ability in public speech. Methodism has been a grand arena for the development of such talent. In richness of thought, the unction of utterance and the happy timing of his efforts, he had few superiors among laymen in the entire denomination. An exhortation from Mr. Blake, in the old times when the brethren of the pews sometimes spoke after the preaching, has redeemed many a poor sermon and sent the congregation home in a high state of religious enthusiasm.

His was a remarkable old age. "His eye was not dim, nor his

natural force abated." Sad for Monmouth Methodism was the day of his departure.

His wife, whom he married in 1828, and who preceded him to the better land in 1878, was Clarissa True of Litchfield, a woman well suited to such a man, and who sympathized with him in all his zeal for the church.

His brother, Rev. H. M. Blake, was a noted minister of the Maine Conference. A son, Washington, died a few years ago. Another son, H. M. Blake, M. D., is a successful physician at Monmouth, and is an honored trustee of our school at Kent's Hill.

#### WILLIAM DEERING.

William Deering, son of James and Eliza Deering, was born in South Paris, April 25, 1826. He was converted at the age of thirteen and united with the Methodist church in his native village.

He was educated in the district school, with a term each at North Yarmouth, Lewiston and Bridgton Academies, and several terms at Maine Wesleyan Seminary, while under the care of Rev. S. Allen.

He commenced business in the South Paris Manufacturing Company, owning a small woolen mill, saw mill, etc., and store. At twenty-three years of age, he was appointed agent and put in charge of the entire business. Later, he commenced business for himself in country trade.

In 1861, he removed to Portland, and executed several contracts for army clothing, to the satisfaction of the Government authorities.

In 1865, in connection with S. M. Milliken, he established the house of Deering, Milliken and Co., in Portland.

In 1870, he took an interest in the manufacture and sale of grain and grass harvesting machinery, with E. H. Gammon of Chicago.

In 1873, he removed to Evanston, Illinois, on account of the impaired health of his partner at Chicago. The business of the firm increased rapidly, and in 1879, he bought out Mr. Gammon's interest.

In 1883, he formed a corporation and admitted his two sons and a nephew to a share in the business. This is the largest enterprise of its class in the country, the sales amounting to several millions of dollars annually, and giving employment to hundreds of working people.

Mr. Deering united with the Chestnut Street Methodist Church in Portland, in 1862. On removing west, he united with the First Methodist Episcopal Church in Evanston, Illinois, where he now resides.





William George



Though quiet and unobtrusive in deportment, Mr. Deering is a man of remarkable business skill and energy; he has been eminently successful, and a generous contributor to the benevolent enterprises of the church. The church in his native village has often been generously remembered by him, and he has often responded to the calls of other churches in their times of need. While a member of Chestnut Street Church in Portland, he paid liberally towards extinguishing the heavy debt of that church. He contributed five thousand dollars towards the building of the Pine Street Church in Portland, over twelve thousand dollars to the Maine Wesleyan Seminary and Female College, twelve thousand dollars for the Garrett Biblical Institute, and seventy-five thousand dollars to the North Western University, besides numerous smaller donations. For twenty years past he has paid for charitable objects, on an average, fifteen thousand dollars a year.

Mr. Deering has for many years been a trustee of Maine Wesleyan Seminary, a trustee and member of the executive committee of the North Western University, a trustee of the Garrett Biblical Institute, and president of the Chicago Home Missionary and Church Extension Society: he was a lay delegate from Maine Conference to the General Conference in 1872, and was elected a lay delegate to the General Conference of 1884.

In the midst of his numerous engagements, Mr. Deering has often served as a teacher in the Sunday school, and has faithfully responded to all the claims of the church upon his money or time. He is a man of decided convictions and broad views, a courteous, intelligent, christian gentleman.

S. A.

#### MRS. NANCY CALDWELL.

Mrs. Nancy Caldwell was a woman of rare excellence. Intelligence and piety, in a high degree, were harmoniously blended in her character. Her religious experience affords a beautiful illustration of the Wesleyan doctrine of christian perfection. Her maiden name was Woodward.

She was born in North Yarmouth, Maine, January 27, 1781. When she was ten years of age, her parents removed to Bakerstown, now Poland, Maine, where her acquaintance with the pioneers of Methodism commenced.

She makes special mention of Rev. Joel Ketchum and Rev. Stephen Hull, from whose instructions she derived much benefit. Referring

to her deep convictions and determination at this early period of life, she writes : " I cast in my lot with the Methodists, together with my parents, brothers and sisters, and though unworthy of a place among them, I bless God that I ever heard their name, much more, that I ever became one of their number."

In her nineteenth year, she was married to Mr. William Caldwell of Hebron (that part of the town now called Oxford). Mr. Caldwell was an intelligent and worthy farmer, of Methodist parentage.

When about twenty-five years of age, Mrs. Caldwell became a confirmed invalid, and through life continued to suffer greatly from broken health.

About this time, her attention was called to the doctrine of entire sanctification ; she found, on examination, that her religious life did not come up to the scripture standard ; she commenced at once to seek for a pure heart, making the Bible her study. She also found much help in reading Baxter's " Saints' Rest " and the Life of Hester Ann Rogers.

Among the duties presented to her mind with great distinctness at that time, were those of bearing a public christian testimony, and of conducting the family devotions, as this duty had not yet been commenced by her husband. She accepted these tests of full consecration, and was, ever after, faithful to her convictions, taking turns with her husband in leading the family devotions, and improving all suitable opportunities for publicly testifying for Christ.

" March 1st, 1806," she writes, " was truly a memorable day. I had never supposed it possible that the soul, while in the body, could enjoy so much of heaven. I felt as perfectly free as an infant, from the defiling nature of sin."

Her health at this time was considerably improved ; she commenced a life of christian faithfulness, not only by her public testimony, but by personal endeavors to lead individuals to Christ. The salvation of her children and neighbors became an object of intense desire and fervent prayer. It is no matter of surprise, therefore, that the children of such parents should all be converted at the family altar, or that they should attain to positions of usefulness and eminence in life. Zenas, the eldest, after graduating at Bowdoin College, became Principal of Maine Wesleyan Seminary in 1825, Merritt succeeding him in this office, and afterwards serving for many years as Professor in Dickinson College. Leonard became an esteemed farmer, succeeding to the homestead, and Nancy became the wife of the late Dr. E. Clark of Portland.



While Zenas was a student in Bowdoin College, he was a class-mate and room-mate of the late Franklin Pierce, afterwards President of the United States. During a winter vacation, Pierce taught a district school in Hebron, and boarded at Mr. Caldwell's. Ascertaining that family devotions were held in the evening, conducted by Mrs. Caldwell, he requested the privilege of being present on these occasions, and was in the habit of kneeling with them at the family altar. Mr. Pierce always remained an intimate friend of Zenas, and often spoke in kind terms of the good influence of the Caldwell family upon his life.

Mrs. Caldwell met with sore trials and temptations, and at one time lost the witness of perfect love.

In 1812, she attended a camp-meeting, for the special object of regaining this lost treasure. She there met with Rev. Timothy Merritt, through whose judicious advice she was enabled to regain the lost blessing.

"From that day," she writes, "which has been many years, I have had the assurance that the Lord is mine, and I am his."

A young man came to live in the family; he became an object of her special solicitude, as were all others thus providentially thrown in her way; he was converted, and was subsequently called to the ministry; he became a member of Maine Conference, and for some time was a missionary in Africa, Rev. J. G. Pingree. Mr. Pingree attributes whatever he has become in life, in the way of usefulness, to the salutary influence of Mrs. Caldwell.

She continued her christian activity through much bodily suffering, till the close of life. She outlived her husband and her sons, and some time in 1864, removed, to spend her closing days with her daughter, Mrs. Clark, in Portland, where, amidst the kindest attentions, her health rapidly declined. Her physical sufferings were great, but her peace was constant, and on the eleventh of June, 1865, she passed from earth to heaven, with words of praise upon her lips.<sup>1</sup>

#### LYDIA MCLELLAN.

Lydia McLellan, wife of the late General James McLellan, of Bath, Maine, daughter of Stephen and Mary Rogers, was born in Tewksbury, Massachusetts, December 19, 1779, and died in Bath, May 22, 1860,

<sup>1</sup> Abbreviated from "Leaves from the Journal of Mrs. Nancy Caldwell, by Rev. James O. Thompson, 1886.

aged eighty. Her father removed, with his family, to Hallowell, Maine, in her childhood.

On April 3d, 1799, she was married to James McLellan, and they made their first residence in Monmouth, Maine. They had thirteen children, of whom six (daughters) are living; one of them is the wife of Rev. J. B. Husted, formerly a member of Maine Conference, now a superannuate, residing in Watertown, Massachusetts.

While living in Monmouth, her mind became greatly exercised under the preaching of the Methodist itinerants, and she suffered much mentally for some months. Under the preaching of Rev. Epaphras Kibby, at Monmouth, she was wonderfully saved. The extraordinary occasion is particularly described in the sketch of Mr. Kibby, in this volume (p. 399).

“Her change was so great, and the love of Christ so constraining, that she witnessed to all, high and low, what the Lord had done for her soul, making good the prophecy, ‘Your sons and daughters shall prophesy.’ Some thought her crazy, and recommended to send for her parents to take her home; but to the praise of God, that testimony begun, was continued sixty years, on all occasions, where there was liberty, ever acknowledging the grace of the Lord Jesus.” —(Stevens’ History of Methodist Episcopal church, Vol. 4, p. 41.)

In 1806, her husband removed his family to Bath. This, to her, was a dark day, as she found no Methodists there. Lee had preached there as early as 1794; also Wager, Stoneman, Broadhead and Mudge had preached in the place, and a class was formed near the village; but for want of oversight, it had become extinct.

Bath, at that time, contained about fifteen hundred inhabitants. There were but two religious societies in the place. She, with her family, attended worship with the Congregationalists, and was cheerfully allowed to attend their communion service. Soon she prevailed upon Mr. Blake and wife who were Methodists of Monmouth, to remove to Bath.

Mrs. McLellan, Mrs. Blake and Mr. Berry who lived some three miles from the village, voluntarily united in a class and met weekly in a building owned by Gen. McClellan, and through the persistent encouragement of Mrs. McLellan, this little class meeting was kept up for some years, without increase, till at length their number increased.

The establishment of a permanent Methodist society in Bath, is very largely due, to the active exertions and indomitable perseverance of Mrs. McLellan. Her husband at length united with the church,

and their home, for more than fifty years, was a home for christian ministers, and remarkable for its generous hospitality. Although brought into affluent circumstances, Mrs. McLellan retained her simplicity and religious zeal. Her house was a house of prayer, and but few persons could enter to partake of its hospitality, without hearing a few words from her for her Master. Her benevolence to the poor was unbounded; on the very week before her last sickness, though feeling the burdens of four score years, she employed even her evening hours in making garments for the poor.

But few women of Maine Methodism deserve more honorable mention than that of Lydia McLellan.—(From obituary by Rev. C. W. Morse.)

MRS. HULDAH M. LITTLEFIELD.

With the noble women of Maine Methodism, Mrs. Huldah M. Littlefield of Maryland Ridge (Wells) deserves honorable place in history.

Mrs. Huldah M. Littlefield was born in Wells, March 9, 1813. Her ancestors were among the early pioneer settlers of Wells, and were highly respectable people. She improved faithfully the advantages for education which the town afforded, and became an intelligent woman. In early life she attended, with her father's family, the Baptist church.

In 1833, there was a revival in that church, where her attention was aroused, and soon after, she was converted at Great Falls, through the influence of the class leader at that place. She joined the Baptist church in Wells, though not fully in sympathy with some of their doctrinal sentiments. During the same year she was married to Joseph M. Littlefield and settled near her father's home on Maryland Ridge. She continued many years a member of the Baptist church, though living several miles from the house of worship.

In 1856, a meeting of the people at Maryland Ridge was held, to consult about employing a preacher. The meeting was composed of different denominations. A unanimous vote was passed to apply to the Methodist Conference for a preacher.

"Aunt Huldah" as she was then called, was in favor of this measure, and became a member of the first class, which was soon formed.

In 1862, her husband died, leaving his ample estate entirely at her disposal.

In 1875, she was elected a member of the Board of Stewards, and trustee of the Methodist Episcopal church at Maryland Ridge, and was also chosen treasurer. The society was heavily in debt, and was paying eight per cent interest on a note, and was obliged to borrow money to pay the interest. Aunt Huldah took immediate measures to substitute a six per cent note for the note at eight per cent, and so managed the finances, that all debts were paid, and the current expenses were promptly met.

In January, 1885, she resigned her offices, but by vote of the board, was chosen an "honorary member for life." Her life has been devoted to God and his church. Having a competency of this world's goods, she has contributed generously to benevolent objects.

Though unostentatious in her religious professions, she, early in her christian life, entered into the assurance of full salvation and "she has been a clear and constant witness to the power of God to save to the uttermost."

Aunt Huldah, in her beautiful old age, is still, as she ever has been, a blessing to the church, her family and friends.—(From communication of Mrs. S. M. Kimball.)





## APPENDIX A.

## ALPHABETICAL REGISTER.

NAMES AND APPOINTMENTS OF ALL METHODIST TRAVELING PREACHERS IN MAINE FROM 1793 TO 1848; AND SUBSEQUENTLY, THE NAMES AND APPOINTMENTS OF ALL PREACHERS OF MAINE CONFERENCE TO THE YEAR 1886.—(ERRORS EXCEPTED.)

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*Abbreviations.*—S't, Superannuate. S'y, Supernumerary. Dis., Discontinued. W., Withdrawn. E., Expelled.

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- Abbott, A. H.—1855, Strong; '56, discontinued; '57, Minn. Conference.
- Abbott, H. B.—1847, Gorham; '48-9, Portland, Pine St.; '50, Kennebunkport; '51-2, Saccarappa; '53-4, Augusta; '55-6, Bath, Beacon St.; '57-8, Lewiston; '59-60, Biddeford; '61-2, Portland, Congress St.; '63-4, Gardiner; '65-7, Lewiston; '68-9, Gorham; '70-2, Lewiston, Main St.; '70-5, S-t.; died, Feb. 1, 1876.
- Adams, E. T.—1865-6, Phillips; '67-8, Solon; '69-71, Strong; '72-3, Wilton; '74-5, Farmington; '76-7, Augusta; '78-80, Bath, Beacon St.; '81-3, Biddeford; '84-5, Portland, Congress St.; '86-7, P. E. Lewiston District.
- Adams, J.—1810, Durham; '12, Poland; '13, Durham; '14, Falmouth; '15, Buxton; '16-17, Poland; '18, Scarboro.
- Adams, J. F.—1813, Livermore; '14, Bethel.
- Adams, Jos.—1832, Waterford; '33, Livermore; '34, Strong; '35, located.
- Adams, M.—1842, S. Paris; '43, discontinued.
- Adams, T. P.—1869, Kendall's Mills; '70-1, Wilton; '72-4, Bowdoinham; '75-6, Kennebunkport; '77-8, Cape Elizabeth Depot; '79-80, Island Church; '82-4, Kennebunk; '85-6, Cape Elizabeth Ferry.
- Allen, C. F.—1843, Kent's Hill; 44-5, Bucksport; '46-7, Saccarappa; '48, Portland, Chestnut Street; '49-50, Augusta; '51-2, Bath; '53-4, Biddeford; '55-6, Hallowell; '57-8, Farmington; '59, do. S'y; '60-1, Skowhegan; '62-3, Kent's Hill; '64-6, Portland, Chestn't St.; '67-9, Skowhegan; '70, East Me. Conf.; '70-2, Brick Chapel, Bangor; '73-9, Pres. Maine Agricultural Col.; '79-80, Fairfield; '81, Farmington; '82-5, P. E. Lewiston Dist.; '86, Richmond.
- Allen, J.—1835, Rumford; '36, Livermore; '37-8, Monmouth, &c.; '39, Phillips; '40, Solon; '41, Industry, &c.; '42, Exeter; '43, Strong Circuit; '44, Wilton, &c.; '45-6, Little Androscoggin Miss.; '47-8, Readfield, &c.; '49-50, Fayette, &c.; '51, N. Portland, &c.; '52-3,

- located; '54-5, E. Me. Conf. Tract Agent; '56, located; '57-8, Fairfield; '59, New Sharon; '60, located; '64, S'y, Chaplain of Christian Commission; '65, S'y; '76-86, S't.
- Allen, S.—1837-8, Black River Conf. Sem; '39-40, Troy Conf. Acad.; '41-3, Prin. Me. Wes. Sem.; '44, Waterville; '45, Portland, Brackett St. Miss.; '46, Bath; '47-8, Augusta; '49-50, Farmington; '51-2, Waterville; '53-4, Agent Maine Wesleyan Board of Education; '55, Augusta; '56-7, Winthrop; '58-61, Agent Me. Wes. Sem.; '62-4, Wilton; '64-5, Kent's Hill; '66, Kennebunk; '67-8, Brunswick; '69, Livermore Falls; '70-2, Farmington; '73-5, Winthrop; '76-8, Sup. Industrial School, Hallowell; '79-82, P. E. Augusta Dist.; '83-7, S'y.
- Alton, A.—1828, Waterford; '29, Livermore; '30, Gray; '31-2, Calais; '33, Penobscot; '34, Houlton; '35, Weston; '36, W. Hampden; '37, Fryeburg; '38, Moosehead Lake; '39, Winthrop; '40, Readfield; '41, Solon; '42, Industry, &c.; '43, Anson; '44-5, Exeter; '46-7, Solon; '48, Anson; '49, Mercer, &c.; '50-1, Strong; '52-3, Richmond; '54-5, Waterford; '56-7, located; '58, Prov. Conf.
- Ambrose, S.—1840, Fairfield; '41, Bingham; '42, Parkman; '43, Dead River; '44, Sangerville; '45, Readfield; '46-7, Livermore; '48-9, Strong; '50, Mt. Vernon; '51, Wilton, &c.; '52, W. Cumberland; '53, Buxton; '54-5, Kendall's Mills; '56, Rock River Conf.
- Ames, I.—1817-18, Buxton and N. Yarmouth.
- Andrews, C.—1838, Argyle; '39, Weston; '40, Robbinston; '41, Cooper; '42-3, Steuben; '44, Deer Isle; '45-6, Boothbay; '47-8, Richmond; '49-50, Lewiston F. Missions; '51, S. Paris; '52, Bridgton, &c.; '53-4, Durham, &c.; '55-6, Kennebunkport; '57-8, Cornish, &c.; '59-60, Cape Elizabeth Ferry; '61-2, Standish, &c.; '63-5, Lovell &c.; '66-8, Fayette; '69, Fairfield; '70, Kittery; '71-2, Maryland Ridge; '73, Oak Ridge, &c.; '74, Scarboro; '75-6, Cape Porpoise; '77, Falmouth, &c.; '78-84, S't. Died 1884.
- Andrews, G. C.—1875, Buxton; '76, Cornish; '77, Fryeburg; '78, Falmouth; '79-80, W. Baldwin; '82-4, York; '85-6, Wilton.
- Andrews, N.—1856, Rumford; '57, Sidney; '58-9, Harpswell; '60-1, Hanover, &c.; '62, Livermore; '63-4, N. Vineyard, &c.; '65, Sidney; '66, Gilead; '67-8, Newry, &c.; '69, Naples; '70-1, W. Baldwin; '72-3, W. Newfield; '74, Lovell; '75, Harpswell; '76, Leeds; '77-86, S't.
- Armstrong, J.—1854, Industry; '55-6, Fairfield; '57-8, Solon; '59-60, Alfred; '61, Newfield; '62-3, located; '64-5, Kittery; '66, Livermore Falls; '67, New Sharon; '68-9, Wayne; '70-5, S'y; '76-7, S't. Died Nov. 22, 1877.
- Arnold, R.—1813, Vassalboro; '14, dis.
- Ashcraft, N. B.—1810, Durham; '11, Union.

- Aspenwall, J. C.—1831-2, Cherryfield; '33-4, Calais; '35, Castine, &c.; '36, Hampden; '37, Belfast; '38, Prospect; '39, Augusta; '40-51, N. H. and Vt. Conf; '52-3, Portland, Pine Street; '54-5, Gardiner; '56, Wis. Conf.
- Atkins, J. W.—1828, Eliot; '29, Kennebunk; '30-1, Scarboro; '32, Poland; '33-4, Alfred; '35, Westbrook; '36, Bath; '37, Gardiner; '38, Durham; '39-40, Saco; '41, S. Berwick; '42, located; '44, York; '45, Kittery; '46, Eliot; '47-8, Berwick; '49-50, Cape Elizabeth; '51, Kennebunkport; '52-8, S't. Died May 27, 1858.
- Atkinson, K.—1854, Cape Porpoise; '55, dis.; '56, E. Poland; '57-8, Lisbon; '59, N. Auburn; '60, Woodfords; '61, Mechanics Falls; '62, Conway, &c.; '63-5, Cornish; '66-8, Kezar Falls, &c.; '69-70, Cape Elizabeth Depot; '71-2, Oxford; '73-4, Bath, Beacon Street; '75, S'y; '76, Fryeburg, &c.; '77-8, Fairfield; '79, Scarboro; '80, Kittery; '81-2, Kennebunkport; '83, Kennebunk Depot; '84, Cornish, &c.; '85, Saco Ferry; '86, Eliot, &c.
- Atwell, J.—1812, Boothbay; '13, Orrington; '14-15, Hallowell; '16, Industry; '17, Norridgewock and Unity; '18, Hampden; '19, Norridgewock; '20, Pittston; '21, Industry; '22, Vassalboro; '23, Exeter; '24, Readfield; '25-6, Livermore; '27, Readfield; '28-9, Gardiner; '30-1, Bowdoinham; '32, Bath; '33, Wiscasset; '34-5, Saco; '36-7, Westbrook; '38-9, Hampden; '40, Orono; '41, Thomaston; '42-3, N. Bucksport; '44-5, Belfast; '46-7, Orrington; '48, East Me. Conf.
- Averill, C. W.—1872-4, Kingfield, &c.; '75-9, S'y; 80, located.
- Ayer, F. C.—1849, Scarboro; '50-1, So. Biddeford; '52-3, York, &c.; '54, Kittery; '55-6, Berwick; '57, Scarboro; '58, W. Newfield; '59, Hollis; '60, Goodwin's Mills; '61, Waterford, &c.; '62, Otisfield, &c.; '63, York; '64, Newfield; '65, Standish; '66-8, Cape Elizabeth Depot; '69, Winthrop; '70-1, Bowdoinham; '72, S't. Died May 15, 1872.
- Ayer, J. S.—1818, Industry; '19, Penobscot; '20, St. Croix; '21, Columbia; '22, Thomaston; '23, Hampden; '24, Norridgewock; '25, Buxton; '26, located.
- Ayer, P.—1807, Orrington; '08, Vassalboro; '09, Conway, N. H.; '10, Grantham, N. H.; '11, Falmouth; '12, Scarboro; '13, Poland; '14, Durham; '15-21, located; '22, Industry; '23, Gray; '24, Unity; '25, Scarboro; '26, Readfield; '27, Fayette; '28-31, located; '32, Hollis; '33, Vienna; '34, Palermo; '35, S't; '36, located.
- Ayer, R. J.—1826, Baldwin; '27, Waterford; '28, Livermore; '29-30, Durham; '31, Kennebunk; '32, Kennebunkport; '33-4, Bucksport, &c.; '35-6, Pittston; '37-9, S't; '40-1, Union; '42-3, E. Vassalboro; '44, S'y; '45-50, S't; '51, Sabattasville; '52, Wayne, &c.; '53, E. Readfield; '54, So. Leeds; '55-65, S't; '66, Auburn; '67, S'y; '68-73, S't. Died Jan. 17, 1874.
- Bachelor, J.—1830, Bucksport; '31-2, Surry; '33, Sullivan; '34-5, Brooksville; '36, S't; '37, Surry; '38, Kilmarnock; '39, Dover; '40, Harmony; '41-2, located; '43, S't; '48, E. M. Conf.

- Bailey, R. C.—1826, Thomaston; '27, Columbia; '28-9, Penobscot; '30-1, Steuben; '32, Sebec; '33-4, Exeter; '35, Strong; '36-7, Wilton; '38, Rumford; '39-40, Vienna, &c.; '41-7, S't; '48, New Sharon; '49-54, S't; '55, Kent's Hill S'y; '56-7, Mercer, &c.; '58, Phippsburg, &c.; '59-60, Berwick; '61, Maryland Ridge; '62-3, Cape Elizabeth Point; '64, W. Cumberland; '65-6, S't. Died Aug. 24, 1866.
- Bailey, S. R.—1855, Madison and Anson; '56-7, Waterford; '58-9, Livermore; '60, Hartford, &c.; '61, Cape Elizabeth Ferry; '62-3, Baldwin, &c.; '64, located; '65-8, S'y; '69, Portland, Chestnut St.; '70, located; Vermont Conf.
- Baillie, A.—1840, Lubec; '41, discontinued.
- Baker, C.—1820, Bridgewater, N. H.; '21-2, Lancaster; '23, Sandwich; '24-5, Oxford, N. H.; '26, Rochester, N. H.; '27, Eliot, Me.; '28-9, P. E. Penobscot Dist.; '30, Readfield Dist.; '31-2, Agent M. Wes. Seminary; '33, Portland; '34-7, P. E. Portland Dist.; '38-41, Gardiner Dist.; '42-3, Portland Dist.; '44-5, Orrington; '46, E. Thomaston; '47-63, N. E. Conf. Died Aug. 16, 1864.
- Baker, Jos.—1800, Bethel; '01, Penobscot; '02, Union; '03, Norridgewock; '04, Readfield; '05, Union River; '07, Vassalboro; '08, Hampden; '09-10, Orrington; '11, Readfield; '12, Industry; '13, Danville, Vt.; '14-15, Wethersfield, Vt.; '16, withdrawn.
- Baker, J.—1858, York; '59, Providence Conf.
- Baker, S.—1807, Union; '20, Bristol; '21, Orrington; '22, Penobscot; '23, located.
- Ballou, G. W.—1860, Danville; '61, Lisbon; '62, Durham; '63, E. Poland, &c.; '64-5, Naples; '66-8, N. Auburn; '69, Kennebunk; '70, Providence Conf.
- Baldwin, W. W.—1862-3, Gorham, N. H.; '64, Brunswick; '65, Colorado Conf.; '73, Farmington; '74, Saccarappa; '75-6, Gorham, N. H.; '77-8, Skowhegan, &c.; '79-80, Kittery Navy Yard; '81-2, S. Berwick; '83, Woodfords; '84, N. E. Conf.
- Baldwin, M. C.—1874-5, Kingfield, &c.; '76-7, Harpswell; '78, discontinued.
- Banister, W.—1808, Durham; '09, Barre, Vt.
- Barber, G. W.—1860-1, Kennebunkport Center; '62-3, Scotland; '64-5, Cape Elizabeth Depot; '66-7, Alfred; '68, Conway; '69-70, Kezar Falls; '71-2, Newfield; '73, Durham, &c.; '74-6, N. Yarmouth; '77, Cape Elizabeth Ferry; '78, Oxford; '79-80, Gray, &c.; '81-2, Solon, &c.; '83, New Sharon, &c.; '84-6, Baldwin, &c.
- Barnard, A. F.—1832, Cooper. '33, Pembroke. '34-5, Columbia. '36, Otisfield. '37, Alfred. '38-9, Cornish. '40, S. Berwick. '41, Augusta. '42, Farmington. '43, Mercer. '44-5, Winthrop. '46-7, Skowhegan. '48, Gorham. '49, E. Me. Conf. '51-2, Yarmouth Mission. '53, Bowdoinham. '54,



- Fryeburg. '55-6, Cornish, &c. '57-8, Eliot. '59-60, Kennebunkport. '61-2, Saccarappa. '63-4, S. Paris. '65-6, S't, Saco. Died March 27, 1867.
- Bartlett, W. B.—1859-60, Fairfield; '61-2, Monmouth. '63-4, Wayne. '65-7, S. Paris. '68-9, Saccarappa. '70-1, South Berwick. '72, Livermore Falls. '73-4, Kennebunkport. '75-7, Mechanic Falls. '78, Kennebunkport. '79, Kennebunk Depot. '80-1, Cornish. '82, N. Auburn. '83-4, Solon, &c. '85-6, Strong, &c.
- Bashford, J. W.—1884-6, Portland, Chestnut Street.
- Bass, E. C.—1886, Gardiner.
- Batchelder, D.—1806, Portland. '07, Readfield. '08, Marblehead, Mass.
- Bates, L.—1807, Scarboro. '08, Tuf-tonborough, N. H.
- Bates, W.—1843, Solon. '44, discontinued.
- Batthey, A. P.—1841, Cooper. '42, Machias. '43-4, Surry. '45-6, Eden and Mt. Desert. '47, N. Penobscot. '48, E. Me. Conf.
- Beale, O.—1801, Readfield. '02, Han-over, N. H. '03, Vershire, Vt. '04, Barre, Vt. '05, Vershire. '06-7, P. E. Portland Dist. '08-11, Kennebec Dist. '12-15, Portland Dist. '16-17, Kennebec Dist. '18, S't. 19, Hallowell. '20-1, Hampden. 22, Hampden, S'y. '23-4, Orrington. '25-6, Piscataquis Mission. '27, Unity. '28, Wiscasset. '29, Augusta. '30-2, Somerset Dist. 33, S't. '34-6, Conference Missionary. Died Dec. 30, 1836.
- Beale, S. H.—1843, Frankfort. '44-5, Brewer. '46-7, Dixmont. '48, E. Me. Conf.
- Bean, F. A.—1842, Bingham. '43, Brownville. '44, dis.
- Bean, L. H.—1875-7, Bath, Beacon Street. '78-80, Saco. '81, Kent's Hill, &c. '82-4, Skowhegan. '85-6, Farmington.
- Bennett, L.—1813-14, Scarboro. '15, Poland.
- Benson, J.—1840, Phippsburg. '41, Friendship. '42, Prospect. '43, W. Hampden. '44, Corinna. '45, Corinth. '46-7, Unity. '48, E. Me. Conf.
- Bent, O.—1827, Bethel. '28, Mon-mouth. '29, Gray. '30, Waterford. '31, Bethel, &c. '32, Mon-mouth. '33, Wilton and Strong. 34, Solon. '35, Anson. '36, Winslow. '37-8, Woolwich. '39-40, Washington. '41, Durham. '42, Lisbon. '43-4, Hiram. '45, Har-rison. '46, E. Poland. '47, ex.
- Berry, W. F.—1881-3, Saco. '84-5, Woodfords. '86, Lewiston.
- Bigelow, N.—1817, Portland, ex-changed with E. Hedding.
- Bisbee, C. E.—1873, Madison. '74, Madison, &c. '75-6, E. Wilton, &c. '77-8, Bethel. '79, Oxford. '80-1, Harpswell. '82-3, S. Stand-ish. '84-6, Goodwin's Mills.
- Bisbee, R. E.—1882-3, Lisbon. '84, Columbia R. Conf.

- Bishop, B.—1810, Falmouth. '62-3, Bath, Beacon St. '64, Portland, Pine St. Died suddenly, Jan. 15, 1864.
- Bishop, J. L.—1819, Durham. '20, Gray. '21, Poland. '22, Scarborough. '23-4, Bristol.
- Blackman, C. W.—1858-9, Cape Elizabeth, B. Hill. '60-1, Falmouth. '62-3, Island Church. '64, Buxton. '65-6, Yarmouth. '67-8, Goodwin's Mills. '69-70, Newfield. '71-2, Kennebunk Depot. '73-4, Kittery. '75-7, Fayette, &c. '78-86, S't.
- Blades, J. T.—1876, E. Poland. '77, W.
- Blair, Z. H.—1845, E. Machias. '46, W. Harrington. '47-8, Bucksport, &c. '49-50, Eastport. '51-2, W. Pittston. '53-7, located. '58, Richmond. '59-60, W. Bath. '61, Richmond, &c. '62, located.
- Blake, E.—1810, Falmouth. '11, Bethel. '12, Durham. '13, Scarborough.
- Blake, E. F.—1843, Durham. '44, Orrington. '45, Houlton. '46, Scarborough. '47, Cape Elizabeth Point. '48, So. Biddeford. '49, Hollis. '50, W. Kennebunk. '51, Kennebunkport Center. '52-4, S't. Died Oct. 6, 1854.
- Blake, H. M.—1838, Bartlett. '39-40, York. '41, Kittery. '42-3, Alfred. '44, Portland, Brackett Street Mission. '45, Hallowell. '46-7, Bangor Mission. '48, Searsport. '49-50, Biddeford. '51-2, Augusta. '53-4, Bath, Beacon Street. '55-6, Lewiston. '57-8, Biddeford. '59, Woodfords. '60-1, Kent's Hill, &c.
- Blake, S. P.—1830, Bristol. '31, Sidney. '32, Industry. '33-4, Anson. '35, Milburn. '36, Solon. '37, Unity. '38-9, Fairfield. '40, Palmyra. '41, Corinna. '42, Pittston. '43, Woolwich. '44, Dresden. '45-6, Durham. '47, Rumford. '48, Livermore. '49, E. Poland. '50, Monmouth. '51-2, Pownal. '53-5, S't. '56-7, Casco Bay Islands. '58, Bridgton. '59, S't. '60, S. Biddeford. '61, Gray and Raymond. '62-82, S't. Died Sept. 10, 1882.
- Bolton, H. W.—1874-6, Lewiston, Park St. '77, E. Me. Conf.
- Boynton, G.—1871, Pownal. '72, Harpswell. '73, dis.
- Bradlee, C. W.—1875, Portland, Congress St. '76-7, Bridgton. '78-9, Alfred. '80-2, Saccarappa. '83-5, Augusta. '86, N. H. Conf.
- Brackett, E.—1841, Searsmont; '42-3, Waldoboro. '44-5, W. Hampden. '46-7, Friendship. '48, E. Me. Conf.
- Brackett, S. B.—1842, Wesley. '43, Dedham. '44, Trenton. '45-6, Vienna and Farmington. '47-8, Industry. '49-50, Fairfield. '51-2, Solon. '53-4, Phillips. '55, located.
- Bragdon, C. P.—1835, Thomaston. '36, Winthrop. '37, Brunswick. '38-9, Alfred. '40, Hallowell. '41, Skowhegan. '42, Kennebunkport. '43-53, S't. '54, R. River Conf.

- Bragdon, F. A.—1883-4, Conway. '85-6, Gorham, School St.
- Bray, S.—1818, Orrington. '19, Exeter. '20, Unity. '21, Bath. '22, Fairfield. '23-4, Union. '25, Thomaston. '26, Bath. '27, Hallowell. '28-9, Vassalboro. '30-1, E. Vassalboro. '32-3, Orrington. '34-5, Searsmont. '36-7, Bucksport. '38, Vassalboro. '39-40, Winslow. '41-2, Fairfield. '43, Pittston. '44-5, Bristol. '46-7, Newcastle. '48, E. Me. Conf.
- Bray, Wm. McK.—1863-4, Skowhegan. '65, Portland, Pine St. '66, Prov. Conf.
- Brett, P.—1805, Union.
- Briggs, G.—1857-8, Rumford. '59-60, North Paris, &c. '61, Bethel, &c. '62, discontinued.
- Briggs, J.—1817-18, Pittston. '19, Hampden. '20, Union. '21, St. Croix. '22, Livermore. '23, Kennebunk. '24, Conway. '25, Baldwin. '26, Gray. '27-40, S't. Died Aug. 4, 1840.
- Broadhead, J.—1796, Readfield. '97, Lynn. '98, Warren, R. I. '99, Readfield. 1800, P. E. New London Dist.
- Brown, M.—1838, Solon. '39, Parkman. '40, dis.
- Brown, P. E.—1857-8, Denmark. '59-60, S. Berwick. '61, S. Paris. '62-3, Biddeford. '64-5, Winthrop. '66, located. '70, Mercer, &c. '71, Gardiner. '72, E. Me. Conf.
- Brown, S. D.—1869-70, Newry. '71, Norway. '72, Gilead. '73, S. Waterford. '71, Woodstock. '75, Lisbon. '76, New Sharon. '77-9, Andover. '80, Rumford. '81, Oxford. '82-3, Naples. '84-5, Shapleigh, &c. '86, Standish.
- Brown, W.—1834, Kennebunkport. '35, Hollis. '36, Baldwin, &c. '37, Calais. '38, Robbinston. '39-40, Lovell. '41-2, S. Paris. '43, located.
- Brownell, J. T.—1864, Me. Wes. Sem. '65, dis.
- Browning, C. L.—1830, Orono. '31, Windsor. '32, Vassalboro. '33, East Vassalboro. '34, Union. '35, Friendship. '36, Phillips. '37, Strong. '38, Vienna, &c. '39, Industry. '40, Anson. '41, Exeter. '42, Palmyra. '43, Fairfield. '44, Calais. '45-6, Bucksport. '47-53, located.
- Bryant, B.—1826, Unity. '27, Vassalboro. '28, Georgetown. '29, Bath Circuit. '30-1, Vassalboro. '32, Paris. '33, So. Paris. '34-5, Monmouth. '36, Strong. '37-8, Thomaston. '39, Orono. '40, withdrawn. '42-3, Oldtown. '44, Lincoln. '45, Searsport. '46-7, Searsmont. '48, E. Me. Conf.
- Bryant, E.—1846, West Lubec. '47, W. Harrington. '48, E. Me. Conf.
- Budden, J. E.—1868-9, Cape Porpoise. '70-1, W. Newfield. '72-4, Goodwin's Mills. '75, Scarboro. '76-7, Bowery Beach. '78, Harpswell. '79, Kezar Falls. '80, Raymond, &c. '81-2, N. Windham, &c. '83,

- N. Norway. '84, located. '87, S-t.
- Butler, F. R.—1882, Oxford, &c. '83, discontinued.
- Buffum, J. M.—1885, N. Anson, &c. '86, Oxford.
- Butler, H.—1832, Paris. '33, Waterford. '34, Baldwin. '35-6, Alfred. '37, Shapleigh. '38, Newfield. '39, Kennebunkport. '40, So. Berwick. '41, Hallowell. '42, Skowhegan. '43-50, S't. Died April 5, 1850.
- Burbank, G. L.—1878-9, Strong. '80-2, Livermore Falls. '83, S. Paris. '84, Alfred. '85, withdrew.
- Byrne, B. B.—1843, So. Gardiner. '44-5, Newcastle. '46, Washington. '47, Lincoln. '48, E. Me. Conf.
- Burge, D.—1806, Readfield.
- Caldwell, A.—1832, Newfield. '33, Fryeburg. '34-5, Winthrop. '36, Augusta. '37-8, Wiscasset. '39-40, Thomaston. '41, S't. Died Dec. 1, 1841.
- Burgess, P.—1818, Penobscot. '19, Bristol. '20, Buxton. '21, Exeter. '22-3, Columbia. '24, Hampden. '25-6, Pittston. '27, Georgetown. '28-9, Industry. '30-1, Fairfield. '32, Union. '33, Unity. '34, Bradford. '35, Dover. '36, Buxton. '37, Prospect. '38-41, local. '42, Unity. '43, Corinth. '44, Vienna. '45, Industry. '46, Harmony. '47, Palmyra. '48, E. Me. Conf.
- Caldwell, J. M.—1863-4, Kennebunk, '65-6, Hallowell. '67-8, S'y. '69, Rock River.
- Burleigh, J.—1859, Pownal. '60, discontinued.
- Campbell, Wm.—1840, Gray. '41, discontinued.
- Burnham, B.—1812, Lunenburg, N. H. '13, Landaff, N. H. '14-15, Tuftenboro, N. H. '16, Canaan, N. H. '17-18, Pembroke, N. H. '19-20, Conway, N. H. '21-2, Durham. '23-4, Livermore. '25, Readfield. '26-7, Poland. '28, Hallowell. '29-30, Strong. '31-2, Durham. '33, Gray. '34, Bowdoinham. '35, Gorham. '36-7, Durham. '38, Frankfort. '39, Prospect. '40, Durham. '41, Poland; '42-5, N. H. Conference. '46, Cumberland. '47, Durham. '48, Gray. '49-52, S't. '53-4, S'y. '55-75, S't. Died October 25, 1875.
- Canham, W.—1882-3, Livermore. '84, Strong, &c. '85-6, Oakland, &c.
- Carr, D.—1806, Hallowell. '07, Durham.
- Case, E.—1822, Durham.
- Center, N. D.—1856, Buxton. '57-8, W. Cumberland. '59-60, Newfield. '61-2, York. '63-4, Standish, &c. '65, Newfield. '66, Goodwin's Mills. '69, S'y. '70-1, located. '72-3, N. Yarmouth. '74-5, Freeport. '76, Bethel. '77-8, Richmond. '79-81, S. Waterford, &c. '82, Harpswell. '83-4, Rumford. '85, E. Poland, &c. '86, S't.



- Chamberlain, J. F.—1815, Vienna. '16, Portsmouth, N. H. '17, Scarborough. '18, Poland.
- Chamberlan, L.—1806, Norridgewock.
- Chandler, P.—1875-6, Fairfield. '77-9, Gorham, N. H. '80-1, Skowhegan. '82, Gorham, School St. '83-5, Kittery. '86, N. Conway and Bartlett.
- Chaney, J.—1807, Poland. '08, Bethel. '09, Norridgewock. '10, Hampden. '11, New London. '12, Scituate. '13, Salisbury. '14, Union.
- Chase, A. F.—1872-82, Prof. Maine Wes. Sem. '83-7, E. M. Conf., Principal of E. Me. Conf. Seminary.
- Chase, D.—1843, Wesley. '44, E. Machias. '45, dis.
- Chase, H.—1843, Strong Circuit. '44, Bluehill. '45-6, Sullivan. '47, Montville. '48, E. Me. Conf.
- Chase, Hezekiah.—1866-7, W. Baldwin. '68-9, Kittery. '70-2, Gray. '73-4, Eliot. '75, St. '76-8, Island Church. '79-80, Mechanic Falls. '81, Lisbon. '82-3, Baldwin, &c. '86, Old Orchard. '87, Oakland, &c.
- Chase, S. B.—1843, E. Rumford. '44, Peru. '45-8, dis. '49, Lisbon. '50, Harrison, &c. '51-2, Rumford. '53-4, Bethel. '55, N. Norway, &c. '56-7, Phillips. '58, Strong. '59, located.
- Chase, S. C.—1841, Gray. '42, discontinued.
- Chase, T. B.—1843, Casco Bay Islands. '44, Minot. '45, Durham. '46, Raymond. '47, Brooksville. '48, Penobscot. '49, located.
- Child, G.—1834, Calais. '35, Pembroke. '36, Cooper. '37, Robbinston. '38, Phillips. '39, Dixfield. '40, Bethel. '41, Vienna. '42, Strong. '43, Wilton. '44, B. R. Conf.
- Church, A.—1833, Friendship. '34-5, Kilmarnock. '36, Palmyra. '37, Exeter. '38, Corinth. '39, Dixmont. '40-1, Vassalboro. '42, Mercer. '43-4, New Sharon. '45-6, Wilton and Temple. '47, Georgetown. '48, East Maine Conf.
- Church, A. J.—1856, Portland, Congress Street. '57-8, Bath, Beacon St. '59, Kent's Hill. '60-1, Augusta. '62, N. H. Conf.
- Church, D.—1870, Auburn. '71-2, Industry. '73-5, Phillips. '76, Solon. '77-8, Durham. '79-80, Winthrop. '81-3, Mechanic Falls. '84-6, Richmond. '87, S'y.
- Clark, C. J.—1869-70, Saco. '71-3, Lewiston, Park St. '74-6, N. E. Conf. '77-8, Portland, Pine St. '79-80, Portland, Chestnut St. '81-4, P. E. Portland Dist. '85-6, Portland, Pine St.
- Clark, D.—1828, Scarborough. '29, Baldwin. '30, Monmouth. '31-2, Gray. '33-4, Eliot, &c. '35, Buxton. '36, Gorham. '37-41, loc'd. '42, Woolwich. '43, Newcastle. '44, Waldoboro. '45, Richmond.

- '46-7, Windham. '48, E. Me. Conf.
- Clark, W. R.—1862-3, Portland Chestnut St. '64, N. E. Conf.
- Clark, J. E.—1876, Madison. '77, Freeport. '78-9, W. Waterville, &c. '80, W.
- Clay, B.—1814, Durham. '15, Scituate, Mass. '16, Vienna.
- Cleaveland, J.—1836, Strong. '37, Vienna and Mercer. '38, E. Machias. '39, Lincoln. '40, Winthrop. '41, located.
- Clifford, N. C.—1847, Wilton. '48-9, New Portland, &c. '50-68, St. '69-74, S'y, (three years in charge of W. Waterville and N. Sidney). 1877-79, Livermore; 1880, North Turner and Buckfield. Conference tract agent and agent of Ken. County Bible Society.
- Clough, J.—1835, Dixfield. '36, Lovell. '37-8, Kennebunkport. '39, Kittery. '40, Hollis. '41, Upper Biddeford. '42, Buxton. '43-4, Kennebunk. '45, W. Cumberland. '46-7, P. E. Bucksport Dist. '48, Kittery. '49-50, Berwick. '51, no appointment. '52, located.
- Clough, M. R.—1839, Surry. '40-1, Steuben. '42, Penobscot. '43, Columbia. '44-5, Brooksville. '46, Lincolnville. '47, E. Pittston. '48-53, E. Me. Conf. '54, Strong. '55, ex.
- Cobb, A. H.—1802, Warren, R. I. '03, Providence. '04, Bethel. '05, Bowdoinham. '06, Bristol. '07, Bethel. '08, Livermore. '09-47, located. '48-56, St. Died Sept. 15, 1856.
- Cobb, G. F.—1860-1, Bridgton, &c. '62-3, Naples, &c. '64-5, S. Waterford, &c. '66-8, Bridgton. '69-70, So. Paris. '71-2, Eliot. 73-5, Kennebunk. '76-7, Biddeford. '78-80, S. Berwick. '81-3, Winthrop. '84, Bath, Beacon St. '85-6, Mechanic Falls.
- Cobb, J.—1848, Hiram. '49-50, Cape Elizabeth, Brown's Hill. '51, Scarboro. '52, S. Standish. '53-4, Eliot. '55-6, Kennebunk. '57-8, Newfield. '59, Bowdoinham. '60-1, Brunswick. '62-3, Falmouth. '64-5, Alfred. '66-8, Naples. '69-70, Pownal. '71-2, Kittery. '73-5, Kennebunk Depot. '76-7, Oak Ridge. '78, Cape Porpoise. '79-81, Kennebunk. '82-4, W. Scarboro. '85-6, Hollis.
- Coffin, E. W.—1814, Scarboro. '15, Vienna. '16, Readfield. '33, Waterford. '34-5, St. '36, located.
- Colby, E. K.—1844-5, Cape Elizabeth. '46-7, Otisfield. '48-9, Norway. '50, Lisbon. '51-2, Waterford. '53, Lovell. '54-5, located. '56-62, Providence Conf. '63-5, located. '66-8, E. Poland. '69-70, York. '71-2, Monmouth. '73-5, Wayne. '76-7, Kennebunk Depot. '78-9, Falmouth, &c. '80-2, N. Gorham. '83-4, S. Eliot. '85-6, W. Scarboro.
- Colby, J.—1844-5, Bartlett. '46-7, Waterford. '48-9, S. Paris. '50-1, Gardiner. '52-3, Portland, Chest-

- nut St. '51-5, Saco. '56-7, Augusta. '58-9, Skowhegan. '60-1, Gorham. '62, Chaplain in 12th Maine Regiment. '63-6, P. E. Lewiston Dist. '67-70, Portland Dist. '71-4, Readfield Dist. '75-6, N. Gorham. '77-8, Gorham. '79-80, Hollis. '81-6, S'y.
- Cole, J. P.—1870-1, New Portland, &c. '72-4, Fayette, &c. '75, Gray. '76-8, Casco Bay Islands. '79, N. Gorham, &c. '80-1, S't. '82, S'y, Leeds. '84, Wayne. '85, S't. '86, S'y.
- Collins, J.—1856, Solon. '57, Cape Porpoise. '58-9, located. '60-1, Harpswell. '62, N. Paris, &c. '63, Alfred. '64-6, York. '67-8, Kennebunk. '69, Cape Elizabeth Ferry. '70-1, Gorham. '72-3, S'y. '74, Wilton. '75-6, Cape Elizabeth Depot. '77, S. Berwick. '78-9, Conway. '80-2, Fryeburg. '83-4, Cape Elizabeth Ferry. '85, Chebeague. '86, S'y.
- Comstock, C.—1880, Woodfords. '81, dis.
- Cone, C. C.—1834, Gray. '35-6, Fryeburg. '37, E. Machias. '38-9, Brunswick. '40, Bowdoinham. '41-2, Newcastle. '43, E. Thomaston. '44-7, located. '48-9, Skowhegan. '50-1, Saco. '52, S't. '53-4, Hallowell. '55-8, P. E. Gardiner Dist. '59-62, Portland Dist. '63-4, Ag't American Bible Soc. '65, Ag't Freedmen's R. A. '66-86, S'y.
- Cook, A.—1873, Scarboro. '74-6, S. Eliot. '77-8, E. Poland. '79-80,
- Bowery Beach. '81-2, Chebeague. '83-5, Cape Porpoise. '86-7, Maryland Ridge.
- Copeland, D.—1824, Danville, Vt. '25, Strong. '26, Waterford. '27, Livermore. '28, Waterford. '29, Fryeburg. '30, Readfield. '31, Alfred. '32-3, Baldwin, &c. '34, Hallowell. '35-6, Baldwin, S'y. '37, Buxton. '38-41, P. E. Calais Dist. '42-3, Gardiner Dist. '44-5, Portland Dist. '46-7, W. Cumberland. '48, Lisbon. '49-50, Durham. '51, Wayne. '52-3, Fayette. '54, New Sharon, &c. '55-79, St. Died February 17, 1879.
- Corey, J. A.—1879-80, Berwick. '81, Gorham. '82-4, Fairfield. '85-6, York.
- Cousens, O. M.—1863, Scarboro. '64-5, Scotland. '66-8, Newfield. '69-70, Eliot Depot. '71-2, Hallowell. '73, S. Paris. '74-5, Temperance Agent. '76-7, N. Conway. '78-80, Bridgton, &c. '81, excluded.
- Covell, C. C.—1842, Phippsburg. '43, Biddeford. '44, W. Newfield. '45, Porter. '46, Cape Elizabeth Point. '47-8, Scarboro. '49-50, Phippsburg. '51-2, E. Poland. '53-4, Pownal. '55-83, S't. Died July 1, 1883.
- Coye, N.—1802, Norridgewock. '03, Kingston, Mass. '13, loc.
- Cox, D.—1829, Strong. '30-1, Georgetown. '32, Bath. '33, Winslow. '34, Woolwich. '35, Newcastle. '36-7, Union. '38-47, S't. '48, E. Me. Conf.

- Cox, G. F.—1830, York. '31-2, Portland. '33, Gorham, &c. '34, Ag't Me. Wes. Sem. '35, New York Conf. '36-8, S'y. Editor Me. Wes. Journal. '39-41, P. E. Portland Dist. '42, Orrington. '43-4, Saco. '45, Saccarappa. '46-7, Portland, Pine Street Church. '48, Bath. '49, New England Conf.
- Cox, H.—1856-9, Portland, Chestnut Street. '60, Rock River Conf.
- Cox, M. B.—1822, Exeter. '23, Buxton. '24-5, Kennebunk. '26-7, S't. '28, located. '31, Virginia Conf. '32-3, Missionary to Liberia. Died July 21, 1833, aged 35.
- Crafts, F. A.—1843, Bluehill. '44-5, Columbia. '46, S't. '47, Farmington, &c. '48-9, Fryeburg. '50-2, S't. '53, Kennebunk. '54-5, So. Paris. '56-7, Wayne. '58-9, S. Eliot. '60-1, Richmond. '62, Prov. Conf.
- Crandall, P.—1820, Stanstead. '21, Danville, Vt. '22, Newmarket, N. H. '23, Nantucket, Mass. '24, Portland, Me. '25, Gorham. '26, Kennebunk. '27, Gardiner. '28, Readfield. '29, located.
- Crane, H.—1829, Kennebunk. '30, Strong. '31, dis.
- Crawford, G. C.—1846, Stowe. '47, dis.
- Crawford, W. H.—1844-5, Eastport. '46, Calais. '47, Columbia. '48, E. Me. Conf.
- Critchett, N.—1861, So. Biddeford. '62-3, Buxton. '64, Scarboro. '65-6, So. Standish. '67, Wis. Conf.
- Crockett, D.—1828, Scarboro. '29, Baldwin. '30, Monmouth. '31-2, Gray. '33-4, Eliot, &c. '35, Buxton, &c. '36, Gorham. '37, located.
- Crockett, H.—1869-70, Industry, &c. '71, Solon, &c. '72-3, New Portland, &c. '74-5, Chebeague. '76, S'y. '77, located.
- Crooker, E.—1829, Belfast. '30, Bangor. '31, Winthrop. '32, Augusta. '33, E. Vassalboro, &c. '34, Wiscasset. '35, Kent's Hill. '36, no appointment. '37, S't. '38, located.
- Cummings, C.—1811, Durham. '12, Danville. '13, Readfield. '14, Orrington. '15, N. Yarmouth. '16-52, located. '53-9, S't. Died Sept. 9, 1859.
- Cummings, C. S.—1882-4, Oxford. '85-7, Bridgton.
- Cummings, J. I.—1869, S. Waterford. '70, Rumford. '71, dis.
- Cummings, M. B.—1866, Norway. '67, Woodstock. '68, Livermore. '69, Bridgton. '70, Gorham, N. H. '71, located.
- Cummings, S. S.—1840, Searsmont. '41, Lincoln. '42, Friendship. '43, W. Frankfort. '44, Kittery. '45-6, Kennebunk. '47, N. Gorham, &c. '48, Cape Elizabeth. '49, Newfield. '50-1, W. Cumber-



- land. '52, Scarboro. '53, Berwick. '54-6, N. H. Conf. '57, located. '58, Prov. Conf.
- Cumner, J.—1833-4, Windsor. '35, Bethel. '36, Norway. '37, Harrison. '38-9, Friendship. '40-1, Boothbay. '42-3, Westport. '44, So. Gardiner. '45, Harmony, S'y. '46-8, located. '49, Anson. '50, Leeds. '51, E. Readfield. '52-60, S't. Died Feb. 5, 1861.
- Currier, C.—1808, Falmouth.
- Curtis, R. B.—1845, Bingham. '46-7, Corinth. '48-61, E. Me. Conf. '62, Wis. Conf.
- Cushing, J.—1831, Eliot. '32, Bethel. '33, dis. '38, Saco. '39, dis. '40, Kittery. '41, Newfield. '42, Cornishville. '43-4, S. Berwick. '45-9, S'y. '50, located.
- Cushman, I. S.—1867, Conway, N. H. '68, N. E. Conf.
- Davies, E.—1854, Cornish. '55-6, Scarboro. '57-8, Pownal. '59-60, Bethel. '61, located. '63, E. Me. Conf. '65-86, Evangelist.
- Davis, M.—1829, Waterford. '30, Paris. '31, Monmouth. '32-3, Bethel, &c. '34, Durham. '35, S't. Died Aug. 29, 1835.
- Day, G.—1854, Solon. '55, New Sharon, &c. '56-7, New Vineyard, &c. '58, Greenwood, &c. '59-60, Bethel, &c. '61, dis.
- Day, J. R.—1871, Auburn. '72-4, Bath, Wesley Ch. '75, Biddeford. '76-8, Portland, Chestnut Street Ch. '79, N. H. Conf.
- Day, R.—1831, Bristol. '32, dis. '34, Vassalboro. '35, Unity. '36, Sangerville. '37-8, Dover. '39-40, Corinth. '41-2, Dixmont. '43-4, Carmel. '45-6, N. Waldoboro. '47, located. '48-9, Monmouth. '50, Mercer, &c. '51, Kennebec, S'y. '52, E. Me. Conf.
- Dealtry, C. W.—1874, Oak Ridge. '75' dis.
- Degen, H. V.—1841, Orono. '42, Hampden. '43, W. Prospect. '44, N. Bucksport. '45, N. E. Conf.
- De Hughes, D. M.—1874-5, Baldwin, &c. '76, Ogunquit. '77, N. J. Conf.
- Devereaux, N. P.—1822, Union. '23, Bristol. '24, dis. '26, Strong, &c. '27, Baldwin. '28, Calais. Died April 28, 1829.
- Dexter, A. D.—1866, Fairfield. '67, E. Wilton. '68-73, S'y. '74, W. Wisconsin Conf.
- Donnell, M.—1829-30, Wiscasset. 31, Bristol. '32, Newcastle. '33, Woolwich. '34, Wiscasset, S'y. '35, Georgetown, S'y. '36, Woolwich. '37, Bowdoinham. '38-9, Windsor. '40, located. '41-2, Washington. '43, Dresden. '44, Windsor. '45, Friendship. '46, Nobleboro. '47-8, Washington. '49, S't. Died Oct. 2, 1861.
- Douglass, W. S.—1823-4, Penobscot. '25, Georgetown. '26, Exeter. '27, Orrington. '28, Pittston. '29-30, Penobscot. '31-2, Mt. Desert. '33, S'y. '34, Surry. '35, Mattanacook. '36, located. '37-8, Vinalhaven. '39, North-

- port. '40, Lincoln, S'y. '41, Eddington. '42, Argyle. '43, S't. '48, E. Me. Conf.
- Dow, H.—1835, Strong. '36, Bethel. '37, Fayette. '38, Livermore. '39-40, Rumford. '41, S'y. Died May 25, 1842.
- Dow, J. W.—1834, Dover. '35, dis. '36, Corinth. '37-8, Mt. Desert. '39-40, Cooper. '41, Robbinston. '42, Trenton. '43, Brooksville. '44, Harrington. '45, Brownville. '46, Dover. '47-8, Sangerville. '49, Palmyra. '50, located. '59, Minnesota Conf.
- Downing, I.—1829, Bethel. '30, Strong. '31, Paris. '32-3, Georgetown. '34, Bath. '35-6, Vienna. '37, Minot. '38, Waterford. '39-40, Monmouth. '41-3, S't. '44, Mercer. '45-7, S't. '48, Phillips, S'y. '49, Wilton, S'y. '50-1, S't. '52, N. Portland, S'y. '53, located.
- Drew, F.—1827, Pittston. '28, Fairfield. '29, Norridgewock. '30, discontinued. '31, Vienna. '41, discontinued.
- Dunn, C. B.—1842, Houlton. '43-4, Howland. '45-6, Oldtown. '47, Brewer. '48, E. Me. Conf.
- Dunn, E. G.—1853, Peru. '54-5, Hanover. '56, Norway. '57, Greenwood. Died Jan. 24, 1858.
- Dunn, J. W.—1838, Belfast. '39, Gray. '40, located.
- Dunn, L. C.—1835, Mt. Desert. '36, Steuben. '37, Pembroke. '38, West Hampden. '39, located.
- Dutton, J.—1866, Newry. '67-8, N. Norway. '69, discontinued.
- Dyer, D.—1853, Hanover.
- Dyke, J. W.—1833, Hollis. '34-5, Baldwin and Cornish. '36, discontinued.
- Eastman, B. D.—1831, Cooper. '32, Penobscot. '33, Brooksville. '34, Mt. Desert. '35, Cooper. '36, Wesley. '37, located.
- Easty, E.—1803, Norridgewock.
- Eaton, H. M.—1840-1, Columbia. '42, Camden. '43, Cherryfield. '44-5, Alfred. '46-7, Fryeburg. '48-9, Kennebunkport. '50-2, Kent's Hill, S'y. '53, located.
- Eaton, J.—1824, Dennysville. '25-6, St. Croix. '27, Calais, S'y. '28, located. '29, Calais. '30, located.
- Eaton, R. G.—1843, Prospect. '44, Robbinston. '45-6, Dennysville. '47, Steuben. '48, E. M. Conf.
- Eldridge, L.—1854, Lisbon, &c. '55-6, N. Paris, &c. '57, Norway, &c. '58-9, Naples, &c. '60, Otisfield. '61, Norway, &c. '62, Leeds. '63, loc.
- Elliot, G. F.—1842, Dover, &c. '43, Corinna. '44 dis. '49, E. Me. Conf.
- Ellis, G.—1834-5, Carmel. '36, dis.
- Emerich, F. E.—1869-70, N. Augusta, &c. '71, dis.

- Emerson, I.—1809, Industry. '10  
Vassalboro. '11, Hampden. '12,  
Penobscot.
- Emerson, S. M.—1842, Kennebunk-  
port. '43, Calais. '44, Lyman.  
'45, Elliot. 46-7, Poland. '48,  
Bowdoinham. '49-50, Yarmouth  
and Freeport Mission. '51-2,  
Buxton. '53-4, Monmouth. '55-  
'69, S-t. '70-84, S-y. 85-7, S-t.
- Emery, N.—1799, Readfield. 1800,  
Needham, Mass. '01, Union. '02,  
Norridgewock. '03, Middletown,  
Conn.
- Ennis, E. C.—1829, Bristol. '30,  
Palermo. '31-2, Berwick, &c.  
'33, Newfield, '34, loc.
- Evans, C. K.—1870-1, Madison, &c.  
'72-3, Mercer, &c. '74-5, W.  
Baldwin. '76, S-y. '77, S-t. '78-  
80, Madison, &c., S-y. '80-7, S-t.
- Fairbank, J.—1843, N. Paris. '44,  
Rumford. '45-6, Bethel. '47,  
Norway. '48, Raymond, &c. '49,  
Naples. '50, N. Paris. '51, dis.  
'54, Poland &c. '55-6, Pownal.  
57, Raymond and Casco. '58-9,  
Wilton, &c. '60-1, New Sharon,  
&c. '62, New Vineyard, &c. '63-4,  
Industry, &c. '65-6, Anson. '67,  
Phillips, &c. '68, Leeds. '69,  
Livermore, &c. '70-1, Cape  
Elizabeth. 72-3, Shapleigh &c.  
'74, Farmington Falls, &c. '75,  
Industry, &c. '76, Fairfield Cen-  
ter. '77, N. Augusta. Died May  
16, 1877.
- Farrar, J.—1805, Norridgewock. '06,  
Scarboro'.
- Farrington, J.—1833, Wilton, &c. '34,  
Strong. '35, Industry, &c. '36,  
Anson. '37-38, Winslow. '39,  
Wilton. '40, Livermore. '41,  
Vienna, &c. '42, Solon. '43,  
Farmington, &c. '44, Strong, &c.  
'45-48, S't. '49-54, S'y. '56-7,  
Industry. '58, Anson. 59-66,  
S't. Died August 30, 1866.
- Farrington, S. P.—1857, Harrison,  
&c. '58-9, Norway, &c. '60, Na-  
ples, &c. '61, dis.
- Farrington, W. F.—1829, Durham,  
'30-1, Bethel, &c. '32-3, Strong,  
&c. '34-5 Waterford. '36, Paris.  
'37, S. Paris. '38, Kent's Hill, &c.  
'39, P. E., Waterford, dist. 40-1,  
Gardiner. '42-3, Portland. '44,  
P. E., Gardiner dist. '45-6, Ban-  
gor. '47-8, Biddeford. '49-50,  
Bath. '51-2, Congress Street,  
Portland. 53, Saccarappa. '54-5,  
Portland, Pine Street. '56-8, P.  
E. Portland dist. '59-60, E. M.  
Conf. '61, Providence Conf.
- Fillmore, D.—1811, Falmouth. '12,  
Bethel. '13-14, Portland.
- Finnegan J.—1797, Portland. '98,  
Penobscot. '99, Bath and Union.  
1800, Needham, Mass.
- Fletcher, E. B.—1826, Industry. '27,  
Vassalboro. '28, Unity. '29,  
Georgetown. '30-1, Boothbay.  
'32, Livermore. '33-4, Boothbay.  
'35, Frankfort. '36, Lincoln.  
'37, P. E. Calais dist. '38-41, N.  
H. Conference. '42-5, P. E.  
Bucksport dist. '46, Whitney-  
ville. '47, Anson. '48-49, E. Me.  
Conf. '50, Stowe. '51, Poland.  
Oxford, loc.

- Fletcher, J.—1870, Vienna and Farmington Falls. '71, Mechanic Falls. '72, Black River Conf.
- Flynn, J.—1848-9, W. Kennebunk. '50, Oregon Conf.
- Fogg, C.—1806, Falmouth. '07, Hallowell. '08, Norridgewock. '09, Boothbay. '10, Readfield. '11, Georgetown. '12, Bristol. '13, loc. '17-18, Livermore. '19, Poland. '20, 'Scarboro'. '21-2, Gray. '23-4, Readfield. '25-6,
- Pittston. '27, Durham. '28, Gray, S'y. '29, Readfield, S'y. '30-9, S't. Died September 6, 1839.
- Follett, B.—1834, Milburn. '35, dis.
- Ford, D. R.—1886, North Augusta. '87, Wayne.
- Ford, R. H.—1836, Columbia. '37, Weston. '38, Shapleigh. '39, Durham. '40, Monmouth. '41-2, N. Paris. '43, Minot. '44-54, S't. '55, E. Poland. '56-72, S'y. '73-77, S't., loc.
- Foster, A.—1843, Cape Neddick. '44, Alewife. '45, Cape Elizabeth. '46-47, Searsport. '48, E. Me. Conf.
- Foster, B.—1839, Newfield. '40, W. Newfield. '41, Raymond. '42, Otisfield. '43, S. Paris. '44-5, Fayette. '46-7, Monmouth. '48, Wilton. '49-50, Hallowell. '51-2, Bowdoinham. '53-54, Lewiston. '55-6, Biddeford. '57-58, Portland, Congress Street. '59-60, Saccarappa. '61, Kendall's Mills. '62, E. Me. Conf.
- Foster, H.—1823, Kennebunk and Scarboro'. '24, Nantucket.
- Foster, W. H.—1844, Norway. '45, Livermore. '46-7, New Portland. '48-9, Phillips. '50, Solon. '51, Farmington. '52, Skowhegan. '53-4, Fairfield. '55, East Readfield. '56-7, N. Sharon. '58-9, Fayette. '60-1, Solon. '62, Industry. '63-4, Mercer, &c. '65-6, Mechanic Falls. '67-8-9, N. Gorham, &c. '70, Ferry Village. '71-72, Wayne, '73-4-5, Livermore Falls. '76, Kennebunk. '77-8, Bowdoinham. '79, New Sharon. '80-3, Wayne and N. Leeds. '84-6, Fayette, &c.
- Foss, H. E.—1882-3, Gorham, N. H. '84, S. Paris. '85-6, Bath, Beacon St.
- Fowler, E. M.—1843, Lincoln. '44, Searsmont. '45, Lincolnville. '46, Brewer. '47, Upper Stillwater. '48, E. Me. Conf.
- Foye, J. N.—1833, Columbia. '44, dis.
- Frazier, J. L.—1842, Cornish. '43, Cape Elizabeth. '44, Scarboro'. '45, Hollis. '46, Berwick. '47, Bartlett. '48, N. Paris. '49, Stowe. '50, located.
- Freeman, B.—1844, Durham. '45, North Biddeford. '46, disct. '58-9, Cape Porpoise. '60-1, Scarboro'. '62-3, Cape Eliz. Ferry. '64, Woodford's Corner. '65-6-7, Island Church. '68-9, Bowdoinham. '70, Oxford. '71-2-3, Ferry Village. '74, No. Gorham, &c. '75-6-7, Kittery Navy Yard. '78,



- S. Eliot. '79-80, Kennebunkport. '81-2, Newfield. '83, Falmouth, &c. 84-5, Standish. '86, Chebeague.
- French, L. P.—1839, Winslow. '40, Bingham. '41-2, Sangerville. '43, Waterville. '44, Farmington. '45, New Sharon. '46, Kent's Hill. '47, East Thomaston. '48-71, E. Me. Conf. '72-3-4, Solon. '75-80, S'y. '82-3, Industry, &c. '84, Andover. '85-6, Rumford. '87, S't.
- French, R. F.—1871-2, W. Phillips, &c. '73-5, N. Augusta. 76-7, S-y. Died Aug. 20, 1877.
- Frink, S.—1823, Livermore. '24, Scarboro'. '25, Durham. '26, Baldwin. '27, Gray. '28-9, S'y. '30, Gray, S'y. '31, loc.
- Frost, J. M.—1881-2. New Sharon, &c. '83-4, Wilton. '85-6, Skowhegan, &c.
- Frost, W.—1809, Bristol. '10, Durham. 11, Scarboro'.
- Fuller, A.—1821, Readfield. '22, disct. '31, Strong. '32, Anson. '33, Industry. '34, Vienna. '35, Windsor. '36, Bristol. '37, Durham, &c. '38, withdrew. '40, Dixfield. 41, Bethel. '42, Watford, 43, no appointment, 44, ex.
- Fuller, C.—1828-9, Bethel. '30-1, Belfast. '32-3, Thomaston. '34-5, Orrington. '36-7, Stillwater. '38-9, Bath. '40-1, Kennebunkport. '42-3, Augusta. '44, Hallowell. 45, Wayne, S-y. '46, located. '54-5, Waterville. 56-7, Kendall's Mills. '58, S't. '59, Hallowell. '60-61, Farmington. '62-3, Portland, Pine Street. '64-5, Bath, Beacon Street. '66-7, Gorham. '68-69-70, Hallowell. 71-86, S'y. '87, S't.
- Fuller, D. 1827, Baldwin. '28, Scarborough. '29, Shapleigh. '30, Alfred. '31, Gorham. '32, Dixfield. '33, Winthrop. '34, Readfield. '35-6, Fairfield. '37, Augusta. '38, E. Hallowell. '39, Bristol. '40-1, Pittston. '42-3, Bowdoinham. '44, Wiscasset. '45-46, Brunswick. '47, S't. Died July 27, 1847.
- Gammon, E. H.—1843, Wilton. '44, Livermore. '45-6, Rumford. '47-48, Bethel. '49, Lovell. '50, South Paris. 51, located. '52, R. R. Conf.
- Gardner, W.—1823, Durham.
- Gary, G.—1810 Union. '11, Orrington. '12, Georgetown.
- Gavitt, F.—1836, Scarboro'. '37, Hampden. '38-9, Bucksport, &c. '40, Prov. Conf.
- Gay, J. T.—1839, Harrison. '40, Friendship. '41, Phippsburg. '42, located.
- George, N. D.—1836-7, Kennebunkport. '38, Saco, &c. '39, Westbrook. '40-41, Orrington. '42-3, Bucksport. '44, Gardiner. '45-6, Gardiner District. '47, Bangor. '48-53, E. Me. Conf. '54, N. E. Conference.
- Gerrish, A.—1827, Kennebunkport. '28, Shapleigh. '29, Scarboro'. '30, Rumford. '31, loc.

- Gerrish, T.—E.Me. Conf. 1885-6, Biddeford.
- Gerry, E.—1851, Phippsburg. '52, Harrison, &c. '53, S. Standish.
- Gerry, Elbridge.—1869, Mercer, &c. '70-1, E. Wilton, &c. '72, Phillips. '73-4, Fairfield Center. '75, Solon. '76-7, Wayne. '78, Gray. '79-80, W. Paris. '81, loc.
- Gerry, J.—1829, Livermore. '30, Cooper. '31, dis. '32-3, Eliot, &c. '34, Alfred. '35, Lisbon. '36, Hollis. '37, Kittery. '38, Columbia. '39, Castine. '40, Lincoln. '41-2, Corinth. '43, Palmyra. '44, N. Portland. '45, Winslow. '46, Sidney. 47-8, Fairfield. 49, Solon. 50, Industry. 51, Fayette. '52, Strong. '53, Mercer. '54, Rumford. '55-6, Bethel. 57, E. Poland, &c. '58-9, Lovell. '60-61, Pownal. '62, W. Newfield. '63-87, S't. Died April 12, 1887.
- Gerry, S. V.—1856, W. Newfield. '57, Shapleigh, &c. '58-9, Baldwin, &c. '60, N. Auburn. '61, Naples, &c. '62, S. Standish. '63-4, Cape Porpoise. '65, Acton Cor. '66-8, W. Cumberland. '69, Cape Elizabeth. '70, Harpswell, '71, loc.
- Gibson, J.—1860, Cape Eliz. Point. '61-2, E. Readfield. '63, Sidney. 64-5, N. Norway. '66, So. Waterford, &c. '67-8, Mechanic Falls. '69-70, Durham. '71-2, Fairfield, &c. '73-4, Cornish. '75, Woodfords. '76-8, Newfield. '79, Cornish. '80-1, N. Auburn. '82-83, Portland, West End. '84-6, Naples. '87, S'y.
- Gibson, Z.—1809, Hampden. '10, Hal-  
lowell. '11, Poland. '12, Read-  
field. '13, loc.
- Gifford, T.—1861, Kennebunk. '62-3, Waterford, &c. '64-6, Richmond. '67, Gorham, N. H. '68, S'y. '69, loc.
- Glidden, T.—1803, Bowdoinham. '04, Poland. Died 1805.
- Godfrey, A. C.—1840, Surry. '41, dis. '42, Searsmont. '43, Waldo-  
boro'. '44, dis. '46, Aroostook. '47, Eastport. 48, E. Me. Conf.
- Goodhue.—1802, Union River. '03, Kingston, Mass. '04, Penobscot. '05, Readfield. '06, loc.
- Gove, J.—1800, Penobscot. '01, Bethel. '02, Chesterfield, Conn. '07, loc.
- Gray, G. T.—1839, Harrison.
- Gray, S. S.—1855, W. Newfield; '56-7, Naples, &c. '58-9, Hartford, &c; '60-1, Livermore; '62, Gray and Raymond; '63, Eliot; '64, Baldwin. Died December 6, 1864.
- Gray, G. T.—1839, Harrison.
- Gray, W. M.—1817, Union; '18, Unity; '19, Pittston; '20, In-  
dustry.
- Greely, D.—1832, Vienna; '33, Read-  
field; '34, So. Paris; '35, located.
- Greely, Gorham.—1821, Georgetown; '22, Livermore; '23, Conway; '24, Hampden; '25, Dennysville; '26,

- Georgetown; '27, Norridgewock; '28, Piscataquis; '29, Union; '30-1, Frankfort; '32, Norridgewock; '33, Fayette; '34, Phippsburg; '35, Scarboro; '36, Eliot and Berwick; '37, Cornish; '38, Gorham; '39, Kennebunkport; '40, Alfred; '41, Lyman; '42, Goodwin's Mills; '43-67, S't. Died Dec. 17, 1867.
- Greely, Greenleaf.—1826, Norridgewock; '27, Thomaston; '28-9, Bangor; '30-1, Vienna, &c.; '32, Winthrop; '33-5, S't. Died Dec. 25, 1835.
- Green, A.—1837, Livermore; '38, Fayette; '39, disct.; '42, Vinalhaven; '43-4, Penobscot; '45-6, Surry; '47, Naples; '48-9, Otisfield; '50-1, Norway; '52-3, Lisbon; '54-5, Buxton; '56, South Berwick; '57-8, Cape Elizabeth Ferry; '59, West Cumberland; '60, S't. Died Dec. 4, 1860.
- Green, J.—1806, Hampden.
- Green, R. L.—1876, South Berwick; '77-9, Lewiston, Park Street; '80, N. H. Conf.
- Greenhalgh, T.—1832, Scarboro, &c.; '33, Saco; '34-5, Poland; '36, Durham; '37, Bristol; '38-9, Bowdoinham; '40-1, Hampden; '42, Thomaston; '43, E. Hallowell; '44, Poland; '45, Gardiner; '46, Georgetown; '47, Kennebunkport; '48, Newfield; '49, W. Newfield, S'y; '50, So. Berwick; '51, S't; '52, N. Biddeford; '53-66 S't. Died June 23, 1866.
- Grovenor, F.—1863, Locke's Mills; '64, Lisbon; '65-7, Livermore; '68-9, Rumford Center; '70-1, Bridgton; '72, Auburn; '73-4, Monmouth; '75-6, Richmond; '77, N. Auburn; '78-80, Hallowell; '81, Bridgton; '82-3, Cornish; '84-5, Cape Eliz. Depot; '86, Kittery.
- Hall, A. G.—1829, Bucksport; '30, dis.
- Hall, A. H.—1846, Milltown; '47, Charlotte; '48, E. M. Conf.
- Hall, J.—1792-3, Hartford; '94, Vermont; '95, Penobscot; '96, Boston and Needham; '97, Martha's Vineyard; '98, Providence; '99, Warren and Greenwich; 1800, Rhode Island; '01-23, located; '24, Belfast; '25-6, Penobscot Dist; '27, Bucksport; '28-9, Hampden; '30, East Machias, S'y; '31, Searsmont; '32, Hampden; '33, Carmel; '34, Belfast; '35-47, S't; '48, E. M. Conf.
- Hall, O.—1801-2, Falmouth.
- Hall, T. M.—1842, York; '43, Gorham; '44, dis.
- Halleron, D.—1869-70, Kennebunkport; '71, York; '72-4, S'y; '75, located.
- Hamilton, A.—1883-4, Kittery, 1st Church; '85-6, Cornish.
- Hamilton, J. B.—1879-81, Lewiston, Hammond Street; '82, N. E. So. Conf.
- Hammond, J.—1830, Kennebunk; '31, dis.

- Hannarburg, D.—1871-3, Portland, Pine Street; '74, N. Y. Conf.
- Hardy, J. W.—1809, Durham; '10, Livermore; '11, Landaff, N. H.; '12, Bridgewater, Mass.; '13, Poplin, N. H.; '14, Martha's Vineyard; '15, Sandwich; '17, Newmarket; '19, Scarboro; '20, Livermore, S'y.
- Harper, W.—1878-9, Prof. Normal School, Farmington; '80, loc.
- Harriman, J.—1836, Unity; '37-8, Palmyra; '39, Harmony; '40, Industry; '41, Friendship; '42, Elliot; '43, Scarboro; '44, Buxton; '45-6, Phippsburg; '47, Boothbay. '48, E. Me. Conf.
- Harrington, J.—1826, Durham; '27, Piscataquis; '28-9, Dennysville; '30, Calais; '31-2, Durham; '33, Baldwin; '34, Buxton; '35-6, Kennebunkport; '37, Eliot and Berwick; '38-9, Boothbay; '40, Windsor; '41-2, S't; '43, W. Newfield; '44-6, S't; '47, S. Biddeford; '48, Brown's Hill; '49, Gray; '50-4, S't. Died July 22, 1854.
- Hastings, J.—1850, Bartlett; '52, Bethel; '53, Rumford; '54-5, no app.; '56, located.
- Hatch, A.—1836, Calais; '37, Columbia; '38-9, Lubec; '40, Machias; '41, Aroostook; '42, Howland; '43, Monroe; '44, W. Prospect; '45, Dixmont; '46, Camden; '47-8, Eliot; '49, York; '50, Wilton; '51, Livermore; '52-3, Norway; '54-5, Lovell; '56-7, So. Paris; '58, Durham; '59, Richmond; '60-1, Fayette; '62-3, Solon; '64-5, Fairfield, &c.; '66-7, Kittery; '68, Scarboro; '69-70, Fryeburg; '71-2, S. Paris; '73, Rumford; '74, N. Auburn; '75-6, Naples; '77-8, W. Newfield; '79-80, S't; '81-3, Bowery Beach; '84-5, Oak Ridge; '86, S't.
- Hatch, C. B.—'1859, Bridgton; '60, Oak Ridge; '61, N. Farmington; '62, dis.
- Hatch, J.—1839, Robbinston; '40, Gorham; '41, Scotland; '42, Raymond; '43, dis.
- Hathaway, J. W.—1859, N. Farmington; '60, Phillips; '61-2, Mercer, &c.; '63-4, Sidney, &c.; '65, Kendall's Mills; '66, Wilton; '67, Agent Me. Wes. Sem.; '68, Waterville; '69, withdrew.
- Hawkes, J.—1840, S. Paris. '41, Bowdoinham. '42, Richmond. '43, Belfast. '44, Cumberland. '45, Waldoboro. '46-7, Bowdoinham. '48, Poland. '49, Leeds, S'y. '50, Phillips. '51, Mt. Vernon. '52, S. Paris. '53, Brunswick. '54, Richmond. '55, Livermore. '56, North Wayne. '57-8, Mercer. '59, S't. '60, Mount Vernon. '61, Strong. '62-3, New Sharon. '64, Island Church. '65-6, Saco. '67-8, Bath, Wesley Ch.; '69-70, Mechanic Falls. '71-2, Conway, N. H. '73-4, Gorham, N. H. '75-7, Alfred. '78, York. '79, Skowhegan. '80, Strong. '81, Kittery, 1st Church. '82-5, S'y. '86, St.
- Hawkins, H.—1809, Georgetown.



- Hayden, J.—1873-4, Industry. '75, Fairfield Center. '76, located.
- Hayes, R.—1809, Durham. '10, Danville, Vt. '11, Conway. '12, Landaff, N. H. '13, Industry. '14, Norridgwick. '15, Durham. '16, Scarborough.
- Heath, A.—1798, Pomfret. '99, Kennebec. 1800, Portland. '01, Readfield. '02-3, Falmouth. '04-5, Scarborough. '06, located. '18-20, Portland Dist. '21, Scarborough. '22, Kennebunk. '23, located. '30, Ag't Me. Wes. Sem'y. '31-2, Fayette. '33, Milburn. '34, Industry. '35, Sidney. '36, Windsor. '37, E. Hallowell. '38, Gray. '39-60, S't. Died Sept. 1, 1860.
- Heath, H.—1871, Durham. '72, Freeport. '73, dis.
- Hedding, Elijah.—1817, P. E. Portland Dist. (exchanged with N. Bigelow).
- Helmshausen, E. A.—1843, E. Machias. '44-5, Cherryfield. '46, Columbia. '47, Calais. '48, E. M. Conf.
- Higgins, D.—1842, Gardiner Circuit. '43-4, Penobscot. '45-6, Castine. '47, Oldtown. '48, E. M. Conf.
- Higgins, J.—1831, Dennysville. '32, Steuben. '33, Columbia. '34, Lubec. '35, Washington. '36-7, Newcastle. '38-9, Pittston. '40-1, Bristol. '42-3, Georgetown. '44-5, Monmouth. '46, Fayette. '47-8, Wiscasset. '48, E. M. Conf.
- Higgins, P.—1833, Belfast. '34, dis. '40, Prospect. '41, Calais. '42, Cumberland. '43, Newfield. '44, Prospect. '45, N. Searsport. '46-7, Orono. '48, E. M. Conf.
- Hill, J. L.—1885-6, Livermore Falls.
- Hill, M.—1826, Hallowell. '27, Bangor. '28, Saco. '29, Winthrop. '31, York. '32, East Machias, &c. '33, Bangor. '34, Stillwater. '35, St. Croix District. '36, Bangor Dist. '37, S't. '38-9, Gardiner. '40-1, Bucksport. '42-3, Saccarappa. '44-5, S't. '46-7, Gardiner. '48, Saco. '49-50, Winthrop. '51, N. Y. E. Conf.
- Hill, T.—1836, Palmyra. 37, Anson. '38-9, Unity. '40-1, Castine. '42, Belfast. '43, Searsmont. '44, no app. '45, Thomaston. '46, Mercer, &c. '47, Fairfield, S'y. '48, Solon. '49, E. Readfield. '50, New Portland. '51-2, Fairfield. '53, Wayne. '54, Saco and Biddeford, Miss. '55, E. M. C. '69-76, S'y. '77-80, S't. Died Mar. 2, 1883.
- Hillman, A. T.—1878, Belgrade. '79, Newry. '80, disct.
- Hillman, A. P.—1830, Alfred. '31, Otisfield. '32, York. '33, Scarborough. '34, Hampden. '35, Calais. '36-7, Orrington. '38, Winthrop. '39, Hallowell. '40-1, Brunswick. '42-3, Orono. '44, Castine. '45-6, Gorham. '47, Alfred. '48, S't. '49-50, Bowdoinham. '51, Skowhegan. '52, Kennebunkport. '53-4, Cape Elizabeth. '55, Richmond. '56-80, S't. Died Nov. 19, 1882.

- Hillman, S.—1802, Readfield. '03, Hallowell. '04, Bristol. '05-6, Union. '07, Falmouth. '08, Scarboro. '09, Poland. '10, Livermore. '11-12, Hallowell. '13, Pittston. '14, Readfield. '15, Livermore. '16, located.
- Hillman, T.—1849, Bartlett. '50-1, Peru. '52, N. Paris. '53, E. Poland. '54, S'y. '55-6, Lisbon. '57-67, S't. '68, Lisbon. '70, N. Auburn. '71-2, Livermore, &c. '73, Andover, &c. '75-6, Woodstock. '77, Ogunquit. '78, N. Augusta. '79-80, Bethel. '81-2, Rumford. '83, S'y. Died Aug. 3, 1883.
- Hilton, B. F.—1841, Kilmarnock. '42, Harmony. '43, Sullivan. '44, located.
- Hines, B. J.—1858, New Vineyard. '59, dis.
- Hinman, W.—1808, Palmyra. '09, Bethel. '12, Boston. '14, Salisbury. '15, Norridgewock. '16, Unity.
- Hobart, J.—1838-9, Bucksport. '40-1, Portland. '42, Gardiner. '43-4, Bangor. '45, Bath. '46-7, Hallowell. '48-9, Saccarappa. '50, Prov. Conf.
- Hobart, N.—1842, Norway. '43, Lovell. '44-5, Lisbon. '46, Gray. '47-8, Durham. '49, Cornish. '50, Alfred. '51, S. Berwick. '52-3, S'y. '54, W. Cumberland. '55-6, Newfield. '57-8, Kittery. '59-60, Standish, &c. '61-2, Oxford. '63-4, Monmouth. '65, Bethel. '66-8, Pownal. '69-71, Richmond. '72-3, Bridgton. '74-5, Oxford. '76, N. Augusta. '77, S't. Died Dec. 20, 1877.
- Hoit, G.—1859, W. Newfield. '60-1, Casco Bay Islands. '62-3, S. Biddeford. '64-5, Cape Elizabeth. '66-7, Kennebunkport Center. '68-70, So. Biddeford. '71-2, Casco Bay Islands. '73, So. Biddeford. '74-6, W. Newfield. '77-8, Buxton. '79-80, S. Standish. '81-3, E. Poland, &c. '84-6, E. N. Yarmouth, &c.
- Holmes, G. D.—1878, Newry, &c. '79-80, Solon. '81-3, Strong. '84-6, Monmouth.
- Holmes, W. F.—1881-3, Alfred. '84-6, Hallowell.
- Holt, David B.—1882-4, N. Anson, &c. '85-6, Fairfield.
- Holt, Dudley B.—1854, North Paris, &c. '55-6, Poland, &c. '57-8, Monmouth, &c. '59-60, Leeds. '61-2, N. Auburn, &c. '63, loc.
- Holway, A.—1820, Athens. '21, Barre, Vt. '22, Craftsbury. '23, Durham. '24, Livermore. '25, Norridgewock. '26, loc. '27-8, Exeter. '29, N. E. Conf.
- Hooper, J.—1847-48, Wells. '49, Kennebunk. '50, Buxton. '51, Kittery. '52, Berwick. '53, S. Berwick. '54, N. H. Conf.
- Hooper, S.—1875-6, Skowhegan. '77, Livermore Falls. '78-9, Wayne. '80-2, Wilton. '83-4, Bethel. '85-6 S. Paris.

- Hopkins, M. R.—1840, Bolster's Mills. '41-2, Berwick. '43, Richmond. '44-5, Union. '46, Orrington. '47, Hampden. 48, E. Me. Conference. Died June 3, 1859.
- Horton J.—1830-1, Portland. '32, N. E. Conf. Died Feb. 1853.
- Hotchkiss, E.—1830-1, Solon. '32, Strong, &c. '33, Rumford. '34-5, Dover. '36, Skowhegan. '37, Winthrop. '38, Fryeburg. '39-40, Waterford. 41-2, York. '43, Genesee Conf.
- Howe, E.—1807, Livermore.
- Howes, J. M.—1867, Rangely. '68, N. Augusta, &c. '69, W. Cumberland. '70, Shapleigh. '71, Lovell, &c. '72, Kennebunkport Center. '73, loc.
- Hoyt, P.—1865-7, Rumford. '68-9, Monmouth. Died September, 1869.
- Hubbard, R.—1799, Pleasant River, 1800, Bath and Union. '01, Portland. '02, Greenwich & Warren, R. I.
- Hull, E.—1795, Readfield. '96, Penobscot. '97, Boston and Needham. '98, Boston, withdrawn.
- Hull, S.—1795, Readfield. '96, Greenwich, R. I. '97, Pomfret, Conn. '98, Greenwich. 1800, withdrawn.
- Humphrey, A.—1796, Kennebec. '98, Bath and Union. 99, loc. '01, Norridgewock. '02-4, Hallowell. '05, Readfield. '07, Livermore, S'y.
- Hunt, S. S.—1839, Monmouth. '40, dis.
- Hunt, W.—1806, Orrington. '07, Conway.
- Huse, O.—1838, Monmouth. '39, S. Paris. '40, Bridgton. 41-2, Fryeburg. '43, Poland. '44, Newfield. 45, Skowhegan. 46, Richmond. '47, Dresden. '48, E. Me. Conference. Died 1887.
- Husted, J. B.—1828, Winthrop, '29, Bath. '30-1, Augusta. '32, Bangor. '33, Portland. 34-5, Hallowell. '36, Gardiner. '37-40, Bangor dist. 41, N. E. Conf.
- Hutchings, J. P.—1840, Calais. '41, Mt. Desert. '42, Brooksville. Died August, 1842.
- Hutchins, J. E.—1867, N. Auburn. '68, Mercer, &c. '69-71, Phillips. '72-4, Kent's Hill, &c. '75-7, Gardiner. 78, Auburn. '79-80, Portland, Pine St. '81-2, Gardiner. '82, loc.
- Hutchinson, D.—1813, Readfield. '14, Bristol. '15, Hampden. '16, Norridgewock. '17, Industry. '18-21, P. E. Kennebec dist. '22-3, Hallowell. '24, P. E. Penobscot dist. '25, Vassalboro'. '26, Fairfield. '27-30, P. E. Kennebec dist. '31-4, Readfield dist. '35, Vassalboro'. '36, loc. '37, Skowhegan. '38, Bristol, 39-40, East Hallowell. '41, Winslow. '42, Monmouth. '43, Unity. '44, Pittston. '45, Windsor. '46, Anson. '47, Sidney. '48-59, S'y. Died June, 1859.

- Hutchinson, E. W.—1875-6, Gorham. '77-9, Portland, West End. '80-2, Falmouth, &c. '83-5, S. Berwick. Died July 20, 1885.
- Hutchinson, J. M.—1842, Unity. '43, Solon. '44, Bingham. '45, N. Portland. '46, Sangerville. '47, Dover. '48, loc.
- Hyde, E.—1810, Readfield. '11, Scituate, Mass.
- Hyde, S. H.—1857-8, Gorham. '59, Kennebunk, '60, Bath, Wesley Ch. S't. Died Sept. 1861.
- Ierson, J.—1812, Scarboro. '13, Livermore. '14, Poland.
- Jaques, J.—1811, Grantham. '12, Landaff. '13, Norway Plains. '14, Lunenburg. '15, Pembroke. '16, Conway. '17, Buxton. '18-19, Bethel. '20, Arundell. '21, Scarboro. '22-3, Poland. '24-5, Gray. '26-7, Penobscot. '28, Columbia. '29, Steuben. '30-1, Friendship. '32, Unity. '33, loc.
- Jaques, P.—1837, Dixfield. '38, Calais. '39-40, Machias. 41-2, West Prospect. '43-4, Camden. '45-6 S. Berwick. '47-8, Cornish. '49, Gorham. '50, Saccarappa. '51-2, Winthrop. '53-4, Bath. '55, Brunswick. '56-7, Gardiner. '58-9, Saco. '60-61, Pine St., Portland. '62, S. Paris. '63, Auburn. '64-5, Farmington, &c. '66-7-8, Winthrop. '69-70, Kent's Hill. '71-2, Skowhegan. 73-4, Hallowell. '75-6, Pres. Elder, Readfield dist. '77-80, P. E. Portland district. '81-2, Knightville, &c. '83-4, Bridgton, S'y. Died March 31, 1885.
- Jasper, O. H.—1840, Machias. 41, Brewer. 42, Buxton. '43, Sanford. '44, N. Yarmouth. '45, loc. '46, N. H. Conf.
- Jayne, P.—1798, Pleasant River. '99, Granville, N. Y.
- Jenne, J. H.—1831, Orono. '32, Belfast. '33, Hampden. '34, Thomaston. '35, Stillwater. '36, Calais district. 37, Poland. '38, Westbrook, '39, Frankfort. '40, Augusta. '41-4, P. E. Bangor district. '45-46, agent Me. Wes. Seminary, '47-'50, P. E. Portland dist. '51-2, Hallowell. '53-4, Skowhegan. '55, Winthrop. '56, Wis. Conf.
- Jewett, J.—1813, Union.
- Jewett, S.—1828, Buxton. '29, Frankfort. '30, Searsmont. '31, Bucksport. 32-3, Pittston. '34-5, Bristol. '36, Richmond. '37, Windsor. '38, loc.
- Johnson, C. H. A.—1842-3, East Vassalboro. '44, Anson. '45, dis. '48, E. Me. Conf.
- Johnson, J. G.—1842-3, Minot. '44, Deer Isle. '45, N. H. Conf.
- Johnson, J. W.—1874-6, Portland, Pine street. '77, N. E. Conf.
- Jones, B.—1809, Union. '10, Penobscot. '11, Norridgewock. '12, Livermore. '13, Bath. '14, Hampden. '15, Union. '16, Union and Hampden. 17, Orring-



- ton, &c. '18, Hallowell. '19, Unity. '20-3, Penobscot district. '24, Pittston. '25, Bristol. '26-7, Vasalboro'. '28, Fairfield. '29, Searsmont, S'y. '30, Bucksport, '31, Orrington. '32, Bristol. '33, Union. '34, Northport. '35, Belfast. '36-7, Friendship. '38, '39, Camden, &c. '40, Searsmont. '41, Monroe. '42-3, Lincolnville. '44, Washington. '45, Lincolnville, S'y. '46-7, S't. '48, Friendship. '49-50, S't. Died, July 18, 1850.
- Jones, D.—1802, Bethel.
- Jones, J.—1847, Hiram. 48-9, Rumford. '50-1, Bethel. '52, Berlin, &c. '53, loc.
- Jones, S. F.—1873-5, Portland, Chestnut St. '76, Prov. Conf.
- Jones, T. F.—1881, W. Durham, &c. '82, Bowdoinham. '83-4, Gorham. '85-6, Berwick. '87, Winthrop.
- Jones, W. D.—1841, Bethel. '42, Lovell. 43-4, Harrison. '45-6, Hiram. '47-8, Kennebunk. '49-50, Kittery. '51, Alfred. '52, loc.
- Jones, W. S.—1863-4, -5, Goodwin's Mills. '66-7-8, Cornish. '69-70-1, Bath, Wesley church. '72-3-4, Gardiner. '75, Waterville. '76-7-8, Brunswick. '79-80, Auburn. '81-3, Bath, Beacon St. '84, Mechanic Falls. '85-7, P. E. Portland dist.
- Keith, J.—1844, Wilton and Temple. '45-6, Lubec. '47, Milltown. '48, Carmel. Died Feb. 25, 1849.
- Kellogg, E.—1820, Sandwich. '21, Canaan. 22, Orrington. '23-4, St. Croix. '25, Belfast. '26, Bangor. '27-8, Union. '29, S't. '30, Union. '31-2, Alfred. '38, Kennebunkport. '34-5, S'y. '86, S't. Died June 20, 1837.
- Kendall, A.—1841-2, Weston. '43, Robinston. 44, Charlotte. '45, Wesley. '46, Alexander. '47, Weston. '48, E. M. Conf.
- Kendall, A. L.—1860, Lovell, &c. '61, dist.
- Keyes, E. R.—1867-8, Portland, Chestnut St. '69, N. Y. Conf.
- Kibby, E.—1800, Readfield. '02, Marblehead, Mass. '09-10, Portland. '11, loc.
- Kilburn, D.—1808, Union River. '09, Readfield. '10, Stanstead. '11, Barnard. '12, Wethersfield. '13-14, Barre. '15-18, N. H. district. '19, Needham. '20, Boston. '21-2, Portland. '23, Danville, '25-8, Portland dist. '29, N. E. conf.
- Kimball, R. H.—1862-3, E. Wilton. '64, -5-6, Strong, &c. '67-8, Livermore Falls. '69-70-71, New Sharon. '72-3-4, York. '75-6, Wilton. '77-8, Monmouth. '79-80, S. Eliot. 81-3, Goodwin's Mills. '84-5, Kennebunk Depot. '86, Portland, West End.
- King, C. A.—1859, Wayne. '60-1, N. Wayne. '62-3, Gorham. '64-5-6, Bath, Wesley church. '67-8-9, Augusta. '70, Lewiston, Park St. '71, Nebraska Conf.

- King, M. E.—1880, E. Wilton, &c. '81-2, W. Waterville, &c. 83-4, Livermore Falls, &c. '85-6, Mt. Vernon, &c.
- Knapp, F. J.—1830, Cooper. '31, Buxton. '32, dis.
- Knight, L. B.—1851, Leeds. '52, Cape Elizabeth. '53, W. Cumberland. 54-5, York. '56, N. Gorham, &c. 57, Buxton. '58 Berwick. 59-60, E. Poland, &c. 61-2, Rumford. '63-4, Durham. '65-6, S'y. '67, loc.
- Ladd, A. S.—1860-1, E. Wilton and Temple. '62-3, Strong, &c. '64-5, New Sharon. '66-7-8, Kent's Hill. '69, 70-71, Waterville. '72-3-4, Biddeford. '75-6-7, Bath, Wesley church. '78-79-80, Portland, Congress St. '81, Lewiston, Hammond St. '82-3, Bath, Wesley church. '84, Biddeford. '85-6, E. M. Conf. '87, Auburn.
- Lambard, B. F.—1806, Readfield.
- Lapham, J. B.—1861-2, Kennebunkport. '63-4, Bethel Hill. '65-6, Brunswick. '67, Hallowell. '68-70, Alfred. '71, Saco. '72-3-4, Richmond. '75-6, So. Paris. '77-8-9, Wilton. '80-1, Eliot. '82-4, Kent's Hill. '85-7, Island church.
- Larrabee, W. C.—1835-40, Principal, Me. Wes. Sem. '41, Indiana Conf., Prof. in Asbury University. Died May, 1859.
- Latham, H. W.—1834, Paris. '35, Norway. '36, Bethel. '37, Rumford. '38-9, Strong. '40, Wilton. '41-2, Phillips. '43, Industry. '44, Fairfield. '45, So. Vassalboro'. '46, Winslow. '47, Woolwich. '48, E. M. Conf.
- Lee, Jesse.—1793, Province of Maine and Lynn. '94-6, Presiding Elder of Maine, and most of other New England States. '97-9, traveled with Bishop Asbury. '02, P. E. Norfolk District, Va.
- Le Lacheur, D. W.—1874, Lewiston, Main St. '75-7, Hallowell. '78-80, Biddeford. '81, Portland, Pine St. '82, withdrawn.
- Lewis, B. R.—1822, Vinalhaven, '23, dis.
- Lewis, J.—1811, New London. '12, Ashburnham. '13, Bridgewater; '14, Lunenburg. '15, Stanstead. '16, Pittston. '17, Bethel. '18, Durham. '19, Buxton. '20, Vinalhaven. '21-22, Union. '23, Norridgewock. '24, no app. '25, Penobscot. '26, Vinalhaven. '27, Union. '28-31, S't. '32, located.
- Libby, C. L.—1884-5, N. Augusta. '86-7, Lewiston, Hammond St.
- Libby, J.—1829, Windsor. '30, Bristol. '31, Hampden. '32, located.
- Libby, P.—1853-54, West Newfield. '55, Cape Elizabeth. '56-7, Lovell, &c. 58, Raymond, &c. '59, Industry. '60-1, New Vineyard, &c. '62-3, Fayette. '64-5, Gilead, &c. '66, located.
- Lindsay, G. D.—1875-7, Auburn. '78-80, Gardiner. '81-3, Portland, Congress Street. '84-6, Auburn. '87, E. Me. Conference.

- Lindsay, J.—1812, Portland. '13, Falmouth.
- Linscott, H. L.—1837, Shapleigh. '38-9, Lisbon. '40-1, Cornish. '42, Hiram. '43, Bartlett. '44, loc. '45, Scarboro'. '46, West Newfield. '47-85, S't. Died March 13, 1885.
- Lord, I.—1831, Parkman. '32, Exeter. '33, Bradford. '34, Fairfield. '35, Bucksport. '36, Brooksville. '37-8, Steuben. '39-40, Calais. '41, Buxton. '42, Bartlett. '43, Gorham. '44, Durham. '45, East Poland. '46-7, York. '48-9, West Cumberland. '50, Newfield. '51, Monmouth. '52-3, Industry. '54-5, Fayette. '56-7, Wilton, &c. '58, Industry. '59-60, Anson, &c. '61-2, Fairfield, &c. '63-4, Livermore. '65, West Durham. '66-7, Lisbon. '68-9, Woodstock. '70-1, Oak Ridge. '72, Scarboro'. '73-4-5, Berwick. '76-7, West Baldwin. '78-9, Maryland Ridge. '80-1, Ogunquit. '82-3, Oak Ridge, S'y. Died May 25, 1885.
- Lord, J.—1829-32, P. E. Portland Dist. '33, N. E. Conference.
- Lovejoy, C. H.—1834, Fryeburg. '35-6, Readfield. '37, Bethel. '38, Lovell. '39, Norway. '40, loc. '41, Troy Conference.
- Lovell, S.—1821, Fairfield. '22, Hampden. '23-4, Thomaston. '25, Hallowell. '26-7, Winthrop. '28-9, Portland. '30, New Hampshire Conference. '31, withdrew. '36, Portland. '37-8, Bangor, S'y. '39, N. E. Conference.
- Lovewell, A. B.—1849, Danville. '50-1, Lovell. '52, Bartlett. '53, loc. '56-7, Bridgton. '58, S. Paris. '59-60, Kittery. '61-2, Eliot. '63, Otisfield, &c. '64, S't. '65, East Poland. '66-7, S'y. '68-70, S't. '71-2-3, Otisfield. '74-80, S't.
- Luce, I.—1870-2, Portland, Chestnut street. '73-6, P. E. Portland Dist. '77-9, Saccarappa. '80-2, Lewiston, Park street. '83-5, Gardiner. '86-7, S. Berwick.
- Lufkin, B.—1840, Pembroke. '41, Brooksville. '42, Penobscot. '43, Trenton. '44, Weston. '45, Aroostook. '46, Bethel. '47, Peru. '48, Stowe. '49, Casco Bay Islands. '50-1, Gray. '52, West Newfield. '53, So. Biddeford. '54-5, Baldwin. '56-7, Cape Elizabeth. '58, West Kennebnk. '59-60, Scotland. '61-2, Cape Porpoise. '63, Norway. '64, Newry, &c. '65-6, Danville. '67-8, Gilead, &c. '69-70-71, Leeds Junct. '72-80, S't. Died Sept. 17, 1880.
- Lufkin, M.—1829, Poland. '30-1, Anson. '32, Solon. '33, Vienna, S'y. '34, S't. '35, located.
- Lull, J.—1810, Bridgewater. '11, Tuftonboro'. '12, Lunenburg. '13, Norridgewock. '14-15, Penobscot. '16, Orrington. '17, Hampden. '18, located. '19, St. Croix. '20, Penobscot. '21-31, loc. '32, Hampden. '33, Houlton. '34, Friendship. '35-6, Prospect, &c. '37-8, Otisfield. '39, Fayette. '40, Rumford. '41, Lisbon. '42, Vienna. '43, Livermore. '44, N. Paris. '45, Anson. '46, Readfield. '47-50, S't. Died November 2, 1850.

- Lummas, A.—1815, Scarboro'. '38, Lincoln; '39, Monroe; '40, Frankfort; '41, S't; '42, Cherryfield; '43, Eddington, S'y; '44, S't; '45, P. E. Bangor Dist.; '46, Portland Dist.; '47, Bangor Dist; '48, E. Me. Conf.
- Lunt, A. R.—1844, Denmark. '45, dist. '48, York. '49-50, Wells. '51, E. M. Conference.
- Mack, W. B.—1818, Stanstead. '19, Danville. '20, loc. '22, Mud River. '23, Montpelier. '24-5, Bath. '26, Hallowell. '27, Pittsburg Conference.
- Macomber, H. M.—1834, Pembroke. '35, Robbinston. '36, Lubec. '37, York. '38, Eliot. '39, Dam's Mills. '40, Hollis. '41, Cornish. '42, Gorham. '43, Kennebunkport. '44, loc.
- Mansfield, D. H.—1845-6, Oldtown. '47, Frankfort. '48, E. M. Conference.
- Manter, Z.—1841, Palmyra. '42, Anson. '43, Sidney. '44, Industry. '45, loc.
- Marsh, J.—1816, Pittston, &c. '17, Union. '18, Norridgewock. '19-20, Orrington. '21-28, loc. '29-30, Exeter. '31, Unity. '33-4, S't. '35, Corinth, S'y. '36, Palmyra. '37-8, loc. '39, Argyle. '40, S't. '41, Parkman. '42, Corinna. '43, Harmony. '44, Montville. '45-7, S't. '48, E. M. Conference.
- Marsh, W.—1811, Durham; '12, E. Greenwich; '13, New London; '14, Somerset; '15, Tolland; '16, Nantucket; '17, Lynn; '18, Bath, S'y; '19, Orrington; '20, S'y; '21-9, located; '30-1, Penobscot District; '32, Houlton; '33-7, S't;
- Marshall, W. F.—1876, Vienna; '77, Mt. Vernon; '78, Naples; '79-80, Durham; '81-2, Kennebunk Depot; '83-5, Gorham, North Street; '86, Newfield.
- Martin, E.—1856, Turner; '57-8, Poland; '59-60, Monmouth; '61-2, S. Berwick; '63-4, Saco; '65-7, Portland, Congress Street; '68-9, Lewiston, Park Street; '70-2, Augusta; '73, Auburn; '74-7, P. E. Lewiston District; '78-80, Waterville; '81-3, Hallowell; '84-6, Saccarappa; '87, S'y.
- Martin, H.—1807, Readfield; '08, Hallowell. Died December 6, 1808.
- Martin, H. H.—1860, Maryland Ridge; '61-2, Kittery; '63-4, S. Standish; '65-6, Scarboro; '67, Providence Conf.
- Mason, C. C.—1842, E. Rumford; '43, Norway; '44-5, Phillips; '46-7, N. Sharon; '48-9, Waterford; '50-1, Fryeburg; '52-3, Standish; '54, Portland, Congress Street; '55, S't; '56, Ag't M. W. Sem'y; '57, S't; '58-9, Winthrop; '60-1, Saco; '62-3, Bowdoinham; '64, Hallowell; '65-6, Gardiner; '67-8, Saco; '69-70, Skowhegan; '71-2, Cape E. Depot; '73-4, Kittery Navy Yard; '75-7, Kent's Hill; '78-81, P. E. Lewiston Dist. Died March 22, 1882.



- Mason, J. H.—1870, Scarboro; '71, Lisbon; '72, New Sharon; '73, located.
- Masseure, F.—1830, Gray; '31, Belfast; '32, Pembroke; '33, Whiting, &c.; '34, Newfield; '35, York; 36, Minot; '37, S't; '38, Cape Elizabeth, S'y; '39, Gorham; '40-1, Scarboro; '42, Kennebunkport; '43-4, Eliot; '45-50, S't; '46, Hollis; '47, Kennebunk; '48, S't; '49, Oak Ridge; '50-1, S't; '52, W. Kennebunk; '54, Oak Ridge; '55-78, S't. Died Nov., 1878.
- Masterman, J. R.—1866, Freeman, &c.; '67, Kingfield, &c.; '68-9, N. Wayne, S'y; '70-1, E. Readfield, &c. '72-3, Belgrade, &c.; '74-6, Mercer, &c.; '77-80, S'y; '81-2, Kingfield, &c.; '83-4, E. Wilton, &c.; '85, Solon Circuit; '86, Phillips, &c.
- Mayhew, A. P.—1832, Windsor; '33, Winslow; '34, Georgetown; '35, S't. Died Aug., 1835.
- McDonald, W.—1843, Lincoln; '44, Oldtown; '45, Searsmont; '46, Steuben; '47, So. Berwick; '48, S't; '49-50, Portland, Chestnut Street; '51-2, Biddeford; '53, Portland; Congress Street; '54, Tract Agent; '55-6, Wis. Conf.; '57-8, located; '59, Prov. Conf. Now engaged in evangelistic work.
- McGray.—1817, Union; '18, Unity; '19, Pittston.
- McIntyre, W. S.—1876, Buxton; '77, S. Standish; '78, S. Waterford; '79-81, Bowdoinham; '82, Lewiston, Hammond Street; '83-4, Waterville; '85-7, Brunswick.
- McKen, J. V.—1843, Weston; '44, dis.
- McKenney, E. H.—1867, Cape Elizabeth; '68, Shapleigh; '69, Acton, &c.; '70-2, S. Eliot; '73-4, S'y; '75-84, S't. Died February 17, 1884.
- McKeown, A.—1881-3, Portland, Chestnut Street; '84, N. E. Conf.
- McMahon, I.—1839-40, Eastport; '41, Machias; '42, Columbia; 43, Lubec, &c.; '44, Genesee Conf.
- McMillan, J.—1843, Cornish; '44, Porter; '45-6, Newfield; '47, Orrington; '48-9, Alfred; '50-1, Gorham; '52-3, Farmington; '54-5, Wayne; '56-7, Richmond; '58-9, Bath, Wesley Ch.; '60, Mechanic Falls; '61-2, Lewiston; '63, Winthrop; '64-5, Bowdoinham; '66-8, Biddeford; '69-71, Brunswick; '72, Kennebunkport; '73-4, S'y. Died Sept. 15, 1874.
- Meredith, W. H.—1871, Gorham, N. H.; '72-3, S'y; '74, dis.
- Merrick, J.—1799, Penobscot; 1800, Provincetown, Mass.
- Merritt, T.—1797, Penobscot; '98-9, Portland; 1800-1, Bath and Union; '02, Bath; '03, loc.
- Metcalf, A.—1802, Union River; '03, Falmouth; '04, Provincetown, Mass.; '10, loc.

- Milliken, J.—1840, Lisbon; '41, Readfield; '42, Gray; '43-4, Otisfield; '45-6, Dresden; '47, S'y; '48, E. M. Conf.
- Mitchell, B. M.—1842-3, Mt. Desert; '44, discontinued; '45-6, Carmel; '47, W. Hampden; '48, East Me. Conf.
- Mitchell, H. B.—1858, West Cumberland; '59-60, Yarmouth; '61, Berwick; '62-3, Harpswell; '64-5, Pownal; '66-7, Bowdoinham; '68-9, Gorham, N. H.; '70-1, Saccarappa; '72-3, South Berwick; '74, Alfred; '75-6, Conway, N. H.; '77-8, Kennebunkport; '79, S't; '80, S. Biddeford; '81-2, S. Eliot; '83-4, Bowdoinham; '85, Oxford, &c.; '86, Kezar Falls.
- Mitchell, J.—1845, Poland; '46-7, N. Kennebunk; '48-9, Buxton; '50, York; '51-2, Eliot; '53-4, Alfred; '55-6, Monmouth; '57, Kent's Hill; '58, Wayne; '59-60, Strong; '61-3, S't; '64, Kendall's Mills; '65, Chaplain in the Army; '66, N. Sharon; '67, Wilton; '68, Phillips; '69-70, Wayne; '71-3, Kezar Falls; '74, Stowe; '75, Fryeburg, &c.; '76-7, Hiram; '78-9, Denmark; '80, S'y.
- Mitchell, R.—1839, Woodstock; '40, Bartlett; '41, located; East Me. Conf.
- Mooar, Jos.—1855-6, Industry; '57-8, No. Paris; '59-60, Rumford; '61-2, Phillips; '63-4, Madison, &c.; '65, Vienna; '66, Farmington Falls; '67, North Wayne; '68, W. Phillips, &c.; '69, So. Auburn; '70-8, S'y; '79-80, S't.
- Moody, G.—1820, Norridgewock; '21, Buxton; '22, Readfield; '23, Poland; '24, located.
- Moore, A.—1836, Calais; '37, Castine; '38, Clinton; '39, Vassalboro Acad.; '40, Gray; '41, Durham; '42-3, Brunswick; '44, Augusta; '45, Waterville; '46, Saco; '47-50, Bucksport District; '48-53, E. M. Conf.; '54, Farmington; '55, Bath, Wesley Ch.; '56, Gorham; '57-8, Hallowell; '59, S'y; '60, S. Eliot; '61-2, Alfred; '63-4, Saccharappa; '65-6, Kennebunkport; '67, located; '68, Wis. Conf.
- Moore, G. G.—1826, Buxton; '27-8, Shapleigh; '29, Readfield; '30, Bath; '31, Fryeburg; '32, Portland; '33, Hallowell; '34, Westbrook; '35, located.
- Moore, I. W.—1827, Waterford; '28, Durham; '29-30, Buxton; '31, Poland; '32-3, Otisfield; '34, Scarborough; '35, Otisfield; '36, Harrison; '37, Lovell; '38-9, Bethel; '40, Phillips; '41, Livermore; '42, Dresden; '43, Bristol; '44, Friendship; '45, Washington; '46, Woolwich; '47, Sullivan; '48, E. M. Conf.
- Moore, J.—1848, N. Yarmouth; '49, S. Berwick; '50, Kennebunk; '51, York; '52, located.
- Moores, J. H.—1868, New Sharon; '69-70, Solon, &c.; '71, E. Maine Conf.
- More, J.—1837, Winslow.
- Morrill, P. P.—1827, Eliot; '28, Bethel; '29, Saco; '30, Kennebunk; '31-2, Exeter; '33, Sidney; '34,

- Eliot, &c.; '35, Kittery; '36-7, Waterford; '38-9, Skowhegan; '40-1, N. Bucksport; '42-3, Union; '44, located; '45-6, E. Vassalboro; '47, S. Vassalboro; '48, E. Maine Conf.; '54, located. Died Sept. 1, 1864. See *Zion's Herald*, Dec. 28, 1864.
- Morse, C. W.—1830, Durham; '31, Hollis; '32, Fryeburg; '33, Rumford; '34, Wilton; '35-6, S't; '37-8, Wilton, S'y; '39, Mercer, S'y; '40, Mercer; '41-2, Kent's Hill; '43-4, Bath; '45-6, Augusta; '47-8, Winthrop; '49, S't; '50-1, Portland, Pine Street; '52-3, Gorham; '54-5, Portland, Chestnut Street; '56-7, Brunswick; '58-9, Brunswick, S'y; '60-1, Bowdoinham; 62-3, Hallowell; '64-5, Biddeford; '66-7, South Berwick; '68, Richmond; '69-70, Gardiner; '71-3, Bethel; '74-5, Brunswick; '76-80, S't.
- Morse, J. L.—1861-2, Auburn; '63-81, Teacher M. Wes. Sem'y; '82, Preparatory School, N. W. University, Evanston, Ill.
- Morse, W. E.—1884, Maryland Ridge; '85, Kezar Falls; '86-7, Kennebunkport.
- Mudge, E.—1795, Readfield; '96, Bath; '97, Pleasant River; '98, Penobscot; '99, loc.
- Mugford, C.—1830, Paris. '31, Waterford. '32, Eliot and Berwick. '33, Buxton. '34, Gorham. '35, Surry. '36, Northport. '37, Searsmont. '38, Washington. '39-40, Woolwich. '41, East Hallowell. '42, Winslow. '43-4, Readfield. '45, Norway. '46, Lisbon. '47, Gray, S'y. '48, Hiram. '49, Standish. '50, E. Readfield. '51, Otisfield. '52, Hanover. '53-4, Livermore. '55, Durham. '56, S't. '57, W. Kennebunk. '58-60, S't. Died Sept. 9, 1866.
- Munger, C.—1841, Camden. '42-3, Castine. '44-5, Orono. '46, Waterville. '47, Saco. '48, S't. '49, Kent's Hill, S'y. '50, Cumberland. '51-2, Brunswick. '53-4, Winthrop. '55-6, Farmington. '57-8, Kennebunkport. '59-60, Lewiston. '61-2, Gardiner. '63-4, Augusta. '65-6, Skowhegan. '67-8, Gardiner. '69-70, Bath, Beacon Street Church. '71-2-3, Alfred. '74-5, South Berwick. '76-7, Farmington. '78-79-80, Kent's Hill. '81, Fairfield. '82-3, Fayette, &c. '84, Oakland, &c. '85, E. Readfield. '86 Alfred. '87, Gorham.
- Munger, C. C.—1833, Freeport. '34, Stillwater, &c. '35, Hampden. '36-7, Frankfort. '38, Calais. '39, Palmyra. '40, loc. '44, Prov. Conference.
- Munger, P.—1802, Poland. '03, Penobscot. '04, Falmouth. '05, Provincetown. '06, Barre. '07, Marblehead. '08, Conway. '09, Boston. '10, Ashburnham. '11, Tolland. '12, Pomfret. '13, Nantucket. '14-15, Harwich. '16-17, Poplin. '18, Rochester. '19-20, Readfield. '21, Livermore. '22, Kennebec District. '23, Vassalboro'. '24-25, Fairfield. '26-7, Thomaston. '28, Orrington. '29, Bucksport. '30, Windsor. '31, Wiscasset. '32, Buxton, &c. '33, Durham. '34-5, Fayette. '36, S'y. '37-45, S't. '46, Wayne. Died October 19, 1846.

- Murch, J. C.—1840, Winslow. '41, New Sharon. '42, loc.
- Murphy, W. J.—1876, Freeport. '77-8, New Sharon, &c. '79-80, Cape Elizabeth Depot. '81, S'y. '83, withdrew.
- Nason, C.—1847-8, Gray. '49, dis.
- Nason, J.—1835-6, Poland. '37, loc.
- Newell, E. F.—1809, Hallowell. '10, Norridgewock. '11, Danville. '12, Barre. '13-14, Pittston. '15, Bristol. '16, Durham. '17, Readfield. '18, St. Croix. '19, '20, loc. '21, Thomaston. '22, Norridgewock. '23, Pittston. '24, Columbia. '25, Conf. Missionary, S'y. '26-7, Bethel. '28-9, Kennebunk. '30, Eliot. '31, N. E. Conference.
- Newhall, J. H.—1860-1, Cornish. '62, '63, Brunswick. '64-5, Gorham, N. H. '66, Oxford. Died Oct. 13, 1866.
- Nickerson, H.—1821, Penobscot. '22, St. Croix. '23, Dennysville. '24, Hallowell. '25, Hampden. '26-7, Dennysville. '28-30, loc. '31-4, P. E. St. Croix dist. '35-8, Readfield dist. '39-42, Augusta dist. '43, Readfield dist. '44-5, Solon. '46, Fairfield. '47-8, Mercer, &c. '49, Industry. '50, Skowhegan. '51-4, Gardiner dist. '55, Harpswell. '56-7, Fayette. '58, New Sharon. '59, Bath, Beacon St. '60-3, Readfield dist. '64-5, Fayette. '66-9, S't. Died Dec., '69.
- Nixon, J.—1870, Maryland Ridge. '71, dis. '73, Gorham, N. H. '74, Teacher Me. W. Sem. '75, Madison, &c. '76-8, Winthrop. '79, Brunswick. '80, Alfred. '81, Kittery (changed to New Sharon). '82, S'y. '84, Columbia River Conf. '87, Kingfield, &c.
- Norris, N.—1825-6, N. E. Conf.; '27, Buxton; '28, Fayette; '29, Waterford; '30, Hampden; '31, Readfield; '32, E. Vassalboro; '33-4, Windsor; '35, Woolwich; '36-7, Boothbay; '38, Searsmont; '39-47, S't; '48, E. M. Conf.
- Norris, T. F.—1812, Readfield; '13, Penobscot.
- Norris, W. H.—1825, N. Y. Conf.; '26, Belfast; '27-8, Bath; '29-30, Portland; '31-2, Hallowell; '33, Portland District; '34, Portland; '35-6, Bangor; '37, N. Y. Conf.
- Norton, P. E.—1873, Weld, &c.; '74, Dead River; '75, dis.
- Nye, J.—1813, Pittston; '14, Vienna; '15-16, Orrington; '17-19, located; '20, Columbia; '21-4, located; '25-6, Orrington; '27, loc.
- Otheman, B.—1822, Bath.
- Page, T.—1820, Exeter; '21-2, Bristol; '23, Fairfield; '24, Bethel; '25-6, Durham; '27, S't; '28, Friendship; '29-38, S'y. Died Sept., 1838.
- Paine, J.—1812, Falmouth; '15, Durham; '16, Bethel.
- Paine, S.—1861-2, Cape Eliz. Point; '63-4, N. Wayne, &c.; '65-6, Mercer, &c.; '67-9, Oxford; '70, S'y; '71, loc.



- Palmer, G. R.—1886-7, Augusta.
- Palmer, M.—1832, Palermo; '33, dis.; '34, Frankfort; '35, Bucksport; '36, Thomaston; '37, W. Hampden; '38, Castine; '39, Steuben; '40, Kennebunkport; '41, Kennebunk; '42, Kittery; '43-4, Berwick; '45-6, S't; '47, Newfield; '48, S't; '49, N. Gorham; '50, Richmond; '51, Mercer, &c.; '52, located.
- Parker, C.—1806, Bethel.
- Parlin, A. E.—1886, N. Anson, &c.
- Parsons, G.—1837, Clinton Academy; '38, Oneida Conf.
- Parsons, C. F.—1882-4, Island Ch.; '85-7, Kennebunk.
- Partridge, S. W.—1839, Thomaston; '40, Belfast; '41, Frankfort; '42, Monroe; '43, Dixmont; '44, S't; '48, E. Me. Conf.
- Pattie, A.—1802, Penobscot; '03, Union River; '04, dis.
- Patterson, H. F. A.—(From E. Maine Conf.) 1870-1, N. Gorham &c.; '72, Falmouth, &c.; '73, loc.; '74-5, N. Conway, &c.; '76, Kezar Falls; '77, Scarboro; '78-82, S'y; '84, Hollis Center; '85, S. Eliot; '86, Ogunquit.
- Patten, J.—1807, Falmouth.
- Pease, B. F.—1874, S. Standish; '75-6, Falmouth, &c.; '77, Paris, &c.; '78, Bowery Beach; '79-80, Naples; '81-2, Bethel, &c.; '83, N. Yarmouth, &c.; '84, Industry. Died July, 1884.
- Pendexter, M. C.—1877, Naples; '78, Paris, &c.; '79-80, Richmond; '81-3, Cape Elizabeth Depot; 84-6, Saco.
- Perkins, H. K. W.—1836, Vienna, &c.; '37, Oregon Mission; '46, S. Vassalboro; '47, Union; '48, E. Me. Conf.
- Perrin, J.—1828-9, Unity; '30, Norridgewock; '31, Industry; '32, Boothbay; '33-4, Kennebunkport; '35, Newfield; '36, Shapleigh; '37-8, S't; '39, N. H. Conf.; '58-9, Casco Bay Mission; '60, Cape Porpoise; '61, Hollis; '62, without app't; '63, withdrew.
- Perry, D.—1802, Needham; '03, Falmouth; '04, Hallowell; '05, Bethel; '06, Barnard; '07, N. London; '08, Wethersfield; '09-33, located; '34, Bethel; '35, Bethel; '36, Rumford; '37, North Paris; '38, Buxton; '39, Otisfield; '40-1, Norway; '41-4, S'y; '42, Livermore. '43, Lisbon. '44, Lovell. '45, S't. '46, N. Paris. '47, Lisbon. '48-64, S't. Died Dec. 16, 1864.
- Perry, Delano.—1871, Mercer, &c. '72, E. Wilton, &c. '73, N. Auburn. '74, E. Waterford, &c. '76-7, Raymond. '78-9, Shapleigh, &c. '80, Kennebunk Depot. '81, S. Biddeford. '82, Troy Conf.
- Perry, J. C.—1837, Norway. '38, Woodstock. '39, Fryeburg. 40-1, Cornish. '42, Scarboro. '43, Kittery. '44-5, E. Thomaston. '46-7, Bucksport. '48, Orrington. '49, Brewer Mission. '50-1, No. Gorham. '52-3, Saco. '54, Bruns-

- wick. '55, Gorham. '56, Standish, S'y. '57-8, Saccarappa. '59, Mechanic Falls. '60-1, S't. '62-3, Mechanic Falls. '64, Auburn. '65-6, Monmouth. '67, S'y. '68, S. Paris. '69, Harpswell. '70, Bethel. '71, S'y. '72, Kittery Navy Yard. '73-5, Island Church. '76, S'y. '77-8, N. Gorham. '79, Harpswell. Died March 20, 1880.
- Perry, T.—1803, Falmouth. '04, Hallowell. '05, Bethel.
- Phenix, C.—1842, Phillips. '43-4, Raymond. '45-6, Charlotte. '47, W. Lubec. '48, E. M. Conf.
- Philbrick, C.—1857, Berwick. '58-9, S. Biddeford, &c. '60, York. '61-2, Goodwin's Mills. Died March, 1863.
- Pierce, S. W.—1838, Wilton. '39-40, Kilmarnock. '41, Dover. '42-3, N. Portland. '44, Winslow. '45, Unity. '46, Norway. '47-8, Lovell. '49, Raymond. '50-1, Baldwin. '52, Gray. '53-4, Cape Elizabeth. '55-6, Eliot. '57, Livermore. '58-9, Phillips. '60-1, Industry. '62-77, S't. Died April 9, 1877.
- Pierce, W.—1832, Hollis. '33, Cooper. '34-5, Steuben. '36, located.
- Pickles, F. M.—1873, N. Conway, &c. '74, Lisbon. '75, N. Auburn. '76, loc.
- Pillsbury, C. D.—1843, Dover. '44, Atkinson. '45, Sangerville. '46-7, Exeter. '48, E. Me. Conf.
- Pilsbury, W. H.—1834, Hollis. '35, dis. '36, York. '37, Bath. '38, Phippsburg. '39-40, Georgetown. '41-2, Wiscasset. '43, Orrington. '44-5, Hampden, 46, P. E. Bangor dist. '47, Rockland, dist. '48, E. Me. Conf.
- Pillsbury, J. H.—1868, Gray, &c. '69-70, Kennebunk Depot. '71-4, S'y. '75-6, Wilbraham Seminary. '77, tutor Wes. University. '78-83, Principal Springfield High school. '84, N. E. Conf.
- Pillsbury, O. S.—1876-7, Gray. '78-9, Mt. Vernon, &c. '80, Fayette, &c. '81-3, Monmouth. '84-6, Norway Village. '87, Falmouth, &c.
- Pillsbury, W. H. H.—1868-9, Kittery. Navy Yard. '70-1, Portland Congress St. '72, Iowa Conf.
- Pindar, W. E.—1840, Thomaston. '41, dis.
- Pingree, J. G.—1838, Weston. '39-40, Aroostook Mission. '41, Lincoln. '42, Liberia Mission. '43, Phippsburg. '44-5, Woolwich. '46-7, Townsend. '48, E. Me. Conf.
- Pitblado, C. B.—1873-4, Portland, Congress St. '75, N. H. Conf.
- Plummer, J.—1885, West End, Portland.
- Plummer, S.—1821, Vinalhaven. '22-3, Unity.
- Plummer, T.—1820, Thomaston.

Pottle, A. W.—1861-2, Bethel, &c. '63-4, Oxford. '65-7, Saccarappa. '68-9, Portland, Congress St. '70-1, Kittery Navy Yard. '72-4, Waterville. '75-7, Saco. '78-80, Bath, Wesley church. '81-2, Waterville. '83-6, P. E. Augusta dist.

Pratt, D.—1874-5, New Portland, &c. '76-7, Industry, &c. '78, Fayette, &c. '79-80, South Auburn. '81-3, Bartlett, &c. '84, Bartlett, S'y. '85-6, E. Wilton, &c.

Pratt, Geo.—1838-9, W. Hampden, &c. '40-1, Unity. '42-3, S. Vassalboro', &c. '44, E. Vassalboro, &c. '45, Georgetown. '46, Hampden. '47, Castine. '48, E. Me. Conf.

Pratt, J.—1814, Tolland. '15, Pomfret. '16, Tuftonboro'. '17, Bridgewater. '18, Stratford. '19, Durham. '20, Bethel. '21, Conway, N. H. '22, Buxton. '23-4, Livermore. '25, Poland. '26, Orrington. '27-8, Vinalhaven. '29, Pittston. '30, Unity. '31, Palmyra. '32, Rumford. Died Feb. 22, 1833.

Pride, N.—1839, Buxton. 40, dis.

Prince, J. C.—1847, Lincolnville, &c. '48-51, E. Me. Conf. '52-3, Kent's Hill, &c. '54, E. Me. Conf.

Putnam, R.—1822, Thomaston.

Quinby, D. F.—1835, Eddington. '36, Carmel. '37, dis. '38-9, Minot. '40, Woodstock. '41-2, Rumford. '43, Waterford. '44, Wayne. '45-6, Strong. '47, Wilton, &c. '48, S'y. '49, expelled.

Randall, D. B.—1828, Augusta. '29, Vassalboro. '30, Fryeburg. '31-2, E. Vassalboro. '33, Fairfield. '34-5, Lovell. '36, no app. '37-8, Vienna, &c. '39-40, S't. '41, Winthrop. '42-3, Hallowell. '44, E. Hallowell; agent of M. W. Sem. '45-6, Wiscasset. '47-8, Fayette. '49-50, Wayne. '51, Portland Dist. '52-5, Readfield District. '56-7, Portland, Pine St. '58-9, Gardiner. '60, S'y. '61, Biddeford. '62, Skowhegan. '63-4, Lewiston. '65-6, Augusta. '67, Monmouth. '68-9, Auburn. '70-2, Kendall's Mills. '73-4, Cape Elizabeth Depot. '75-6, Saccarappa. '77-8, Berwick. '79, York. '80-7, S't.

Randall, J.—1808, Livermore. '09, Bethel. '10, Industry. '11, Vassalboro. '12, Norridgewock. '13, Hallowell. '14, Industry. '15, Bethel. '16, Livermore. '17, Durham. '18, Buxton and N. Yorkmouth. '19, Danville, Vt. '20, Poland. '22, Bethel.

Ranks, S.—1850, Otisfield. '51, Harrison. '52, Lovell. '53, Waterford. '54, Falmouth. '55, Standish. '56-7, Baldwin, &c. '58, Alfred. '59, Solon. '60, Mercer. '61-2, South Eliot. '63, Cape Elizabeth, Brown's Hill. '64, Falmouth. '65, S'y. '66, loc.

Rawson, T.—1838, York. '39, dis.

Record, S. T.—1883, Maryland Ridge. '84, Ogunquit. '85-6, Lisbon.

Read, A. H.—1867, Madison. '68, Minn. Conf.

- Rice, J. S.—1837, E. Readfield. '38-9, Baldwin, &c. '40-1, Minot. '42, W. Newfield. '43-4, Gray, &c. '45, Buxton. '46-56, located. '57, Gray, &c. '58, S't. '67, Casco Bay Islands. '68-9, S't. '70-1, Casco Bay Islands. '72-87, S't.
- Rice, J.—1834, Gorham. '35, Gray. '36, Baldwin. '37-8, Scarboro. '39-40, Kittery, &c. '41, Eliot, S'y. '42, Biddeford. '43, Lyman. '44, Lubec. '45, N. Penobscot. '46-7, Cape Elizabeth. '48, York. '49-50, Kennebunkport Centre. '51, W. Kennebunk. '52-4, Newfield. '54, S'y. '55-6, Cape Elizabeth. '57, Alfred. '58-9, Falmouth. '60, Cape Elizabeth, Brown's Hill. '61, Buxton. '62-6, S't. '67-8, South Waterford. '69-71, East Poland. '72-6, S'y. '77-87, S't.
- Richards, D.—1823-4, Vinalhaven. '25, Columbia. '27-33, located. '33, Frankfort. '34, Prospect. '35, located.
- Richards, R. R.—1841, Vinalhaven. '42, West Hampden. '43, Jackson. '44, Thorndike. '45-6, N. Bucksport. '47-8, Surry. E. M. Conf.
- Richardson, H.—1836, Northport. '37, discontinued.
- Richardson, W. N.—1859, Otisfield. '60-1, Island Church. '62, Berwick. '63-4, Yarmouth. '65-6, Woodford's Corner. '67, Auburn. '68, S'y. '69, located.
- Richmond, P. C.—1829, Eliot. '30, Berwick. '31, Kent's Hill. '32, Scarboro' &c. '33-4, York. '35, Durham. '36-7, Gray. '38-9, S. Berwick. '40, Waterford Dist. '41-2, Saco. '43-4, Cornish. '45, Cumberland. '46, Alfred. '47, Bath. '48, S. Berwick. '49, Saco. '50-1, Cornish. '52-3, Fryeburg. '54 Saccarappa. '55-75, S't. Died May 20, 1875.
- Ricker, D.—1802-3, Union. '04, Norridgewock. '05, Bristol. '06, Bowdoinham. '07, Union River. '08, Orrington. '09, loc.
- Rideout, U.—1846-7, Kittery. '48, N. Gorham, &c. '49, loc. '50, Scarboro. '51-2, Cape Eliz. Ferry. '53, Cumberland, &c. '54-5, S. Berwick. '56, Saccarappa. '57-8, Bowdoinham. '59-60, Kendall's Mills. '61-2, Cape Eliz. Brown's Hill. '63-5, S. Berwick. '66, Bethel. '67, Ferry Village. '68, S'y. Died Aug., 1868.
- Ridgaway, H. B.—1860-1, Portland, Chestnut Street. '62, N. Y. E. Conf.
- Robbins, C. G.—1834, Parkman. '35, dis.
- Robbins, J.—1829, Atkinson. '30, dis.
- Roberts, J. H.—1886, Fryeburg.
- Roberts, J. P.—1884, Kingfield, &c. '85, Leed, &c. '86, Turner, &c.
- Robinson, E.—1823, Georgetown. '24-5, Industry. '26, Bristol. '27, Fairfield. '28, Thomaston. '29-30, Sidney. '31, Norridgewock. '32-5, Penobscot Dist. '36-7, Gardiner Dist. '38, Portland Dist. '39-40, Kent's Hill. '41, Monmouth.



- '42-3, Winthrop. '44-7, Readfield Dist. '48, Hallowell. '49, Richmond. '50, Brunswick. '51-2, Lewiston. '53-4, Kennebunkport. '55, Saccarappa. '56-7, Bath, Wesley Church. '58, Kendall's Mills. '59-62, Lewiston District. '63, Woodford's Corner. '64-5, Ferry Village. '66-7, Eliot Depot. '68-9, Kent's Hill. '70, Portland Mission. '71-7, Kent's Hill. '74-8, S't. Died Sept. 2, 1878.
- Robinson, F. A.—1851-53, Me. Wes. Sem. '54, Wilton. '55, Skowhegan. '56-70, Maine Wes. Sem'y. '71, S'y. '72-4, Prof. Ag'l Col., Pa. '75-6, Prin. Goshen Female Sem'y, N. Y. '77-80, S'y. '80-2, Prof. Me. Wes. Sem. Died Jan. 27, 1884.
- Rogers, C. D.—1823, Warwick. '24, Georgetown. '25, Hallowell. '26, N. E. Conf.
- Rogers, D. M.—1838, Kennebunkport. 39-40, Saco, &c. '41, Providence Conf.
- Rogers, F. C.—1877-9, S. Paris. '80-2, Brunswick. '83-5, Lewiston, Park Street. '86, E. M. Conf.
- Rogers, I. P.—1846, Montville. '47-8, Parkman. '49, S't. Died June, 1852.
- Rollins, M.—1830, Berwick. '31, Baldwin. '32, Poland. '33, dis.
- Roy, S.—1858, Maryland Ridge. '59-60, Buxton. '61-2, Yarmouth. 63-4, Portland, Congress street. '65, Kennebunk. '66, S'y. '67, N. H. Conference.
- Rumery, N. E.—1843, W. Kennebunk. '44, Houlton. '45, Orrington. '46-7, S't. Died September, 1847.
- Russell, S. W.—1855, Bridgton. '56-7, Harpswell. '58, E. Poland. '59-60, Lisbon. '61, Durham. '62-3, Richmond. '64, E. Poland. '65-72, S't. Died January, 1872.
- Ruter, M.—1811, Portland. '12, loc. '14, N. Yarmouth and Freeport. Appointments subsequently in other states.
- Sanborn, A. P.—1842, Hiram. '43, Cooper. '44, dis. '45, Acton. '46, Hollis. '47-8, Porter. '49, Hiram. '50, Pownal. '51, Lisbon. '52-4, S't. '55, loc.
- Sanborn, J.—1816, Portland.
- Sanderson, A.—1824, Durham. '25, Kennebunk. '26, Readfield. '27, Kennebunkport. '28-9, Gorham. '30-1, Eliot. '32-3, Bowdoinham. '34-5, Gardiner. '36, no app. '37, S't. '38-9, Exeter. '40, Skowhegan. '41-2, Wilton. '43, Wiscasset. '44-6, Augusta District. '47-50, Gardiner District. '51, Portland, Chestnut street. '52-5, Portland District. '56-7, Saco. '58-9, Augusta. '60-1, Wilton. '62-3, Farmington. '64-5-6, Readfield District. '67-70, Gardiner District. '71-2, Portland District. '73-4, S't. '75, Bethel. '76-7, Lisbon. '78-86, S't. Died Feb. 9, 1886.
- Sanderson, M.—1827, Monmouth. '28, Gray. '29, Friendship. '30, N. H. Conference.

- Sanderson, R.—1864-5, E. Wilton, &c. '66, Gorham, N. H. '67-8, Kennebunkport. '69-70, Portland, Pine street. '71-2, Bath, Beacon street. '73-5, Augusta. '76-7, Waterville. '78-80, Farmington, &c. '81-2, Augusta. '83-5, Lewiston, Hammond street. '86-7, Woodfords.
- Sargent, S. S.—1845, W. Kennebunk. '46, Monroe, &c. '47, Machias. '48, E. M. Conference.
- Sawyer, J. E. C.—1866-8, Bath, Beacon street. '69, Prov. Conference.
- Sawyer, J. W.—1864, Gray, &c. '65, S. Biddeford. '66, Scotland. '67-8, Casco Bay Islands. '69, Maryland Ridge. Died December 1, 1869.
- Scammon, C.—1837, Unity. '38-9, Anson. '40, Sangerville. '41, Vienna. '42, New Sharon. '43-4, Skowhegan. '45-7, E. Pittston, S'y. '48, E. M. Conference.
- Scammon, E.—1836, Wiscasset. '37, Kent's Hill. '38, Newcastle. '39, S'y. '40-7, S't. '48, E. M. Conf.
- Scarritt, J. A.—1823, Portland.
- Schermerhorn, R. E.—1826-7, Scarborough. '28, Belfast. '29-30, Hal-  
lowell. '31, Bangor. '32, Bucks-  
port, &c. '33, Gardiner. '34-5, Somers-  
et District. Died April 18, 1836.
- Scott, O. W.—1868-9, South Berwick. '70, N. H. Conf.
- Searle, R.—1797, Bath. '98, Kennebec. '99, Dutchess, N. Y. 1805, withdrew.
- Sewall, W. D.—1837, Kilmarnock. '38, Harmony. '39, Vassalboro'. Died April 24, 1840.
- Shaw, E.—1836, Kent's Hill. '37-8, Georgetown. '39-40, Wiscasset. '41-2, Bath. '43, Hampden. '44, Saccarappa. '45, Saco. '46-7, Portland, Chestnut street. '48-9, Gardiner. '50-63, S't. '67-77, S'y. '78-84, S't. Died Aug. 9, 1884.
- Shaw, J.—1822, St. Croix. '23, Bethel. '24, Buxton. '25, S'y. Died Aug. 20, 1825.
- Sheldon, H. C.—1873, Brunswick. '74-5, Agent M. W. Seminary. '76-87, Prof. Boston School of Theology.
- Sias, S.—1806, Portland. '08, Barnard, Vt. '09, Athens, Vt. '10, Wethersfield. '15, Lynn. '17-18, Providence, R. I. '19-20, Portland.
- Simons, E. W.—1879, Phillips, &c. '80-2, S. Paris, &c. '83-4, Berwick. Died May 23, 1885.
- Simpson, J.—1836, Shapleigh. '37, Gorham. '38, Kittery. '39, Scarborough. '40, Bridgton. '41-2, S't. Died May, 1843.
- Simpson, J. W.—1866, E. Wilton, &c. '67, Strong. '68, E. Readfield, &c. '69-70, S'y. '71, loc.
- Small, E. H.—1845-6, Deer Isle. '47, S. Penobscot. '48, E. M. Conf.

- Smart, A. B.—1873, Oxford. '74, R. R. Conf.
- Smith, B. M.—1835-6, Mt. Desert. '37, dis.
- Smith, C. C.—1799, Bath and Union. 1800, Readfield. '01, Bath and Union. '02, Hallowell. '03, Bristol. '06, withdrawn.
- Smith, E.—1854, Kennebunk. '55-6, Falmouth. '57-8, S. Berwick. '59, Gorham. '60, Winthrop. '61-2, Wayne. '63, Phillips. '64, S't.
- Smith, E. M.—1883-87, Pres. M. W. Seminary.
- Smith, F. W.—1871-2, N. Augusta, &c. '73-5, Strong. '76, W. Waterville, &c. '77-8, N. Conway, &c. '79-80, Baldwin, &c. '81-3, Richmond. '84-5, Gorham, N. H. '86, Cape Elizabeth Depot.
- Smith, I.—1808, Durham.
- Smith, J.—1827, Strong. '28, Durham. '29, dis.
- Smith, J. R.—1861, Scotland. '62-3, Pownal. '64-5, no appointment. '66, ex.
- Smith, J. W.—1872-3, Farmington Falls, &c. '74-6, Belgrade, &c. '77-8, Kittery, '79-86, S'y.
- Smith, P. L.—1874, Portland Swedish Mission.
- Smith, T.—1822, Harwich. '23-4, Penobscot. '25, Unity. '26-7, Hampden. '28, Frankfort. '29, Norridgewock. '30, loc. '31, Thomaston. '32-3, Searsmont. '34-5, Winslow. '36, Unity. '37-8, Industry. '39, N. Portland. '40-1, Strong. '42-3, Fayette. '44, withdrew.
- Snelling, J.—1802-3, Readfield. '04, Sandwich, Mass. '05, Somerset, R. I. '10, loc.
- Snethen, N.—1797, Portland. '98, South Carolina. 1814, loc.
- Snow, J. H.—1880, E. Poland, &c. '81, Naples, &c. '82-4, S. Waterville, &c. '85, Ogunquit. '86, N. W. Iowa Conf.
- Soule, F. A.—1838, Rumford. '39, Lincoln. '40, Burlington. '41-2, Eastport. '43, Sangerville. '44, Palmyra. '45, Otisfield. '46, Kennebunkport. '47, W. Pittston. '48, E. M. Conference.
- Soule, J.—1799, Portland. 1800, Union River. '01, Sandwich, Mass. '02, Needham. '03, Nantucket. '04, P. E. Maine District. '07, Kennebec District. '08-11, Portland District. '12, Lynn. '13-15, Kennebec District. '16, Book Agent, N. Y. '24, Bishop.
- Soule, N. A.—1843, S. Bay, Lubec. '44, Sedgwick. '45, Trenton. '46, Wesley. '47, Phippsburg. '48, Naples. '49, Pownal. '50, Rumford. '51, Hanover. '52-3, Kittery. '54, N. E. Conf. Died, 1887.
- Spaulding, Junius.—1808, Readfield. '09, Durham. '10, Scarborough. '11, loc.

- Spaulding, J.—1828-9, Eliot. '30, Gorham. '31, Bath. '32, Gardiner. '33, Somerset Dist. '34, Bangor. '35, Augusta. '36-41, Miss. to S. America. '42, N. H. Conf.
- Spaulding, T. B.—1833, Parkman, &c. '34, Mt. Desert. '35, dis.
- Spear, D. D.—1863, Maryland Ridge. '64, Cape Elizabeth.. '65, dis.
- Spear, E.—1820, Durham. '21, Bethel. 22, Gray.
- Sprague, B. F.—1832, Vassalboro'. '33, dis. '39, Belfast. '40, Weston. '41, East Machias. '42, Robinson. '43, Montville. '44, Parkman. '45, Atkinson. '46, Brownville. '47, Clinton. '48, E. M. Conf. Died Aug. 18, 1860.
- Sprague, I. G.—1870-2, Andover. '73, Upton. '74, S. Paris. '75, S't. '76-7, N. Auburn. '78-80, S't. '82, N. Norway. '83, Auburn. '84, S't.
- Springer, C. E.—1857, Phippsburg. '58, E. M. Conf. '83, Oakland, &c. '84-6, Winthrop. '87, Hal-  
lowell.
- Springer, M.—1838, Orono. '39-40, Portland, Editor Maine Wes.  
Journal. '41, loc.
- Stackpole, E. S.—1878, Kingfield, &c. '79-80, Lisbon. '81-2, Woodfords. '83, Saccarappa. '84-6, Bath, Wesley Church. '87, Portland, Pine street.
- Staples, D.—1843, Bethel. '44, Megalloway Miss. '45, Machias. '46, W. Lubec. '47, Alexander. '48 E. M. Conf.
- Stebbins, C.—1796, Readfield. '97, Pittsfield, Mass. 1805, withdrew.
- Steele, E.—1818, Durham.
- Sterling, W. M.—1876-7, Portland, Congress St. '78-80, Augusta. '81, Bath, Wesley Church. '82, Minn. Conf. '83-4, Brunswick. '85-6, Waterville. '87, S'y.
- Stevens, E.—1810, Georgetown. '12, Poland.
- Stevens, O. H.—1869, Cumberland. '70-1, Cornish. '72, Durham. '73-4, Falmouth. '75-6, Kittery. '77-8, Goodwin's Mills. '79, Fryeburg. '80-1, York. '82-4, Mt. Vernon, &c. '85-6, Wayne, &c. '87, Cape Porpoise.
- Stevens, W. C.—1854, N. Portland. '55, Solon. '56, Livermore. '57-8, Bethel. '59-60, Durham. '61, West Cumberland. '62, Scarboro'. '63, no app. '64-5, Peru. '66, Locke's Mills. '67, Bonny Eagle. '68, York. '69, loc.
- Steward, W. A.—1858, Turner. '59, dis.
- Stimpson, D.—1803, Bethel. '04, Union. '05, Falmouth. '06, Livermore. '07, Hampden. '08, loc. '09, Penobscot. '10, Union. '11-12, Bristol. '13-24, loc. '25-6, Union. '27, Frankfort. '28-9, Penobscot. '30, Atkinson. '31,



Sebec. '32, Palmyra. '33, Monmouth. '34-5, Livermore. '36-59, S't. Died Aug. 4, 1859.

Stinchfield, R. H.—1838, Norway. '39, Waterford. '40, Fryeburg. '41, Biddeford. '42-3, Wayne. '44-5, Waterford. '46-7, S. Paris. '48, Kent's Hill. '49, Mt. Vernon. '50-1, New Sharon. '52-3, Monmouth. '54, Gorham. '55-6, Bowdoinham. '57-8, Kennebunk. '59-60, South Paris. '61, Bath, Wesley Ch. '62, Saco. '63, S'y. '64, Wis. Conf.

Stockman, E. A.—1842, Gray. '43, dis. '46, Buxton. '47, dis.

Stockman, L. S.—1836, Kittery. '37, South Berwick. '38, S. Paris. '39-40, S'y. '41, Alfred. '42, E. Newfield. '43, S't. Died June 25, 1844.

Stone, Cornelius.—1841, Columbia. '42, dis. '43, Clinton, &c. '44, Brunswick. '45, Kent's Hill, &c. '46, Frankfort. '47-8, Oxford. '49, Wilton. '50, Kendall's Mills. '51, Richmond. '52-3, New Sharon, &c. '54-5, Mercer, &c. '56-7, Strong. '58-66, S'y. Died April, 1866.

Stone, Cyrus.—1882-4, Farmington, &c. '85-7, Kent's Hill, &c.

Stone, G. D.—1839, Durham.

Stone, J.—1824, Hallowell. '25, Vinalhaven. '26, St. Croix. '27-8, Dennysville, &c. '29, Thomas-ton, &c. '30-1, Penobscot. '32, Fryeburg. '33, Paris. '34, Rumford. '35, Georgetown, '36,

Windsor. '37-8, Hollis. '39-40, Cape Elizabeth. '41, Acton. '42, Casco Bay Islands. '43-5, S't. '46, Biddeford. '47-8, W. Newfield. '49-50, Porter. '51, Berwick. '52-3, Kennebunkport Center. '54, Gray, &c. '55-6, W. Cumberland. '57, Falmouth, &c. '58-9, Shapleigh, &c. '60, Emery's Mills. '61, Denmark, &c. '62-3, Kennebunkport Center. '64, Maryland Ridge. '65, Hollis. '66, Oak Ridge. '67-9, Shapleigh, &c. '70, N. Berwick. '71-87, St.

Stoneman, J.—1796, Portland. '97, Kennebunk. '98, Readfield. '99, Ohio.

Stout, W.—1863-4, Leeds. '65, Lisbon. '66-8, Durham. '69, N. Auburn. '70, loc.

Streeter, E.—1806, Pomfret, Conn. '07, dis. '09, New London, Conn. '10, Providence, R. I. '11, East Greenwich, R. I. '12, Needham, Mass. '13, Ashburnham, Mass. '14-15, New London, Conn. '16, Warwick, R. I. '17, Mansfield. '18, Somerset; S'y. '19-20, Wethersfield. '21-4, Portland dist. '25-6, Strong. '27-8, Industry, '29, Conf. Miss. '31-4, Kennebec dist. '35, Wilton. '36-8, Augusta dist. '39-42, Readfield dist. '43, Augusta dist. '44, Phippsburg. '45, S't. '46, Durham. '47, withdrew.

Strout, G. D.—1830, Baldwin. '31, Buxton. '32, Baldwin, &c. '33, Poland. '34, Otisfield. '35-6, Eliot, &c. '37-8, Baldwin. '39-40, Durham. '41-2, Cape Elizabeth. '43, Buxton, &c. '44, Richmond. '45-6, E. Pittston. '47-8, Winslow. '48, E. M. Conf.

- Strout, J. A.—1868-9, Scotland. '70-2, Kennebunk. '73-5, Newfield. '76-78, Woodford's. '79-87, S'y.
- Strout, J. C.—1857, Maryland Ridge. '58, Buxton. '59-60, W. Kennebunk. '61, Emery's Mills, &c. Died January, 1862.
- Strout, S. F.—1868, Fryeburg, &c. '69-70, Conway, &c. '71, N. Conway, &c. '72-3, Saccarappa. '74, Fryeburg. '75-7, Eliot, &c. '78, Industry, &c. '79, loc.
- Strout, W. H.—1853, Scarboro. '54, Standish. '55-6, Alfred. '57, Woodfords. '58-9, York, &c. '60-1, Hallowell. '62-3, Kendall's Mills. '64-5, Wilton. '66, S'y. '67, Wis. Conf.
- Summersides, W.—1844, Gorham. '45, Cornish. '46, Bartlett. '47-8, E. Poland, &c. '49, Bethel. '50, Waterford. '51-2, Durham. '53, Wis. Conf.
- Sylvester, A. R.—1857, Yarmouth. '58-9, Cape Elizabeth Point. '60, Kennebunk. '61-2, Woodford's. '63, Berwick. '64-5, Eliot. '66-7, Kendall's Mills. '68-9, Farmington, &c. '70-2 Winthrop. '73-4, Skowhegan. '75-6, Bowdoinham. '77-8, Cornish, &c. '79, Newfield. '80-1, Gorham, N. H. '82-3, Bridgton, &c. '84, S'y. '85-7, Bethel.
- Taggart, J.—1845, Penobscot. '46-7, Harrington. '48, E. M. Conf.
- Taylor, A.—1812, Union. '13, Hampden.
- Taylor, J.—1791, Newburg. '92, Fairfield, Conn. '93, Middletown. '94, Granville. '95, Trenton. '96, Middletown. '97-1800, P. E. Me. district. '01-2, Boston dist. '03, Maine district. '04-5, Portland. '06-47, loc. '47-60, S't. Died March 20, 1861.
- Tefft, B. F.—1835-8, Me. Wes. Sem. '39-40, Bangor. '41, Prin. Prov. Conf. Sem. '42, Odeon, Boston. '43, S't. '44-6, Prof. Ind. Asb. Univ. '46-52, Ed. Ladies' Rep. '53-5, Pres. Genesee Col. '56-7, S't. '58, E. M. Conf.
- Thompson, D. P.—1836, Weston. '37-8, Cooper. '39-40, Mt. Desert. '41-2, Surry. '43, Washington. '44, Boothbay. '45, Townsend. '46-7, Bristol. '48, E. M. Conf.
- Thompson, J. O.—1866, S. Elliot. '67, Richmond. '68-9, Woodford. '70, Monmouth. '71, Prov. Conf.
- Thompson, N.—1839, Sangerville. '40, Dixmont. '41, W. Hampden. '42, Carmel. '43, Northport. '44-5, Corinth, S'y. Died, 1846.
- Thompson, S.—1803, Penobscot. '05, Livermore. '06, Falmouth. '11, Livermore. '12, loc.
- Thurston, I. T.—1836, Rumford. '37, Phillips. '38, Byron. '39, Livermore. '40-1, Fayette. '42, S't. '43, Vienna. '44, Unity. '45, Mercer. '46-9, S't. '50, Poland. '51, S't. Died Jan. 7, 1852.
- Thurston, J.—1838, Brooksville. '39, E. Machias. '40, Lubec. '41-3,

- located. '44, Gray. '45, Camden. '46-7, Belfast. '48, N. H. Conference.
- Thwing, J.—1828-9, Bristol. '30-1, Vassalboro. '32, Friendship. '33, Bristol. '34, Pittston. '35, Bath. '36, Georgetown. '37, Pittston. '38-9, Poland. '40, Gorham. '41, Bowdoinham. '42-3, Durham. '44, S. Paris. '45, Fairfield. '46, Union. '47, E. Vassalboro. Died July 8, 1848.
- Tilton, H. C.—1841, Mt. Desert. '42-3, Deer Isle. '44-5, Steuben. '46, N. Penobscot. '47, N. Bucksport. '48, E. M. Conf. '37, Wis. Conf.
- Tinker, E.—1844-5, Bartlett and N. Conway. '86-7, Portland Congress Street.
- Titus, C. H.—1844-5, Frankfort. '46, Prov. Conf.
- Tobey, S. H.—1852, Eliot Neck. '53, Gray. Died Feb. 10, 1854.
- Torsey, H. P.—1848-83, Pres. Maine Wes. Sem. '83-4, Agent M. Wes. Sem. '85-6, Emeritus Prof. Me. W. Sem.
- Trafton, A. C.—1858, Yarmouth. '59, West Gray. '60, Wayne. '61-2, N. Augusta. '63-4, W. Kennebunk. '65, Kennebunkport. '66, Cape Porpoise. '67, Woodfords. '68-70, Island Church. '71, Kennebunkport. '72-3, South Eliot. '74-5, Kezar Falls. '76-7, Strong. '78-9, Livermore Falls. '80, No. Yarmouth. '81-2, E. N. Yarmouth. '83-4, N. Durham, &c. '85-6, Bowdoinham.
- Trafton, M.—1831, Bethel. '32-3, Orono; '34, Penobscot. '35, Wiscasset. '36, Brunswick. '37, Calais. '38, Hallowell. '39, Newcastle. '40-1, Saccarappa. '42, N. E. Conf.
- Trask, J. H.—1871-2, Island Church. '73-4, Gray. '75-7, York. '78, Mechanic Falls. '79-80, Goodwin's Mills. '81, S. Auburn, &c. '82, Danville Junction. '83-4, Eliot. '86, Gorham, N. H.
- Tripp, W.—1832, Monmouth. '33-4, Palmyra. '35, dis.
- Trott, L.—1837, Lubec. '38, Durham. '39, Phippsburg. '40, Woolwich; S'y. '41, Trenton. '42, located.
- True, H.—1814, Vassalboro. '15, Industry. '16, Hallowell. '17, Pittston. '18-19, Union. '20, Hallowell. '21, Norridgewock. '22-3, Readfield. '24-5, Vassalboro. '26, Industry. '27, Strong. '28, Norridgewock. '29, Fayette. '30, Livermore. '31, Strong. '32, Frankfort. '33, no app't., S'y. '34, Unity. '35-6, S't. '37, Sangerville. '38, Anson. '39, Solon. '40, Fairfield. '41, no app. '42, Poland. '43, E. Rumford. '44, located.
- True, J. W.—1838, S. Berwick. '39-40, Brooksville. '41, Castine. '42, Dennysville. '43, loc. '44, Kent's Hill. '45, Sanford. '46, Porter. '47-8, Brunswick. '49-50, Eliot. '51, N. Berwick. '52-4, S't. Died March 2, 1855.
- True, T. J.—1851, Vienna. '52, Mercer. '53-4, Sidney. '55, Wilton.

- '56-7, Durham. '58, Otisfield. '59, Waterford. '60, Oxford. '61-2, E. Poland, &c. '63, Kittery. '64-6, Industry. '67-8, Fairfield. '69-70, Albany. '71-2, North Auburn. '73, Lisbon. '74, Durham. '75, Livermore. '76, Scarboro. '77, Fairfield Cen. '78-9, Raymond. '80-6, S't. Died December 21, 1886.
- Tuell, M.—1840, Mt. Desert. Died July, 1841.
- Tupper, T. B.—1846-7, Houlton. '48, E. M. Conf.
- Turner, A.—1849-50, W. Newfield. '51, Newfield. '52, S. Biddeford. '53, Hollis. '54, Scarboro. '55-6, Kittery. '57, Hartford. '58-9, Hanover. '60, Waterford. '61, North Paris. '62-3, Lisbon. '64-5, Harpswell. '66, Standish, &c. '67-8, Cumberland, &c. '69, Kennebunkport Centre. '70-2, Berwick. '73-4, Maryland Ridge. '75-6, Goodwin's Mills. '77, S. Eliot. '78, New Portland. '79-80, Chebeague. '81-3, Kezar Falls. '84-6, Bowery Beach. '87, S't.
- Tyrie, T.—1879-80, Gorham. '81-2, Auburn. '83, N. H. Conf.
- Usher, S. G.—1842, Brownville. '43, disct.
- Vail, S. M.—1842-6, N. Y. Conf. '47-8, N. J. Conf. '49-67, Bib. Institute. '68-80, S'y. Died Sept., 1880.
- Vail, M. S.—1879-84, Missionary to Japan.
- Virgin, C.—1809, Livermore. '10, Conway. 11, Grantham, N. H. '12, P. E. Kennebec dist. '13-14, Boston dist. '17, N. Bedford. '18, Portland. '19, Bath. '20, Bath and Phippsburg. '21, Hallowell.
- Vivian, R.—1872, Rumford. '73, E. Poland, &c. '74-5, Bridgton. '76, Livermore Falls. '77, loc.
- Wager, P.—1794, Readfield. '95, Portland. '96, Chesterfield, N. H. '97, Duchess, N. Y. '98, loc.
- Ward, A.—1827, Norridgewock. '28, Orrington. '29-30, Dennysville, &c. '31, Thomaston. '32, Northport. '33, Palermo. '34, S't. '35, Boothbay; S'y. '36, loc.
- Ward, M.—1827, Industry. '28, Norridgewock. '29, dis. '32, Sidney. '33, Solon. '34, Bradford. '35, Palmyra, &c. '36, Exeter. '37, Lincoln. '38, loc. '42, Brownville. '43, Winslow. Died Nov., 1843.
- Walker, J. E.—1871-3, Naples. '74-5, S'y. Died Aug., 1875.
- Walker, L.—1805, Penobscot.
- Walker, R.—1846, Robbinston. '47-8, Dennysville. '49, E. M. Conf.
- Wardwell, H. B.—1872, Strong. '73-4, Livermore. '75-6, Durham. '77-8, Solon. '79, Fayette, &c. '80-1, Mt. Vernon, &c. '82, Oak Ridge. '83, Shapleigh, &c. '84, withdrew.



- Warren, J.—1827, N. E. Conf. '28, Thomaston. '29, Industry. '30, Readfield. '31, Berwick. '32, Newfield, &c. '33, Eliot, &c. '34, Dixfield. '35, Paris. '36, loc.
- Warren, J. G.—1826, Vassalboro'. '27, dis. '29, Bangor, &c. '30, Thomaston. '31, Union. '32, Vienna. '33, Augusta. '34, Houlton. '35, Brunswick. '36, loc.
- Waterhouse, D.—1840, Alfred. '41, Cumberland. '42, Harrison. '43-4, Bethel. '45, South Paris. '46, Cornish. '47-8, Durham. '49-50, Livermore. '51-2, Phillips. '53, Waterville. '54, S't. '55, West Kennebunk. '56, Goodwin's Mills. '57-8, Standish. '59-60, Eliot. '61-2, Lovell. '63, Fairfield, &c. '64-5-6, Solon. '67-8, Industry. '69-70-71, Fayette. '72-3-4, Mechanic Falls. '75-6, Monmouth. '77-8-9, North Yarmouth. '80-2, Conway, N. H. '83, Newfield. Died May, 1883.
- Waterhouse, S.—1827, Scarboro'. '28-9, Poland. '30-1, Gardiner. '32, Wiscasset. '33, Bath. '34, expelled.
- Webb, D.—1800, Norridgewock. '01, Salisbury, Mass.
- Webb, N.—1836-7, Phippsburg. '38, Georgetown. '39-40, Friendship. '41, Lovell. '42-3, Boothbay. '44-5, Newcastle. '46, Brooksville. '47, Waldoboro', '48, E. M. Conf.
- Webber, G.—1828-9, Strong. '30, York. '31, Livermore. '32-3, Readfield. '34, Augusta. '35, Gardiner District. '36-7, Hallowell. '38-9, Portland, Chestnut street. '40, Bath. '41-2, Bangor. '43, Gardiner. '44-5, Portland, Chestnut street. '46, Winthrop. '47, Kent's Hill. '48-51, Readfield District. '52-3, Gardiner. '54-5, Kent's Hill. '56-7, S't. '58, Kent's Hill, S'y. '59-60, Portland, Congress street. '61-2, Winthrop. '63-6, Portland District. '67-70, Readfield District. '71-3, Gardiner District. '74-5, S't. Died May 11, 1875.
- Webster, A. J.—1843, Cumberland. '44-5, Fryeburg. '46, S. Berwick, S'y. '47, S't. Died March, 1848.
- Webster, M. P.—1833, Surry. '34, Cooper. '35, Lubec, &c. '36, Robbinston. '37, Oldtown. '38-9, Union. '40, Newcastle, &c. '41, Woolwich. '42, E. Hallowell. '43, Exeter. '44, Dixmont. '45, N. E. Conference.
- Weeks, J. P.—1864, Phillips. '65, W. Waterville. '66-7, N. Augusta. '68, E. Wilton, &c. '69, Weld, &c. '70-9, S'y. '80, withdrew.
- Wells, E.—1806, Durham. '07, Barre. '08, Vershire. '09, Barnard. '10, Barre. '11-14, Vermont district. '15, Portland. '16, Portland dist. '17-19, S't. '20, Vershire, S'y. '21, S't. '23, Norwich, Vt. '24-6, Kennebec district. '27, Penobscot dist. '28, N. E. Conf.
- Wentworth, D.—1809, Salisbury. '10, Bristol. '11, Boothbay. '12, Vassalboro. '13, East Greenwich. '14, Vienna. '15, Readfield. '16,

- Union, &c. '17, Hallowell. '18, Readfield. '19-20, Livermore. '21, Durham; S'y. '22, Pittston. '23, Industry. '24, Poland. '25, Bethel. '26, Unity. '27, Pittston. '28, Baldwin. '29, Fairfield. '30-69, S't. Died October 20, 1869.
- Wentworth, L.—1845, Columbia. '46, S. Penobscot. '47, Deer Isle. '48, E. M. Conf.
- Weston, J.—1806, Union. '07, disct. '26, Gorham. '27, Durham. '28-9, Freeport. '30, Poland. '31-40, located. '40, W. Hampden. '41-2, Lubec. '43-4, Dennysville. '45, York. '46, Howland. '47, Palmyra. '48, loc.
- Wetherbee, S. F.—1845-6, Palmyra. '47, Corinna. '48-9, E. M. Conf., Corinth. '50, Calais. '51, Dover. '52-3, Bangor. '54-5, Bucksport. '56-7, Skowhegan. '58-9, Portland, Pine Street. '60-1, Bath, Beacon Street. '62-3, Bath, Wesley Church. '64-5, Gorham. '66-8, Portland, Pine Street. '69-71, Biddeford. '72-4, Saco. '75-7, Lewiston, Hammond St. '78-80, Cape Elizabeth Ferry. '81-2, Berwick. '83-5, Kennebunkport. '86-7, Kennebunk Depot.
- White, J. B.—1814, Union. '15, Vassalboro. '16, Athens, Vt. '17, Norway Plains, N. H. '18, Poplin. '23, Bath.
- Whitney, C. C.—1843, Parkman. '44, Brownville. '45-6, Corinna. '47, Wayne. '48-67, S't. '68-72, S'y. '73, located.
- Whitney, E. H.—1842, Aroostook. '43, Houlton. '44-5, West Lubec. 46, Eastport. '47, Carmel. '48, E. M. Conf.
- Whitney, J.—1826, Hampden. '27, dis. '32, Fairfield. '33, dis.
- Whittier, T.—1856-7, Wilton, &c. '58, S'y. '59-60, Sidney. '63, located. From 1864 to 1876, he served most of the time as missionary in South Carolina Conference. '77-8, Mercer and Madison. '79-80, Monmouth. '81, Cape Elizabeth Ferry. '83-4, Chebeague. '85-7, S'y.
- Wicker, J.—1802, Bath. '03, Poland. '04, Needham, Mass.
- Wight, M.—1832, Buxton. '33, Newfield. '34, Sidney. '35, Palmyra. '36, Dover. '37, Solon. '38, Harrison. '39, Bartlett. '40, Poland. '41, Waterford. '42, Bethel. '43, Monmouth. '44, Georgetown. '45, E. Hallowell. '46, Industry. '47, Strong. '48, New Sharon. '49, Poland. '50, East Poland. '51, Cape Elizabeth. '52, Alfred. '53, Saco; S'y. '54, Yarmouth. '55, S't. '56, Yarmouth. '57, North Wayne. '58, Sidney. '59, Raymond. '60, Norway, &c. '61, W. Bath. '62-3, Newry, &c. '64, Hollis. '65-6, Buxton. '67, Scarborough. '68, Eliot. '69-71, Goodwin's Mills. '72, Cornish. '73, West Baldwin. '74, Naples. '75, S't. Died Aug. 3, 1875.
- Wiley, E.—1818-19, Wellfleet. '20, Malden. '21-2, Boston, Mass. 23-4, Portsmouth, N. H. '25-7,

- Portland. '28-33, N. E. Conf.  
'34-5, Portland. '36-7, Saco. '38,  
Augusta. '39-63, S't.
- Wilkins, G. R.—1873, E. Wilton. '74-  
5, N. Sharon. '76-7, Oxford.  
'78-9, Eliot. '80, Newfield. '81, E.  
Wilton, &c. Died Nov. 14, 1881.
- Wilkinson, J.—1806, Livermore. '07,  
Bowdoinham. '08, Poland. '09,  
Vassalboro. '10, Boothbay. '11,  
Penobscot. '12, Orrington. '13,  
Bristol. '14, Bridgewater. '15,  
Pittston. '16, located. Died  
March 15, 1861.
- Willeys, A. A.—1845, Kennebunkport.  
'46, N. E. Conf.
- Williams, J. M.—1883-5, Portland,  
Pine Street. '86, N. H. Conf.
- Williams, O.—1822, Georgetown. '23,  
Hallowell. '24-5, Exeter. '26,  
located.
- Williamson, J.—1805, Readfield. '06,  
Vassalboro. '07, Missionary.  
'08-9, Union. '12, Hampden.
- Williston, R.—1801-2, P. E. Maine dis-  
trict.
- Wilson, W. J.—1846, Parkman. '47,  
Harmony. '48, E. M. Conf.
- Winch, J.—1804, Lunenburg, N. H.  
'05, Landaff. '06, Bridgewater.  
'07-8, Portland. '09, Falmouth.  
'10, New London, Conn. '11-13,  
P. E. New London district. '15,  
located.
- Wingate, Geo.—1863-4, Kennebunk-  
port. '65, Oxford. '66-7, Farm-
- ington. '68, Strong. '69, S'y.  
Died Dec. 4, 1869.
- Winslow, H.—1838, Unity. '39, Sur-  
ry, &c. '40, dist.
- Witham, N. D.—1860-1, Peru and  
Dixfield. '62, Norway, &c. '63,  
Gilead, &c. '64, Phillips. '65-6,  
Rangely. '67-8, New Vineyard.  
'69-77, S't. '78, S'y. '79, located.
- Withee, W.—1832-3, Parkman, &c.  
'34, Palmyra. '36, dis.
- Withey, E.—1834-5, N. E. Conf. '36,  
Monmouth. '37, Sidney, &c. '38,  
located.
- Woodbury, J. M.—1853, Baldwin.  
'54-5, Hollis. '56-7, York. '58-9,  
Scarboro. '60-1, Baldwin, &c.  
'62-3, Newfield. '64, Mechanic  
Falls. '65-7, Wayne. '68-9, Wilton.  
'70-1, Livermore Falls. '72-3,  
Buxton, &c. '74-6, Ferry Village.  
'77-8, Kennebunk. '79, E. Poland.  
'80, Scarboro. '81, Old Orchard.  
'82, Eliot. '83-4, Saco Ferry. '85-6,  
Conway, N. H.
- Worthen, J.—1811, Industry. '12,  
Falmouth.
- Wyman, W.—1840, N. Portland. '41,  
Anson. '42-5, located. '46-7,  
Phillips. '48, Wayne. '49, New  
Sharon. '50, New Portland, S'y.  
'51-2, Sidney. '53, S't. '54-70,  
located. '71-4, S'y. Died March  
7, 1874.
- Yallalee, R.—1797, Readfield. '98, Bath  
and Union. '99, located.

Yates, F.—1839, Baldwin. '40, Cornish. '41, S. Gorham, &c. '42, S. Berwick. '43, York. '44-5, Bowdoinham. '46, E. Hallowell. '47, Lubec. '48, loc.

Young, Jas.—1807, Bristol.

Young, J.—1830-1, Pittston. '32, Woolwich. '33-4, Newcastle. '35, Richmond. '36-7, Vassalboro. '38-9, Orrington. '40, Exeter. '41, Georgetown. '42, Bristol. '43,

Nobleboro. '44, S. Vassalboro. '45, Sidney. '46, Gardiner; S'y. '47, Augusta; S'y. '48-52, Agent A. B. S. '53, Augusta; S'y. '54, Bowdoinham. '55, Sidney. '56-9, Readfield district. '60, E. Readfield. '61-4, loc. '65-7, Chap. Insane Hos. Died February 3, 1867.

Zimmerman, C. H.—1873, Gorham. '74, Auburn. '75, Fryeburg. '76-'80, S'y.





## APPENDIX B.

*Sessions of New England Conference in Maine, and Sessions of  
Maine Conference.*

YEAR.	PLACE.	PRESIDING BISHOP.	SECRETARY.
Aug. 29, 1798.	Readfield,	Francis Asbury,	
July 1, 1802.	Monmouth,	Asb'y & Whate't,	Joshua Taylor.
July 14, 1804.	Buxton,	Asbury,	Reub. Hubbard.
June 15, 1809.	Monmouth,	Asb'y & McK'dr'e,	Thos. Branch.
June 2, 1814.	Durham,	W. McKendree,	D. Fillmore.
June 4, 1818.	Hallowell,	Enoch George,	D. Fillmore.
June 29, 1822.	Bath,	R. R. Roberts,	D. Fillmore.

*Maine Conference.*

July 7, 1825.	Gardiner,	Enoch George,	O. Beale.
July 6, 1826.	Bucksport,	E. George,	O. Beale.
July 5, 1827.	Portland,	E. Hedding,	O. Beale.
Aug. 14, 1828.	Vienna,	E. Hedding,	O. Beale.
July 9, 1829.	Gardiner,	E. Hedding,	O. Beale.
July 9 1830.	Portland,	E. Hedding,	O. Beale.
June 8, 1831.	Hallowell,	J. Soule,	J. Spaulding.
July 18, 1832.	Bucksport,	R. R. Roberts,	J. Spaulding.
July 3, 1833.	Bath,	E. Hedding,	J. Spaulding.
July 2, 1834.	Gardiner,	E. Hedding,	O. Beale.
July 1, 1835.	Bangor,	J. Emery,	O. Beale.
Aug. 3, 1836.	Portland,	E. Hedding,	W. H. Norris.
June 28, 1837.	Hallowell,	B. Waugh,	G. F. Cox.
June 27, 1838.	Wiscasset,	E. Hedding,	G. F. Cox.
June 26, 1839.	Hampden,	B. Waugh,	G. F. Cox.
July 22, 1840.	Kent's Hill,	J. Soule,	C. W. Morse.

YEAR.	PLACE.	PRESIDING BISHOP.	SECRETARY.
July 21, 1841.	Skowhegan,	E. Hedding,	W. H. Pilsbury.
July 20, 1842.	Gardiner,	B. Waugh,	W. H. Pilsbury.
July 19, 1843.	Bath,	E. Hedding,	W. H. Pilsbury.
Aug. 14, 1844.	Bangor,	E. Hedding,	W. H. Pilsbury.
July 15, 1845.	Portland,	E. S. Janes,	W. H. Pilsbury.
July 1, 1846.	Hallowell,	B. Waugh,	J. Hobart.
June 30, 1847.	Saco,	E. Hedding,	J. Hobart.
July 19, 1848.	Portland, <sup>Chestnut</sup> St.	E. Hedding,	J. Hobart.
July 11, 1849.	Augusta,	T. A. Morris,	J. Hobart.
July 10, 1850.	Kennebunkport,	Morris & Hedding,	D. B. Randall.
July 9, 1851.	Winthrop,	L. L. Hamline,	D. B. Randall.
June 23, 1852.	Portland, <sup>Chestnut</sup> St.	B. Waugh,	C. F. Allen.
May 25, 1853.	Biddeford,	E. S. Janes,	C. F. Allen.
May 24, 1854.	Skowhegan,	O. C. Baker,	C. F. Allen.
May 23, 1855.	Bath, <sup>Wesley</sup> Church.	E. S. Janes,	C. F. Allen.
July 2, 1856.	Gardiner,	B. Waugh,	C. F. Allen.
April 22, 1857.	Saco,	O. C. Baker,	A. Moore.
April 21, 1858.	Farmington,	L. Scott,	A. Moore.
April 27, 1859.	Lewiston.	E. R. Ames,	A. Moore.
April 4, 1860.	Gorham,	O. C. Baker,	A. Moore.
May 1, 1861.	South Paris,	L. Scott,	A. Moore.
April 30, 1862.	Portland, <sup>Chestnut</sup> St.	O. C. Baker,	A. Moore.
April 22, 1863.	Portland, <sup>Chestnut</sup> St.	M. Simpson.	A. Moore.
April 14, 1864.	Bath, <sup>Wesley</sup> Church.	L. Scott,	A. Moore.
May 3, 1865.	Hallowell,	D. W. Clark,	A. Moore.
May 9, 1866.	Lewiston,	E. R. Ames,	A. Moore.
May 2, 1867.	Bath, Beacon St.	L. Scott,	C. F. Allen.
April 16, 1868.	Brunswick,	M. Simpson,	C. F. Allen.
May 5, 1869.	Saccarappa,	D. W. Clark,	C. C. Mason.
May 4, 1870.	Augusta,	M. Simpson,	P. Jaques.
April 27, 1871.	Portland, <sup>Chestnut</sup> St.	E. R. Ames,	P. Jaques.
April 10, 1872.	Gardiner,	E. S. Janes,	P. Jaques.
May 7, 1873.	Skowhegan,	G. Haven,	P. Jaques.

YEAR.	PLACE.	PRESIDING BISHOP.	SECRETARY.
May 6, 1874.	Biddeford,	M. Simpson,	P. Jaques.
May 5, 1875.	Bath, <sup>Wesley</sup> Church.	E. G. Andrews,	P. Jaques.
April 19, 1876.	Lewiston,	G. Haven,	P. Jaques.
April 25, 1877.	Gardiner,	L. Scott,	C. J. Clark.
April 24, 1878.	Farmington,	S. M. Merrill,	C. J. Clark.
April 23, 1879.	Portland, <sup>Pine St.</sup>	R. S. Foster,	C. J. Clark.
April 14, 1880.	Saco,	T. Bowman,	C. J. Clark.
April 27, 1881.	Portland, <sup>Congress</sup> St.	J. T. Peck,	C. J. Clark.
April 26, 1882.	Augusta,	E. G. Andrews,	G. C. Andrews.
April 25, 1883.	Lewiston, <sup>Hammond</sup> St.	C. D. Foss,	G. C. Andrews.
April 16, 1884.	Bath, <sup>Wesley</sup> Church.	R. S. Foster,	G. C. Andrews.
April 23, 1885.	Biddeford,	W. L. Harris,	G. C. Andrews.
April 29, 1886.	Bridgton,	H. W. Warren,	G. C. Andrews.
April 28, 1887.	Waterville,	J. M. Walden,	G. C. Andrews.



## APPENDIX C.

## DELEGATES TO THE GENERAL CONFERENCE FROM MAINE.

The first Methodist General Conference in America was held in Baltimore. The session commenced December 24, 1784; it was composed of all the traveling preachers in the United States who chose to attend; sixty preachers were present. At this Conference, called "the Christmas Conference," the Methodist Episcopal Church was organized. At the General Conference in 1808, a plan was adopted providing for General Conferences composed of delegates chosen by each annual Conference, according to a fixed ratio.

YEAR.	PLACE OF SESSION.	DELEGATES FROM MAINE.
May 7, 1804.	Baltimore.	Joshua Taylor.
May 6, 1808.	Baltimore.	Joshua Soule, Oliver Beale.
May 1, 1812.	New York.	Oliver Beale.
May 1, 1816.	Baltimore.	Eleazer Wells, Oliver Beale.
May 1, 1820.	Baltimore.	Solomon Sias, Oliver Beale.
May 1, 1824.	Baltimore.	Eleazer Wells, Elisha Streeter.
May 1, 1828.	Pittsburg.	Eleazer Wells, Ephraim Wiley, Elisha Streeter, Heman Nicker- son, David Kilburn, Stephen Lovell.
May 1, 1832.	Philadelphia.	Oliver Beale, John Lord, Benjamin Jones, J. Spaulding, W. Marsh, Sullivan Bray, Peter Burgess, Ezekiel Robinson, Charles Baker, David Hutchinson, W. H. Norris.



YEAR.	PLACE OF SESSION.	DELEGATES FROM MAINE.
May 2, 1836.	Cincinnati.	H. Nickerson, E. Robinson, Charles Baker, W. H. Norris, George Webber, J. B. Husted, Moses Hill.
May 1, 1840.	Baltimore.	Ezekiel Robinson, Moses Hill, W. C. Larrabee. Daniel B. Randall.
May 1, 1844.	New York.	Moses Hill, Charles W. Morse, George Webber, E. Robinson, J. Hobart, D. B. Randall, Heman Nickerson.
May 1, 1848.	Pittsburg.	Joseph H. Jenne, Moses Hill, George Webber, Elliot B. Fletcher, W. F. Farrington, H. Nickerson, Wm. Marsh.
May 1, 1852.	Boston.	Stephen Allen, A. Sanderson, Charles C. Cone, Joseph H. Jenne, George Webber.
May 1, 1856.	Indianapolis.	Stephen Allen, Aaron Sanderson, Wm. F. Farrington, D. B. Randall. Reserves, J. H. Jenne, C. C. Cone, H. B. Abbott.
May 1, 1860.	Buffalo.	Howard B. Abbott, C. C. Cone, Henry M. Blake, Henry P. Torsey. Reserves, D. B. Randall, C. F. Allen.
May 2, 1864.	Philadelphia.	Charles F. Allen, George Webber, Joseph Colby, Henry M. Blake. Reserves, Asahel Moore, Charles Munger.
May 1, 1868.	Chicago.	Henry P. Torsey, Charles Munger, Joseph Colby, Charles F. Allen. Reserves, S. F. Wetherbee, P. Jaques.

YEAR.	PLACE OF SESSION.	DELEGATES FROM MAINE.
May 1, 1872.	Brooklyn.	Ministers, Parker Jaques, Stephen Allen, Charles Munger, Seba F. Wetherbee. Reserves, George Webber, Joseph L. Morse. Laymen, Wm. Deering, F. A. Plaisted. Reserves, Chandler Beale, J. M. Heath.
May 1, 1876.	Baltimore.	Clerical, Parker Jaques, S. F. Wetherbee, Henry P. Torsey. Reserves, A. S. Ladd, Israel Luce. Laymen, J. J. Perry, Moses French. Reserves, Guy C. Goss, E. Cornish.
May 1, 1880.	Cincinnati.	Clerical, Ammi S. Ladd, Wm. S. Jones, Charles J. Clark. Reserves, A. W. Pottle, C. F. Allen. Laymen, Jeremiah B. Donnell, Converse Purrington. Reserves, Sylvester Littlefield, Benjamin Harriman.
May 1, 1884.	Philadelphia.	Clerical, Charles J. Clark, Abel W. Pottle, Wm. S. Jones. Reserves, Roscoe Sanderson, George D. Lindsay. Laymen, Henry K. Baker, Zina H. Blair. Reserves, Charles W. Keyes, E. P. Crafts.

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(Appendix D is omitted.)

## APPENDIX E.

*Alphabetical List of members of Maine Conference from 1850 to 1887, not mentioned in Chapter XXVIII, long connected with the Conference, or recently received; with brief notices, so far as the needful data have been received.*

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Adams, True P. Received into Maine Conference, from East Maine Conference, in 1869, and has rendered good service till the present time, having frequent revivals upon his charges.

Atkinson, Kinsman. Admitted to Conference in 1854, and with the exception of one year as supernumerary, he has rendered continuous service in the itinerant work, with good success.

Bailey, S. R. After several terms at Maine Wesleyan Seminary, was admitted to Conference, 1855. After nine years of efficient service, he located and entered the Biblical Institute, where he graduated; then graduated from Wesleyan University. In 1869, he was pastor of Chestnut Street Church, Portland; 1870, transferred to Vermont Conference, and soon afterwards, joined the Protestant Episcopal church.

Ballou, G. W. Admitted to Maine Conference, on trial, 1860, continued in effective work till 1870, then transferred to Providence Conference.

Bashford, J. W., D. D. From New England Conference, 1884-'85-'86, Chestnut street.

Bass, E. C., D. D. From New Hampshire Conference, 1886-'87, Gardiner.

Berry W. F. Educated at Maine Wesleyan Seminary, and Wesleyan University. Admitted, on trial, in 1881, and appointed to Saco and has continued in charge of prominent appointments. In 1879 he was married to Miss Lavina French of Solon, Maine.

Bisbee, C. E. Educated at Maine Wesleyan Seminary. Admitted on trial, in 1873, and has continued in the effective work till the present time (1887).

- Bisbee, R. E. Educated at Maine Wesleyan Seminary and Wesleyan University. After serving some time as President of the Freedmen's School at Atlanta, he was admitted to Maine Conference on trial, in 1882, and appointed to Lisbon. In 1883, transferred to Columbia River Conference. President of College at Spokane Falls.
- Blair, Z. H. Born in Richmond, Maine; admitted to Maine Conference, 1845; continued in itinerant work till 1853, when, on account of failing health, he was located; resumed itinerant service in 1858, but located in 1862, since that time has been engaged in business in Bath, taking a leading interest in the church.
- Bolton, H. W. From East Maine Conference. 1874, Lewiston; 1877, East Maine Conference, Brick Chapel, Bangor; 1879, New England Conference. Received degree of D. D., 1883.
- Bradlee, C. W. Born in Boston. Educated at Wesleyan University. Admitted, 1875; appointed to Congress Street Church, Portland; continued in itinerant service till 1886; transferred to New Hampshire Conference.
- Bragdon, F. A. From East Maine Conference. 1883, Conway; 1884-'85-'86, Gorham.
- Bray, W. McK. Admitted, 1863; 1866, transferred to Providence Conference.
- Briggs, George. Admitted, 1857; continued in itinerant service till 1862; discontinued.
- Brown, P. E. Admitted, 1857; continued, except one year located, till 1872; transferred to East Maine Conference.
- Brown, S. D. Admitted, 1869, and continued to present time (1887).
- Budden, J. E. Admitted, 1868; continued in itinerant work till 1884; located; readmitted, 1887; superannuated.
- Burbank, G. L. Admitted, 1878; continued till 1885; withdrew.
- Caldwell, J. M. Educated at Wesleyan University; admitted, 1863; Kennebunk, Hallowell; 1868, supernumerary; 1869, Rock R. Conference.
- Canham, W. Educated Maine Wesleyan Seminary and Boston School of Theology; admitted, 1882, Livermore; 1884, Strong; 1885-'86, Oakland.



- Chandler, P. From Bethel. Educated, Maine Wesleyan Seminary and Wesleyan University. Admitted, 1875, and continued in itinerant work till the present time (1887).
- Chase, A. F. Born October 26, at Woodstock, Maine. Fitted for college at Maine Wes. Sem.; Wesleyan Univ., A. B., 1869; A. M. in course; Honorary Ph. D., Colby University. 1869-'71, teacher of Mathematics, Wesleyan Academy, Wilbraham. 1871-'83, teacher of Mathematics and English Literature, Maine Wesleyan Seminary. 1884, Principal East Maine Conference Seminary. 1872, Maine Conference. 1884, East Maine Conference. December 6, 1869, married Miss Louise F. Allen, A. M.
- Chase, Hezekiah. Born June 4, 1836. Ludlow, Aroostook County, Maine. Educated at town school and Houlton Academy; admitted to Maine Conference, 1866; married October 31, 1863, to Miss Helen F. Record.
- Chase, Hiram. From Paris, Maine. Educated at town schools and Maine Wesleyan Seminary; admitted to Conference, 1843; 1848, East Maine Conference.
- Chase, S. B. Educated at Maine Wesleyan Seminary. Admitted to Conference, 1843; continued in itinerant work till 1858; 1859, located.
- Church, A. J. From New York. Educated at Black River Conference Seminary, and Concord Biblical Institute; admitted to Maine Conference, 1856; continued in itinerant work till 1861; 1862, New Hampshire Conference.
- Church, D. From Farmington; educated at Farmington Academy; admitted, 1870; continued in itinerant work till 1886; 1887, supernumerary.
- Clark, W. R., D. D. (From New England Conference) 1862-4, Portland, Chestnut street; 1865, New England Conference.
- Cole, J. P. Admitted, 1870; continued in effective service till 1881, when health broke down; 1882, Leeds; 1884, Wayne; 1885, superannuated; an earnest worker, but disabled, by physical infirmity.
- Cook, A. Admitted, 1873, and continued in itinerant service till the present time (1887).

- Corey, J. A. Educated in Wesleyan University; admitted, 1879, and continued in itinerant service till the present time.
- Cousins, O. M. Educated at Concord Biblical Institute; admitted, 1863; continued in itinerant work, except temperance agency, (1874-'75) till 1881, when expelled.
- Critchett, N. Admitted, 1861; continued in itinerant work till 1866; 1867, Wisconsin Conference.
- Crockett, H. Admitted, 1869; continued in itinerant work till 1876; 1877, located.
- Cummings, C. S. Admitted, 1882; 1882-'84, Oxford; 1885-'87, Bridgton.
- Cummings, M. B. 1866; continued in the work of the ministry till 1870; 1871, located.
- Cushing, J. Admitted to Maine Conference, 1831; continued in itinerant work till 1844. Located at South Berwick and carried on the jewelers' business.
- Cushman, I. S. Born in New Gloucester, Maine. Educated for a physician; graduated at Concord Biblical Institute; admitted to Maine Conference, 1867; 1868, New England Conference.
- Davies, E. From England; admitted to Maine Conference, 1854; continued in the work till 1860; 1861, located; 1863, East Maine Conference; for some years engaged as an evangelist.
- Day, J. R. From Monmouth; educated at Maine Wesleyan Seminary and Bowdoin College; admitted to Maine Conference, 1871; filled important, appointments till 1878. In 1879, appointed to Nashua, New Hampshire; afterwards to Grace Church, Boston; St. Paul's church, New York; at present (1887), he is pastor of the Methodist church at Newberg, New York; received degree of D. D., 1885.
- Eaton, H. M. Admitted to Conference, 1840, and occupied a prominent place in our ministry till 1850, when he took charge of the boarding-house of Maine Wesleyan Seminary, as supernumerary or local preacher. In 1863, withdrew from the church, and subsequently joined the *Christian* denomination.
- Evans, C. K. Educated at Kent's Hill, and admitted to Maine Conference, 1870; he continued in an effective relation till 1875,

when his health failed : since that time, he has been supernumerary or superannuated, rendering such service as his health permits.

Fletcher, J. Was born in Bingham, Maine ; educated at Maine Wesleyan Seminary, and at the Biblical Institute ; he was admitted to Maine Conference in 1870 ; in 1872, transferred, to Black River Conference ; health broke down and he returned to Maine, and settled in East Readfield, but continued a superannuated member of the Black River Conference. Died in 1883.

Foss, H. E. From Lewiston ; educated at Bates college ; admitted to Conference, 1882, Gorham, New Hampshire ; 1884, South Paris ; 1885-'86, Bath, Beacon street.

Foster, B. Admitted to Conference, 1839, and continued in the itinerant work till 1861 ; in 1862, he was transferred to East Maine Conference.

Frost, J. M. From England ; admitted to Conference in 1881. He has continued with great success in the work of the ministry till the present time, 1887.

Gerrish, T. From East Maine Conference, 1885 ; Biddeford.

Gerry, E. Born in Farmington, November 15, 1842 ; educated at Farmington Academy ; graduated at Eastman's Business College, Poughkeepsie, New York ; admitted to Maine Conference, 1869, continued in the itinerant work till 1880 ; in 1881, located, on account of business affairs. Married Miss Josephine Hinkley, May 1, 1865, they have three children.

Gerry, S. V. Admitted to Maine Conference, 1856, and continued in the work of the ministry in Maine, till 1870 ; in 1871, located.

Gifford T. Was admitted to Maine Conference, 1861, and received appointments without interruption till 1867. In 1868, he became supernumerary, and in 1869, located.

Green, R. L. Born in Bangor, Maine, 1848 ; educated at Maine Wesleyan Seminary and Wesleyan University ; admitted to Maine Conference, 1876, stationed at South Berwick and at Park street, Lewiston ; in 1881, transferred to New Hampshire, Conference, subsequently to New England Conference ; married Miss Ella F. Wilson, July 20, 1876.

Grovener, F. Admitted to Maine Conference, 1863, and has been

engaged without interruption, in the itinerant work. Mr. Grovener has been a faithful minister and successful in his work ; he has been twice married, they have three children, one son and two daughters.

Hamilton, A. Was admitted to Maine Conference, 1883, and continues in the effective work.

Hamilton, J. B. Was transferred from New Hampshire Conference, in 1879, and appointed to Hammond Street Church, Lewiston, where he rendered active service three years ; in 1882, he was transferred to the New England Southern Conference.

Hannaburg D. Was educated at Wesleyan University ; employed as teacher in Maine Wesleyan Seminary, 1869-'70 ; admitted, on trial, to Maine Conference, 1871, and appointed to Pine Street Church, Portland ; in 1874, transferred to New York E. Conference.

Hathaway, J. W. Of Wilton, Maine ; admitted to Maine Conference, 1860 ; served with success till 1866 ; acted as agent for Maine Wesleyan Seminary, 1867 ; 1868, appointed to Waterville ; 1869 withdrew.

Hill, J. L. From the Congregationalist Association of Great Britain ; admitted to Maine Conference 1885, appointed to Livermore Falls ; 1887, Wesley Church, Bath.

Hoit, G. Admitted to Maine Conference, 1859, and continued without interruption in the itinerant service till the present time, 1887. Mr. Hoit is a faithful minister and a good preacher, sound rather than brilliant, but faithful and true.

Holmes, G. D. Was born in Bridgton, December 18, 1848, and converted under the labors of Rev. G. F. Cobb. He was admitted to Maine Conference, 1878, and has labored with success ; he was married March 2, 1875, to Miss Calista A. McDonald.

Holmes, W. F. Was educated at Wesleyan University ; admitted to Maine Conference, 1881, and appointed to Alfred. Hallowell was his next appointment.

Holt, David B. Was born in Weld, Maine, September 19, 1855 ; he was educated at Wilton academy and Maine Wesleyan Seminary ; commenced preaching under Rev. W. W Marsh, Presiding Elder,



August, 1878; admitted to East Maine Conference, 1879; transferred to Maine Conference, 1882; married to Miss Cora G. Ellis, January 1, 1879.

Hooper, J. Admitted to Maine Conference, 1847; continued to labor in Maine till 1853; transferred to New Hampshire Conference, in 1854.

Hooper, S. Educated at Maine Wesleyan Seminary; admitted to Maine Conference, 1875, and has continued in the work of the ministry to the present time (1887).

Hutchins, J. F. A native of North Monmouth; admitted to Conference, 1867, and by degrees gained the confidence of his brethren to an unusual extent; he was appointed to important charges. He suddenly withdrew from the church in the spring of 1883, and left home under dark suspicions, and has not returned.

Jasper, O. H. Admitted, 1840; labored in Maine four years; 1846, New Hampshire Conference.

Johnston, J. W. 1874-'76, Portland, Pine Street; 1877, New England Conference.

Jones, S. F., D. D. From New England Conference. 1873-'75, Portland, Chestnut street; 1876, Providence Conference.

Jones, T. F. Educated at Maine Wesleyan Seminary and Bowdoin College; admitted, 1881, continued in itinerant service till the present time (1887).

Keyes, E. R. From New York E. Conference. 1867-'68, Portland, Chestnut street; 1869, transferred to New York E. Conference.

King, C. A. Educated at Maine Wesleyan Seminary; admitted to Maine Conference, 1859; continued, with much success, till 1870; transferred to Nebraska Conference, 1871.

King, M. E. Born in Monmouth, November 8, 1846; educated at Maine Wesleyan Seminary; admitted to East Maine Conference, 1869; in 1871, located, on account of failing health; admitted to Maine Conference, 1880, and continues in the work, with great success, till the present time (1887); married Miss Lucy Brown, May 2, 1869; they have one daughter.

Knight, L. B. Educated at Maine Wesleyan Seminary; admitted to Maine Conference, 1851, continued in itinerant work till 1864; 1865-'66, supernumerary; 1867, located.

- Le Lacheure, D. W. From Wesleyan Conference, New Brunswick. 1874, Lewiston, Main street; continued in itinerant service till 1881. In 1882 withdrew, and became pastor of Vaughan Street Independent Methodist Church.
- Libby, C. L. From Colorado Conference; 1884-5, North Augusta. '87, Lewiston, Hammond Street.
- Libby, P. Admitted to Maine Conference, 1853, and continued in the work till 1865. In 1866, located.
- Lindsay, G. D. From Wesleyan Conference. Ireland. 1875-'77, Auburn; appointments in Maine Conference till 1886; 1887, East Maine Conference, Brick Chapel, Bangor.
- Luce, I. From Vermont Conference. 1870-'72, Portland, Chestnut street; from 1873 to 1876, Presiding Elder of Portland District, continued in itinerant work till the present time (1887).
- Marshall, W. F. Born at Saco, April 30, 1841; graduated from Saco schools; admitted to Maine Conference, 1876, engaged in itinerant work without interruption till the present time (1887); married June 19, 1864, to Miss Mary Gilpatrick; one son.
- Martin, H. H. Admitted to Maine Conference, 1860; labored in Maine Conference till 1866; 1867, Providence Conference.
- Masterman, J. R. Born in Weld, Maine. Admitted to Maine Conference, 1866, continued in itinerant service till 1876; supernumerary from 1877 till 1880, on account of failing health; resumed effective work, 1881, and still continues (1887).
- McKeown, A., D. D. From New England Conference. 1881-'83, Portland, Chestnut Street; 1884, New England Conference.
- McIntyre, W. S. Born in Lawrence, Massachusetts, March 9, 1854; educated at Salmon Falls, New Hampshire; admitted to Maine Conference, 1874; engaged, without interruption, in itinerant work till the present time (1887); an ardent worker in the temperance cause.
- Morse, J. L. Born in Wilton, Maine, son of Rev. C. W. Morse; educated at Maine Wesleyan Seminary, graduate of Wesleyan University; admitted to Maine Conference, 1861; Professor of Ancient Languages in Maine Wesleyan Seminary from 1863 to 1881; since that time, Professor of Ancient Languages in





George R. Palmer.



Preparatory department of North Western University ; married Miss Emily Leavitt, 1861 ; five children.

Morse, W. E. Admitted to Maine Conference, 1884, and continues in effective service (1887).

Nixon, J. Educated at Wesleyan University ; in 1874, teacher in Maine Wesleyan Seminary. Admitted to Maine Conference, 1875 ; 1882, supernumerary ; 1884, Columbia River Conference ; 1887, Maine Conference.

Paine, S. From England. Educated at Maine Wesleyan Seminary ; admitted to Maine Conference, 1861 ; served in the army in Fifth Maine Cavalry ; resumed itinerant work till 1869 ; transferred to Rock River Conference ; for several years past in Florida Conference.

Palmer, George R. Born in Bremen ; educated in Camden and Maine Wesleyan Seminary, and Concord, New Hampshire. In Union Army, Lieutenant 19th Maine Regiment ; trustee Bucksport Seminary ; member General Conference, Cincinnati, 1880 ; Presiding Elder Bangor District, 1882-'85 ; transferred to Maine Conference ; appointed to Augusta, 1886-'87.

Parsons, C. F. Educated at Maine Wesleyan Seminary ; admitted, 1882, and continued to present time, '87.

Parlin, A. E. Born in Weld ; educated at Maine Wesleyan Seminary ; admitted to Maine Conference, 1886.

Pendexter, M. C. Born in Bartlett, New Hampshire, March 27, 1846 ; educated in Latin school, Lewiston, and at Maine Wesleyan Seminary ; admitted to Maine Conference on trial, 1877, and continued in itinerant service till the present time (1887) ; married, October 15, 1874, to Miss Rebecca W. Strout.

Perry, Delano. Born in Mayfield, New York, September 2, 1839 ; educated at Fort Edwards Institute and Boston School of Theology ; admitted to Maine Conference, 1871 ; continued in itinerant service till 1880 ; transferred to Troy Conference.

Pillsbury, J. H. Born in Limington, Maine, December 20, 1846 ; educated at Maine Wesleyan Seminary and Wesleyan University ; admitted to Maine Conference, 1868 ; from 1870 to 1874, supernumerary, in college ; 1874-'75, Professor of Natural Science, Wilbraham Academy ; 1875-'77, Assistant, Wesleyan University ;

1877-'80, Principal of High School, Springfield, Massachusetts ;  
1884, New England Conference ; August 7, 1878, married Miss  
Nellie S. Robinson.

Pillsbury, O. S. Educated at Maine Wesleyan Seminary ; admitted  
to Maine Conference, 1876, and continued in itinerant service  
till the present time.

Pillsbury, W. H. H. Educated at Maine Wesleyan Seminary, and  
Wesleyan University ; admitted to Maine Conference, 1868 ;  
served four years in Maine Conference ; 1872, transferred to  
Iowa Conference.

Pitblado, C. B. From New Brunswick. 1873, Portland, Congress  
street ; 1875, New Hampshire Conference.

Pratt, D. Native of New Vineyard, Maine ; admitted to Maine  
Conference, 1874, and continued in effective service till the  
present time (1887.).

Ranks, S. Native of Bath, Maine ; educated at Maine Wesleyan  
Seminary ; admitted to Conference, 1850 ; continued in itinerant  
service till 1864 ; 1865, supernumerary ; 1866, located.

Record, S. T. Admitted to Maine Conference, 1883, after several  
years of successful work under the Presiding Elder ; continued to  
the present time, with success, (1887.)

Richardson, W. N. Admitted to Maine Conference, 1859, and  
continued in itinerant work till 1867 ; 1868, supernumerary ;  
1869, located.

Ridgaway, H. B., D. D. Educated at Dickinson College ; from Balti-  
more Conference ; 1860-'61, Portland, Chestnut street ; 1862, New  
York Conference.

Rogers, F. C. Born in Chelsea, Maine, September 22, 1846. He  
had good school privileges in early life ; attended graded school  
in Augusta ; converted at Augusta ; admitted to Maine Conference  
in 1877, and received prominent appointments till 1885 ; in 1886,  
transferred to East Maine Conference and stationed at Second  
Church, in Bangor ; married, June 8, 1869, to Miss Annie F.  
Hodgdon.

Roberts, J. H. Admitted to Maine Conference, 1886.

Roberts, J. P. From Alfred ; admitted on trial to Maine Conference,  
1884, and received appointments till the present time (1887).

- Roy, S. Educated at Concord Biblical Institute ; admitted to Maine Conference, 1858 ; continued in effective service till 1865 ; 1866, supernumerary ; 1867, New Hampshire Conference.
- Rumery, N. E. From Biddeford. Admitted to Maine Conference, 1843 ; appointed to Houlton and Orrington ; 1846, superannuated ; died, September, 1847.
- Sanderson, R. Son of Rev. A. Sanderson ; educated at Maine Wesleyan Seminary and Concord Biblical Institute ; admitted to Maine Conference, 1864, continued in effective service till the present time (1887) ; married Miss Luques, 1868 ; two daughters.
- Sheldon, H. C. Born at Martinsburg, New York, March 12, 1845 ; educated at Lowville Academy ; graduated at Yale College, Boston School of Theology, Leipzig University ; three years pastor in St Johnsbury, Vermont ; two years at Brunswick, Maine ; 1875, Professor of Historical Theology, Boston University.
- Smith, E. Born in Phillips, Maine ; educated at Concord Biblical Institute : admitted to Maine Conference, 1854, continued in active service till 1863 ; 1864, superannuated.
- Smith, E. M. Born in Livermore, Maine ; educated at Maine Wesleyan Seminary and Wesleyan University ; tutor in University seven years ; admitted to Providence Conference ; transferred to Maine Conference, 1883, and President of Maine Wesleyan Seminary and Female College ; married Miss Margarita Housechild.
- Smith, F. W. Born in Newton, Massachusetts, April 11, 1844 ; educated in common and High schools, and New Hampshire Conference Seminary ; admitted to Maine Conference, 1871, and continued in itinerant service till the present time (1887).
- Smith, J. W. Born in Fayette ; admitted to Maine Conference, 1872 ; received appointments till 1878 ; 1879, supernumerary
- Sprague, I. G. Was born in Andes, Delaware county, New York ; educated in the common schools, Delaware Academy, and the Boston School of Theology. In 1869, he was admitted to New England Conference, and transferred to Maine Conference in 1870 ; his labors were much interrupted by failing health. He rendered very valuable service to the church at Auburn in 1883, by carrying on a church building enterprise to a successful stage, under great discouragements, but at the expense of his health, if not of his life. He is now at Colorado Springs, in feeble health.

Snow, J. H. Educated at Maine Wesleyan Seminary; admitted to Maine Conference, 1880; received appointments in Maine till 1885; 1886, transferred to N. W. Iowa Conference.

Springer, C. E. Was born in Gardiner; educated at Maine Wesleyan Seminary; admitted to East Maine Conference, 1858; after twenty-five years' itinerant service, he was transferred to Maine Conference, where he has rendered efficient service.

Stackpole, E. S. Was born in Durham, Maine, June 11, 1850; educated at Edward Little Institute, Bowdoin College and Boston School of Theology; admitted to Maine Conference in 1878, and appointed to Kingfield Circuit; advanced to more eligible fields of labor, till his services are sought by the most important charges. He was married August 20, 1878, to Miss Lizzie A. Blake; they have one child.

Sterling, W. M. Was born July 4th, 1845, in Newport, Nova Scotia; educated at Mount Allison Wesleyan Academy, New Brunswick, Wesleyan University and Boston School of Theology; admitted to Vermont Conference, 1870; transferred to Maine Conference, 1876, and stationed at Congress street; continued in Maine Conference, with the exception of one year, till 1886; 1887, transferred to California Conference; married Miss Eva E. Drew, April 16, 1874.

Stevens, O. H. Born in Kennebunk; educated at Maine Wesleyan Seminary; admitted to Maine Conference, 1869; continued in itinerant service till the present time.

Stevens, W. C. Was born at Plymouth, Maine, April 8, 1819; admitted to Maine Conference on trial, 1854, and continued in the itinerant work (except the year 1863, when he was in the Union army) till 1868; 1869, located.

Stone, Cyrus. Born in Jay, Maine, April 27, 1837; educated at Maine Wesleyan Seminary, Bowdoin College and Bangor Theological Seminary; several years tutor in Greek, Bowdoin College; transferred from East Maine Conference to Maine Conference, 1882; received degree of D. D., 1875, from Wesleyan University; continues in effective service till the present time.

Strout, W. Admitted to Maine Conference, 1863; continued in itinerant work five years; 1870, located.



- Strout, J. A. Admitted to Maine Conference, 1868; continued in effective service till 1878; 1879, supernumerary, on account of failing health.
- Strout, S. F. From East Maine Conference, 1868; continued in effective service till 1878; 1879, located; served as a supply several years; 1886, withdrew.
- Sylvester, A. R. Admitted to Maine Conference, 1857; continued in effective service, except 1884, till present time (1887); married Miss Jordan.
- Thompson, J. O. Admitted to Maine Conference, 1866; continued in effective service five years; 1871, Providence Conference.
- Tinker, E. From N. E. Southern Conference. 1884-'85, Conway; 1886-'87, Portland, Congress street.
- Trask, J. H. Born in Westbrook, Maine, January 4, 1840; educated at Maine Wesleyan Seminary and Boston School of Theology; admitted to Maine Conference, 1871; continued in effective service till the present time (1887); married, March 15, 1871, to Miss Marian E. Wellman; children, Marian L., John W. and Emma G.
- Tyre, Thomas. From Free Baptists. 1879-'80, Gorham; 1881-'82, Auburn; 1883, New Hampshire Conference.
- Vail, M. S. 1879-'84, missionary to Japan.
- Vivian, R. From Canada, 1872; continued in itinerant service till 1876; 1877, withdrew.
- Wardwell, H. B. From East Maine Conference, 1872; continued in itinerant service till 1883; 1884, withdrew; married Miss Rachel N. Washburne. April 25, 1863; children, Henry E. and Ida May.
- Witham, N. D. Admitted to Maine Conference, 1860; continued in itinerant work till 1868; 1869, superannuated; 1879, located.

## ERRATA.

- Page 3, 13th line from bottom, "Connecticut" should be N. H.
- Page 6, 16th line from bottom, "occurs" should be occur.
- Page 9, 26th line from bottom, "1616" should be 1816.
- Page 25, 20th line from bottom "John Hall" should be Joshua Hall.
- Page 30, Foot note, "Chapter IV" should be Chapter V.
- Page 41, 11th line from bottom for "next session," read at session of Conference in 1852.
- Page 63, 21st line, for "such was found," read, such were found.
- Page 97, 15th line from bottom, for "consent," read, concert.
- Page 107, 3d line, for "Roozel," read, Roszel.
- Page 110, 22d line, after "intense," omit all to next period.
- Page 130, 23d line, for "Asahel Morse," read, Asahel Moore.
- Page 180, 13th line, for "113" and "355," read, 137 and 359.
- Page 195, 9th line, for "\$1000," read, \$951.89.
- Page 198, 7th line, for "\$79,238.85," read \$79,238,085.
- Page 221, 16th line, for "reveue," read, revenue.
- Page 224, 10th line from bottom, read, Officers and Teachers, 8. Scholars, 60.
- Page 238, 7th line from bottom, for "Nathan," read, Nathaniel.
- Page 272, 5th line from bottom, for "reproval," read, approval.
- Page 318, 6th line from bottom, for "B. F. Eastman," read, B. M. Eastman.
- Page 323, 9th line from bottom, for "Armenian," read, Arminian.
- Page 334, 16th line, "Christian perfections" should be of Christian perfection.

# INDEX.



African M. E. Church, -	158, 167	Blake, Ebenezer, - - -	418
Biblical Institute, - -	131	H. M., - - -	246, 488
		J. L., - - -	542
		S. P., - - -	460
<i>Biographical Notices.</i>		Briggs, John, - - -	427
Abbott, H. B., - -	504	Brodhead, John, - - -	38
Adams, E. T., - -	520	Buck, James, - - -	537
Allen, C. F., - -	499	Burnham, Benj., - - -	422
John, - -	472	Butler, Henry, - - -	467
Stephen, - -	209, 482		
Alton, Abel, - -	449	Caldwell, Asbury, - - -	468
Andrews, Charles, -	487	Merritt, - - -	206, 547
Nathan, - -	514	Nancy, - - -	565
Armstrong, J., - -	512	Zenas, - - -	206
Asbury, Bishop, - -	87	Center, N. D., - - -	515
Aspenwall, J. C., -	492	Clark, Adam, - - -	234
Ayer, F. C., - -	507	C. J., - - -	522
Philip, - -	416	E., - - -	196, 210, 213, 544
R. J., - -	445	Richard, - - -	234
		Clifford, N. C., - - -	505
Bailey, R. C., - -	442	Cobb, A. H., - - -	408
Baker, Charles, - -	428	G. F., - - -	518
Joseph, - -	400	John, - - -	507
Samuel, - -	203, 400	Coffin, Sarah G., - - -	237
Barber, G. W., - -	518	Colby, E. K., - - -	496
Barnard, A. F., - -	469	Joseph, - - -	502
Bartlett, W. B., - -	517	Collins, Charles, - - -	208
Baldwin, W. W., - -	519	John, - - -	513
Baxter, J. E., - -	538	Cone, C. C., - - -	471
Beale, Oliver, - -	402	Copeland, David, - - -	434
Bean, L. H., - -	520	Covell, C. C., - - -	497
Bearce, S. R., - -	212, 556	Cox, G. F., - - -	456
Bell, James, - -	208	M. B., - - -	453
Bennett, S., - -	534	Crafts, F. A., - - -	503
Bishop, Nathaniel, -	280	Crandall, Phineas, - - -	428
Blackman, C. W., - -	517	Cummings, Cyrus, - - -	421
		S. S., - - -	488

Cumner, John,	-	-	470	Hall, Joshua,	-	-	36
Cushman, Henry,	-	-	206	Harrington, James,	-	-	443
				Hatch, Alvra,	-	-	478
Dana, Judah,	-	112,	359	Hawkes, J.,	-	-	493
Davenport, C.,	-	-	558	Heath, Asa,	-	-	51
Deering, James,	-	-	553	Herrick, B. J.,	-	-	548
William,	-	212,	564	Hill, Moses,	-	-	440
Dinsmore, J.,	-	-	552	Theodore,	-	-	479
Dow, Huse,	-	-	474	Hillman, Samuel,	-	-	406
Dunn, E. G.,	-	-	511	Thomas,	-	-	508
R. B.,	-	-	553	Hobart, N.,	-	-	496
				Hoyt, P. H.,	-	-	521
Emerson, M.,	-	-	529	Hubbard, Reuben,	-	-	51
S. M.,	-	-	497	Hull, Elias,	-	-	35
Emery, Nathan,	-	-	49	Stephen,	-	-	35
				Humphrey, Aaron,	-	-	37
Fairbanks, J.,	-	-	502	Husted, J. B.,	-	-	448
Farrington, James,	-	-	470	Hutchinson, David,	-	-	423
Finnegan, John,	-	-	45	E. W.,	-	-	509
W. F.,	-	-	452	Hyde, S. H.,	-	-	514
Fogg, Caleb,	-	-	415				
Ford, R. H.,	-	-	480	Jaques, Parker,	-	-	485
Foster, W. H.,	-	-	502	Jayne, Peter,	-	-	45
Freeman, B. F.,	-	-	499	Jenne, J. H.,	-	-	463
French, L. P.,	-	-	489	Johnson, John,	-	-	364
Moses,	-	-	532	Jones, W. S.,	-	-	520
Fuller, Caleb,	-	-	447				
Daniel,	-	-	445	Kibby, Epaphras,	-	-	399
Furnel, D.,	-	-	550	Kilburn, David,	-	-	419
				Kimball, R. H.,	-	-	520
Gammon, E. H.,	-	-	500				
Gay, William,	-	-	232	Ladd, A. S.,	-	-	510
George, N. D.,	-	-	477	Lapham, J. B.,	-	-	519
Gerry, Joseph,	-	-	480	Larrabee, W. C.,	-	206, 208,	458
Gibson, John,	-	-	518	Lee, Jesse,	-	-	7, 62, 80, 88
Zachariah,	-	-	417	Lewis, J.,	-	-	526
Glidden, True,	-	-	412	Linscott, H. L.,	-	-	484
Goss, G. C.,	-	-	265	Littlefield, Huldah M.,	-	-	569
Gower, John,	-	-	232	Lord, Isaac,	-	-	465
Gray, S. S.,	-	-	513	John,	-	-	426
Greeley, Gorham,	-	-	431	Loring, A.,	-	-	555
Greenleaf,	-	-	442	Lovewell, A. B.,	-	-	508
Greene, Asa,	-	-	499	Lufkin, B.,	-	-	492
Greenhalgh, Thomas,	-	-	466	Lull, Joseph,	-	-	421
				Lunt, O.,	-	-	559
				McDaniel, J.,	-	-	539
				McKenney, E. H.,	-	-	522



McLellan, Lydia,	-	-	567	Robinson, F. A.,	-	-	512
McMillan, J.,	-	-	501	Russell, S. W.,	-	-	513
Martin, E.,	-	-	513	Rüter, Martin,	-	-	404
Henry,	-	-	413				
Mason, C. C.,	-	-	498	Sampson, J.,	-	-	481
Masseure, F.,	-	-	462	Luther,	97, 204,	540	
Merritt, Timothy,	-	-	42	Sanderson, Aaron,	-	-	435
Mitchell, H. B.,	-	-	516	Sawyer, J. W.,	-	-	521
J.,	-	-	503	Schermerhorn, Richard	-	-	441
Mooar, J.,	-	-	514	Searle, Roger,	-	-	48
Moody, Dudley,	-	-	267	Sewall, W. D.,	-	-	483
Moore, Asahel,	-	-	481	Shaw, Eaton,	-	-	475
Morse, C. W.,	-	-	449	John,	-	-	431
Mudge, E.,	-	-	33	Simons, E. W.,	-	-	524
Mugford, Caleb,	-	-	463	Smith, C. C.,	-	-	53
Munger, Charles,	-	-	494	Snelling, Joseph,	-	-	406
Philip,			409	Snethen, Nicholas,	-	-	50
				Soule, Capt. J.,	-	-	234
Newell, E. F.,	-	-	419	Joshua, (Bp.)	-	-	46
Newhall, J. H.,	-	-	517	Spaulding, Justin,	-	-	457
Nickerson, Heman,	-	-	429	Stebbins, Cyrus,	-	-	37
Norris, W. H.,	-	-	438	Stevens, Samuel,	-	-	206
Nutter, E. T.,	-	-	562	T. W.,	-	-	281
Nye, Joshua,	-	-	424	Stinchfield, R. H.,	-	-	487
				Stockman, L.,	-	-	481
Page, True,	-	-	429	Stone, Cornelius,	-	-	494
Paine, Phebe,	-	-	206	Jesse,	-	-	436
Patterson, H. F. A.,	-	-	508	Stoneman, Jesse,	-	-	36
Pease, B. F.,	-	-	524	Streeter, Elisha,	-	-	430
Perry, Dan,	-	-	410	Strout, J. C.,	-	-	515
J. C.,	-	-	486				
J. J.,	-	-	561	Taylor, Joshua,	-	-	40
Philbrick, C.,	-	-	516	William,	-	-	197
Pierce, S. W.,	-	-	490	Tefft, B. F.,	-	-	208
Pottle, A. W.,	-	-	518	Thompson, A. H.,	-	-	205
Pratt, Job,	-	-	425	J.,	-	-	527
				Thurston, Ira,	-	-	480
Randall, D. B.,	-	-	443	Titcomb, Stephen,	-	-	231
J.,	-	-	98, 206	Torsey, H. P.,	-	-	210, 506
Read, William,	-	-	233	Trafton, A. C.,	-	-	510
Rice, James S.,	-	-	483	Mark,	-	-	464
John,	-	-	478	True, J. W.,	-	-	490
Richmond, P. C.,	-	-	439	T. J.,	-	-	511
Rideout, Uriel,	-	-	504	Turner, A.,	-	-	510
Robinson, Elihu,	-	-	203				
Ezekiel,	-	-	432	Vail, S. M.,	-	-	495

Walker, J. E.,	-	-	523	Andover,	-	-	-	351
Waterhouse, D.,	-	-	491	Anson,	-	-	-	308
Webb, Daniel,	-	-	402	Arundel,	-	-	-	378
Webber, George,	-	-	446	Auburn,	-	-	-	336
Wells, Eleazer,	-	-	413	Augusta,	-	-	-	272
Wentworth, Daniel,	-	-	420	Avon,	-	-	-	234
Wetherbee, S. F.,	-	-	497					
Wheelock, A. T.,	-	-	208	Baldwin,	-	-	-	355
Whittier, Nathaniel,	-	-	237	Bartlett,	-	-	-	355, 357
Ruth,	-	-	237	Bath, Beacon Street,	-	-	-	264
Wight, Marcus,	-	-	468	Wesley Church,	-	-	-	261
Wilkins, G. R.,	-	-	523	Belgrade,	-	-	-	396
Wilkinson, John,	-	-	415	Berwick,	-	-	-	388
Williams, James,	-	-	536	Bethel,	-	-	-	347
Williston, Ralph,	-	-	405	Biddeford,	-	-	-	376
Wilson, O.,	-	-	530	Bingham,	-	-	-	396
Wingate, G.,	-	-	523	Bowdoinham,	-	-	-	257
Winslow, H.,	-	-	533	Bowery Beach,	-	-	-	292
Wyman, William,	-	-	491	Bridgton,	-	-	-	354
				Brownfield,	-	-	-	350, 355
Yallalee, R.,	-	-	44	Brown's Hill,	-	-	-	289
Young, D.,	-	-	535	Brunswick,	-	-	-	332
John,	-	-	461	Bryant's Pond,	-	-	-	345
				Buckfield,	-	-	-	342
				Buxton,	-	-	-	360, 365
Bishop for Superintendent,			92					
Board of Education,	-		167	Cape Elizabeth,	-	-	-	289
Maine Wesleyan,		136,	200	Ferry,	-	-	-	291
Book Concern,	-		174, 191	Cape Porpoise,	-	-	-	379
Depository, Portland,			221	Chatham,	-	-	-	355
				Chebeague,	-	-	-	292
				Conway,	-	-	-	355, 357
				Cornish,	-	-	-	355
<i>Church Dedications.</i>								
Kent's Hill,	-	-	225	Danville,	-	-	-	396
Monmouth,	-	-	23	Dead River,	-	-	-	317
Readfield,	-	-	19	Denmark,	-	-	-	350, 355
Churches, Rule on Erection of,			92	Durham,	-	-	-	258
				East Wilton,	-	-	-	319
				Effingham,	-	-	-	355
				Eliot,	-	-	-	389
				Emery's Mills,	-	-	-	370
<i>Circuits and Stations, Sketches of.</i>								
Acton,	-	-	368, 374					
Albany,	-	-	350	Fairfield,	-	-	-	284
Alfred,	-	-	371	Circuit,	-	-	-	281

Falmouth, - - -	249, 298	Madison, - - -	308
Farmington, - - -	228	Maryland Ridge, - - -	382
Fayette Circuit, - - -	325	Mason, - - -	348, 350
Freeport, - - -	301	Mechanic Falls, - - -	340
Fryeburg, - - -	355, 358	Mercer, - - -	304
		Mexico, - - -	348
Gardiner, - - -	275	Monmouth, - - -	226
Gilead, - - -	348, 396	Mt. Vernon, - - -	328
Goodwin's Mills, - - -	373		
Gorham, Me., North Street, - - -	364	Naples, - - -	353, 395
School Street, - - -	362	Narragansett, - - -	365
N. H., - - -	351	New Portland, - - -	314
Gray, - - -	302	Sharon, - - -	322
		Vineyard, - - -	314, 315
Hallowell, - - -	269	Newfield, - - -	367
Hamlin's Gore, - - -	348	Newry, - - -	393
Hanover, - - -	348, 393	Norridgewock, - - -	304
Harpwell, - - -	335	North Anson, - - -	309
Harrison, - - -	353, 393	Auburn, - - -	341
Hartford, - - -	393	Augusta, - - -	278
Hiram, - - -	353, 355	Norway, - - -	350
Hollis, - - -	367	Paris, - - -	345
		Sidney, - - -	283
Industry Circuit, - - -	311	Wayne, - - -	331
		Yarmouth, - - -	300
Kendall's Mills, - - -	284	Norway, - - -	345, 346
Kennebunk Center, - - -	380		
Depot, - - -	380	Oak Ridge, - - -	374
Village, - - -	381	Oakland, - - -	283
Kennebunkport, - - -	377	Ogunquit, - - -	383
Kent's Hill, - - -	224	Old Orchard, - - -	297
Kezar Falls, - - -	374	Otisfield, - - -	353, 394
Kingfield, - - -	316	Oxford, - - -	343
Kittery, - - -	390		
Second Church, - - -	392	Paris, - - -	345
		Patten, - - -	355
Leeds, - - -	342	Peak's Island, - - -	250
Lewiston, - - -	337	Peru, - - -	348, 393
Hammond Street, - - -	339	Phillips, - - -	318
Limington, - - -	363	Phippsburg, - - -	265
Lisbon, - - -	266	Poland, - - -	253
Littleboro', - - -	342	Porter, - - -	355, 374
Livermore, - - -	323	Portland, Chestnut Street, - - -	239
Falls, - - -	327	Congress Street, - - -	248
Lovell, - - -	355, 394	Peak's Island, - - -	250
Lyman, - - -	373	Pine Street, - - -	245
		West End, - - -	250





*Conferences, New England.*

Barnard, Vt.,	-	-	84, 95
Barre, Vt.,	-	-	93
Bath, Me.,	-	-	93
Boston,	-	-	67, 74
Bristol, R. I.,	-	-	90
Buxton, N. H.,	-	-	70
Caanan, N. H.,	-	-	72
Concord, N. H.,	-	-	91
Durham, Me.,	-	-	86
Hallowell, Me.,	-	-	91
Lynn, Mass.,	-	61, 71, 85,	91
Monmouth, Me.,	-	-	66, 83
Nantucket, Mass.,	-	-	93
New London, Ct.,	20, 75, 82,	-	86
New York,	-	-	29
Providence, R. I.,	-	-	94
Readfield, Me.,	-	-	28
Salem, Conn.,	-	-	86
Thompson, Conn.,	-	-	21
Unity, N. H.,	-	-	87
Wilbraham, Mass.,	-	14, 26	
Winchester, N. H.,	-	-	84

*Conferences, Maine.*

Augusta,	-	-	136, 169, 192
Bangor,	-	-	104, 129
Bath,	103, 112, 143, 155, 162, 177, 195	-	
Bridgton,	-	-	199
Brunswick,	-	-	164
Biddeford,	-	-	141, 176, 198
Bucksport,	-	-	98, 103
Farmington,	-	-	146, 183
Gardiner,	96, 100, 104, 121, 145, 172,	-	182
Gorham,	-	-	148
Hallowell,	101, 109, 131,	-	159
Hampden,	-	-	112
Kennebunkport,	-	-	137
Kent's Hill,	-	-	117
Lewiston,	-	-	147, 161, 178, 193
Portland,	98, 100, 108, 130, 135, 152,	-	153, 170, 184, 191
Saccarappa,	-	-	168
Saco,	-	-	132, 146, 187

Skowhegan,	-	-	119, 142, 175
South Paris,	-	-	150
Vienna,	-	-	100
Winthrop,	-	-	137
Wiscasset,	-	-	110

Course of Theological Study, 89, 176

Dedications, see Church.

Episcopal Office, - - 197

Free-Masonry, - - 100

Freedmen's Aid, - - 176

Home Missionary Society, 183, 188

Hymn Book, - - 181

Judicial Conference, - 145

Lay Delegation, 99, 140, 150, 153, 156,  
158, 164, 167, 168, 169, 172, 173, 188

Literary Institutions, - 92

Love Feast, Readfield, - 28

Maine Methodism, - 397

Wes. Board of Education, 136,  
200

Journal, 118, 220

Seminary, 52, 96, 97, 100,  
119, 129, 130, 142, 145,  
146, 148, 151, 161, 163,  
165, 170, 171, 176, 179,  
194

Maine Wes. Sem'y Instructors, 213

M. E. Church South, 128, 134

Methodist Magazine, - 47, 89

Review, - 103

Millerism, - 118, 122

Missions, - - 103

Home Soc'y, 183, 188

W. F. M. Soc'y, 170, 176,  
178, 183, 188, 195

N. E. Educational Society,	176	Cox, M. B.,	-	-	94
Historical Society,	192	Coye, N.,	-	-	67
N. Y. Christian Advocate,	42	Cummings, C.,	-	-	90
Organ, Chestnut St. Church,	109	Currier, C.,	-	-	75
		Daggett, of Industry,	-	-	16
		Dèveureux, N. P.,	-	-	94
		Dearborn, of Monmouth,	-	-	15
		Douglass, W. S.,	-	-	94
		Dudley, D.,	-	68, 71, 72	
		Samuel,	-	-	17
<i>Persons named previous to organiza-</i>					
<i>tion of Me. Conference.</i>					
Appleton, Jesse,	- - 6				
Asbury,	7, 14, 20, 26, 27, 28, 87	Easty, E.,	-	-	68
Arnold,	- - 17	Edwards, Jonathan,	-	-	3
Ayer, J. S.,	- - 91	Emery, N.,	-	30, 49, 66, 67	
P.,	- - 87				
Baker, J., 23, 27, 65, 66, 67, 68, 71,		Fairbank, E.,	-	73, 74, 75, 82	
	81, 82	Farrar, J.	-	-	72
S.,	- - 82, 93	Finnegan, John,	26, 28, 30, 34, 45		
Banister, W.,	- - 75	Fogg,	- -	-	27
Batchelder, D.,	- - 72, 74	C.,	-	72, 74, 75, 82	
Bates, L.,	- - 74, 82	Foster, (Lee's Diary),	-	-	22
Beale, O., 66, 72, 74, 75, 76, 82, 84, 89,		Fuller, A.,	-	-	93
	91, 92				
Boyinton, Widow,	- 29	Gay,	-	-	17
Bradford, of Farmington,	16	Gilmore, R.,	-	-	11
Bray, S.,	- - 91	Glidden, T.,	-	- 68, 71	
Brett, P.,	- - 72	Goodhue, W.,	-	- 67, 71, 72	
Broadhead,	25, 26, 28, 30, 38	Gove, J.,	-	- 65, 66, 67	
Burge, D.,	- - 73	Gower,	-	-	17
Burgess, P.,	- - 91	Greeley, G.,	-	-	93
Bush,	- - 9	Green, J.,	-	-	73
Carr, D.,	- - 73, 74, 82	Hall, Joshua,	7, 14, 20, 21, 25, 36		
Case, I.,	- - 15	Oliver,	- -	-	67
Chamberlain, L.,	- - 73	Hardy, J., W.,	- -	-	83
Chaney, J.,	- - 74, 75, 82	Harper,	- -	-	20
Chase, J.,	- - 81	Heath, A., 30, 51, 65, 66, 67, 71, 72,			91
Clark,	- - 17, 65				92
Cobb, "a Quaker,"	- 14	Hedding, E.,	- -	- 91, 95	
A. H., 71, 72, 73, 74, 75, 81, 82		Hillman, S., 67, 68, 71, 72, 73, 74, 75,			82, 90
Cochrane, J.,	- - 17, 81				
Coffin, Paul,	- - 36, 58	Hilton, B.,	- -	-	16
Coke,	- - 63, 77	Hinman, D.,	- -	-	75
Cooper, Ezekiel,	- - 7	Holway, A.,	- -	-	93
		Hopkins, of Winthrop,	15, 18, 27		

Howe, E.,	-	-	74, 82	Newell, E. F.,	-	-	83
Hubbard, R.,	-	-	30, 51, 66, 67	Nickerson, P.,	-	-	81
Hull, E.,	20, 21, 23, 24, 25, 30, 33, 35			Norton, Cornelius,	-	-	16
S.,	-	-	21, 23, 24, 30, 35	Nye, Joshua,	-	-	87, 90
Humphrey, A.,	21, 25, 28, 30, 35, 37,						
	66, 67, 68, 71, 72, 82			Ostrander,	-	-	14, 20
Hunt, W.,	-	-	73, 74, 82				
Hutchins, of Readfield,	-	-	15	Page, True,	-	-	93
Hutchinson, D.,	-	-	87, 91, 93	Paine, of Mt. Desert,	-	-	23
				Parker, C.,	-	-	72
Isley, of Portland,	14, 19, 27, 29, 73			Patten, J.,	-	-	74, 82
				Pattie, Asa,	-	-	67, 68
Jacques, E.,	-	-	74, 82	Payson, Edward,	-	-	6
Jayne, P.,	-	-	26, 28, 45	Perry, D.,	-	-	68, 71, 72
Jones, B.,	-	-	83, 93, 94	T.,	-	-	68, 71
D.,	-	-	67	Phelps, Austin,	-	-	6
W.,	-	-	21	Phelps, of Fairfield,	-	-	81
Joy, B.,	-	-	22	Pickering,	-	-	14, 20
				Plummer, J.,	-	-	17
Kendall, Daniel,	-	-	7	Samuel,	-	-	93
Kibby, E.,	-	-	65, 67, 83	Pond, Enoch,	-	-	6
Kilburn, D.,	-	-	75	Priest,	-	-	20
Kingston,	-	-	20				
Knowlton,	-	-	17	Randall, B.,	-	-	5
				J.,	-	-	75
Lambard, B. F.,	-	-	73	of Gray,	-	-	14, 27
Laine, of Leeds,	-	-	17	Read, of Strong,	-	-	15, 17
Lee, Jesse,	5, 6, 7, 62, 65, 80			Rexford, Jordan,	-	-	7
Wilson,	-	-	14	Ricker, D.,	67, 68, 71, 72, 74, 75, 82		
Livermore, E.,	-	-	57	Roberts,	-	-	9, 14
Luce, Daniel,	-	-	16	Robinson, Ezekiel,	-	-	94
Lufkin, Joseph,	-	-	87	Roe, Widow, of Gloucester,	-	-	27
				Rust, of Nobleboro',	-	-	21
McCall, D.,	-	-	19, 20	Ruter, M.,	-	-	84
McCoombe,	-	-	20				
McKendree, W.,	-	-	79	Sanderson, A.,	-	-	96
Marsh, J.,	-	-	90	M.,	-	-	94
Martin, H.,	-	-	74, 75, 82, 83	Screden,	-	-	5
Maxwell, of Wells,	-	-	27	Searle, R.,	-	-	26, 28, 48
Merrick, John,	-	-	30	Sewall, Jotham,	-	-	6
Merritt, T.,	26, 28, 30, 42, 58, 66, 67			Shepard, George,	-	-	6
Metcalf, A.,	-	-	67, 68	Sias, S.,	-	-	72, 92
Moody, Gilman,	-	-	67, 93, 227	Smith,	-	-	9, 20
Moody, of York,	-	-	27	C. C.,	30, 53, 65, 66, 67, 68		
Mudge, E.,	20, 21, 24, 25, 26, 28, 33			Isaac,	-	-	75
Munger, P.,	-	-	67, 68, 71, 75, 94	James,	-	-	22





Georgetown,	-	-	3	Orrington,	12, 19, 34, 73, 74, 75, 82
Gloucester,	-	-	14, 27	Palmyra,	- - 75
Goshen,	-	-	17	Passamaquoddy,	- - 20, 33
Gouldsboro',	-	-	19	Penobscot,	11, 20, 23, 25, 26, 28, 30,
Granville,	-	-	29		33, 65, 66, 67, 68, 71
Gray,	-	-	3, 14, 27	Pittston,	- - - 17
Greene,	-	-	13, 15	Pleasant River,	19, 26, 28, 30
Greenwich,	-	-	7	Poland,	20, 67, 68, 71, 72, 74, 75, 82
Hallowell,	12, 17, 67, 68, 71, 73, 74,			Portland,	1, 11, 12, 14, 19, 20, 21, 23,
			75, 82		25, 26, 28, 30, 33, 65, 66, 71,
Hampden,	12, 19, 73, 74, 75, 81, 82				72, 74, 75, 82
Hook,	-	-	17	Portsmouth,	- - 18, 27
Industry,	-	-	16	Presumpscot,	- - 27
Jordan River,	-	-	22	Readfield,	12, 15, 17, 19, 20, 21, 23, 24,
					25, 26, 28, 30, 33, 65, 66, 67,
Kennebec,	-		25, 28, 30		68, 71, 72, 73, 74, 75, 82
Kent's Hill,	-	-	65, 96	Saco,	- - - 11, 18
Kilkenny,	-	-	22	Sandy River,	- - 51
Kittery,	-	-	5	Scarboro',	71, 72, 74, 75, 82
Leeds,	-	-	13, 17	Sidney,	- - - 13
Lewiston,	-	-	13, 27	Stark,	- - - 13, 16
Lincolnville,	-	-	81	Strong,	- - - 13, 15, 17
Littleboro',	-	-	17	Thomaston,	- - - 11
Livermore,	13, 72, 74, 75, 82			Thompson,	- - - 21, 25
Londonderry,	-	-	3	Topsham,	- - - 3
Lynn,	-	-	7, 12, 13, 14	Trenton,	- - - 22
				Turner,	- - - 3
Machias,	-	-	19	Unity,	- - - 12, 19
Middletown,	-	-	15	Union,	11, 25, 28, 30, 65, 66, 67, 68,
Monmouth,	12, 15, 18, 19, 23, 27				71, 72, 73, 74, 75
Mount Desert,	-	-	22, 23		River, 22, 65, 68, 71, 73, 74, 75,
Vernon,	-	-	12		82
Needham,	-	-	7	Vassalboro',	- 74, 75, 82
Newcastle,	-		3, 11, 21	Vienna,	- - - 17, 81
New Milford,	-	-	17, 21	Walpole,	- - - 21
Sharon,	-	-	12	Warren,	- - - 3, 7
Stroudwater,	-	-	27	Wayne,	- - - 13
Vineyard,	-	-	13, 16	Wells,	- - - 27
Nobleboro',	-	-	21		
Norridgewock,	13, 17, 25, 65, 66, 67,				
	68, 71, 73, 74, 75, 82				

Wilbraham, - - -	14, 26	Religious Freedom Bill, -	34
Winslow, - - -	13		
Winthrop, - - -	12, 27, 28, 80	Readfield Religious and Charitable	
Wiscasset, - - -	1	Soc'y,	204
York, - - -	27		
		Slavery, 63, 80, 85, 89, 104, 107, 112,	
		113, 115, 118, 119, 124, 126,	
Preachers' Aid, - -	103	129, 135, 142, 144, 145, 146,	
Presiding Elders, Election, 79, 85, 95,		147, 148, 149, 151, 158, 160	
99, 172			
		Southern Conferences, -	166
<i>Quarterly Meetings:</i>		State of the Country, 151, 152, 155,	
Augusta, - - -	270	156, 157, 167, 189	
Buxton, - - -	70		
Durham, - - -	259	Temperance, -	85, 89, 104
Fairfield, - - -	282		
Farmington, - - -	223	Tobacco, -	142, 153
Hebron, - - -	254		
Industry, - - -	312	Two Years' Limit,	159, 187
Livermore Falls, - -	327		
Newfield, - - -	368	Wesleyan University, 109, 125, 129,	
Poland, - - -	20, 254	130	
Readfield, - - -	223		
Vienna, - - -	236	Zion's Herald, -	43, 103

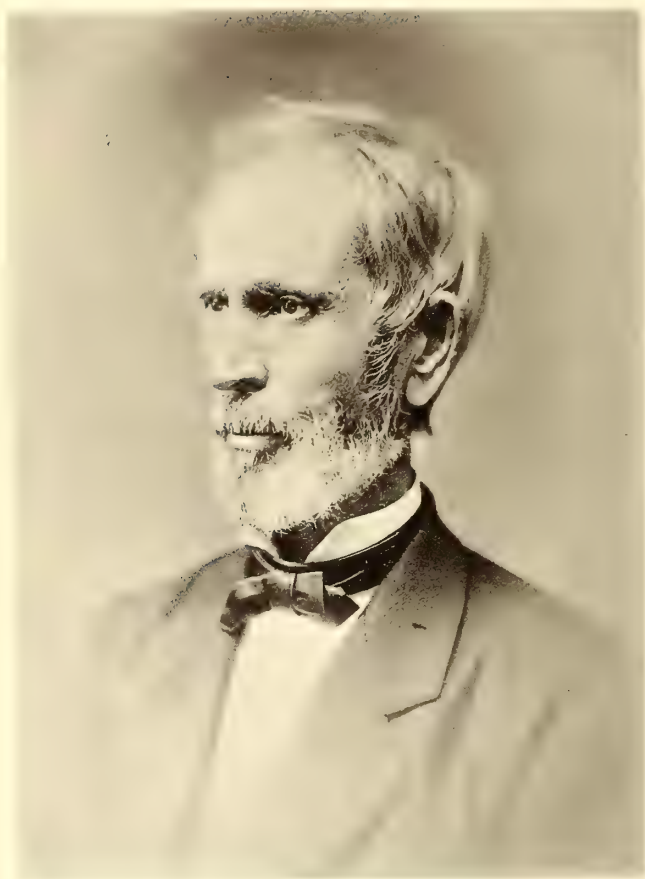












Rev. W. H. Pillsbury

BOOK II.

HISTORY

OF

METHODISM

IN

EAST MAINE.

*FROM THE DATE OF ITS COMING, IN 1793, TO 1886.*

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*Published by Request of the East Maine Conference.*

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BY REV. W. H. PILSBURY.

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AUGUSTA :  
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PREFACE.

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It may be thought, and perhaps not without reason, to be presumption that an octogenarian should accept the task of collecting material, and writing a History of the East Maine Conference, comprising the history of Methodism in East Maine, beginning before his birth. Nor would he have undertaken it except in response to a request of the East Maine Conference, at its session in 1885, especially as the writer's habit, long ago enacted beyond repeal, has been of undertaking only what is worth doing, and which there might be a reasonable probability of his being able to complete, and then doing to the utmost of ability given.

He is ready to admit that the fact of long ago familiarity with almost every part of the included territory, and the work, had something to do with his conclusion.

To get at bottom facts, the work of collecting history should have begun two generations earlier; especially as few verbal records were made, and of the few, more or less have disappeared for want of care, by fire, or by other accident; and no parties are left whose memory runs back to the beginning.

This work has been protracted since being undertaken, for want of prompt supply of material, which, if it come at all, must come through the instrumentality of the several preachers in charge, and without whose co-operation the book could no more be completed than the Israelites could make bricks without straw.

The writer would have better satisfied himself, as well as the reader, could he have obtained data for a sketch of the origin and progress of each and every church and society within the bounds of the Conference, though he is conscious of having done his utmost to make the department of local history complete, and is sorry to leave a single blank.

It would be ungenerous to contributors to the department of locals not to acknowledge the receipt of their contributions by his best bow; and he is sorry that he can not thus bow to all.

The writer has aimed not only to *appear*, but *really to be* honest in all he might write.

Unfortunately, if it be a misfortune, his nature is to describe and treat disease according to his own diagnosis; hence, while he writes *of* the church,

as requested, he deems it duty to write *for* the church according to his own conviction.

At sight, in a few cases, the reader may judge the writer to have put to his chord an arrow too sharp, or to have drawn his bow with an arm too strong, or at venture; but he is conscious of not intending to overdraw, in self defense, if need be, reminding the reader that he and the writer do not look from an identical standpoint.

The writer treats his subjects as of his own knowledge, and as they have come in his way, without his seeking; and, as in the line of duty, he has had, sometimes painfully, to do with them.

He acknowledges to have been a little troubled lest some, not appreciating conditions, may unreasonably sit in judgment as critics. He also acknowledges himself not to be absolutely satisfied with his own work; but of this he feels assured, that, under the circumstances, he has done his best, hoping that some may be satisfied.

The names of preachers, as reported from local records, are omitted except in special cases; and for appointments the reader is referred to the appropriate paper in the appendix.

The writer has planned so to arrange and to designate the several locals, memoirs and other parts, as to make an index dispensable, and, at the same time, make it easy for the reader, by carefully looking over the List of Contents, to find what may be sought in the book.

He has also aimed to make the work continuously, and, at the same time, distinctively complete, that, if peradventure in the far away future, another edition may be called for, this book shall show the foundation on which the fabric has been erected.

A few locals appear separate and distant from each other, which would have been placed in contiguity, or combined, but that they came to the editor's hand at different periods, or from different parties.

The editor is not responsible for errors appearing in documents furnished, having done his utmost to correct all that were apparent.

In conclusion, with due respect for parties taking exception, he justifies his freedom of expression of opinion, because of his ardent wish that the church of his early choice may abide in the doctrine and platform that have made it a mighty power for good over an almost limitless area, and on the basis of his age, observation and experience, covering two generations.

# METHODISM IN EAST MAINE.

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## INTRODUCTION.

By way of introduction, it may not be amiss, in brief, to sketch Methodism in the manner and time of its origin, as well as the manner and date of its coming to America. It originated inside the English church, and was not so much a secession as it was a reformation, suggested and propelled by the dead formalism and degraded condition socially, morally and religiously, of the national church.

John Wesley never, *pro forma*, withdrew from the church in which he was born and educated; nor did he organize a society till four years after his ordination as a deacon.

The organization, so far as the new society took an organized form, consisted of John and Charles Wesley, Richard Morgan, and Mr. Kirkman, all collegians; and their immediate additions were from the college departments. Six years later, George Whitefield joined them, making the number fourteen or fifteen.

Late in 1735, the brothers Wesley, came to America, as missionaries to the Indians; and, after a passage of more than three months, they landed near Savannah, Georgia. After about two years, John Wesley returned to England, Charles having preceded him.

The first "regular Methodist society" formed in England, was in 1739.

In 1741, Mr. Whitefield "parted with Messrs. Wesley, on the ground of unconditional election, irresistible grace, and final perseverance; but they never broke friendship." Mr. Whitefield "always retained a particular love for the Wesleys, and requested that John should preach his funeral sermon;" which he did, by request of Mr. Whitefield's executors, from Numbers, 23d chapter, 10th verse: "Let me die the death of the righteous, and let my last end be like his." Mr. Whitefield was emphatically an itinerant, having crossed the Atlantic thirteen times; and died in his fifty-sixth year.

In 1766, the first permanent Methodist society was formed in New York.

At a Conference held in Leeds, England, in 1769, two preachers, Richard Boardman and Joseph Pillmore, were sent; who landed at Gloucester Point, six miles below Philadelphia, October twenty-fourth, 1769. "They were the first regular itinerant Methodist preachers that ever came to these United States."

In 1771, Mr. Francis Asbury and Mr. Richard Wright were sent by Mr. Wesley to America, who landed at Philadelphia, October, twenty-seventh, after a passage of fifty-five days. Thomas Rankin and George Shadford were also sent; and they landed in Philadelphia, June 3d, 1773.

The first Conference was held in Philadelphia in July, 1773.

So uninviting was the land of the Pilgrims, the home of the Puritans, exiled because of their non-conformity, that although Methodism had found a wide spread and open field in the south, it did not find its way to the spell-bound north till 1791. Conferences had been held, and repeated, in all the Southern States.

The first held north of New York, was the sixty-fifth, in 1791, in Connecticut. The next in New England, was the eighty-third, held in Lynn, in 1792, and the next, being the ninety-ninth, was in Lynn, August 1st, 1793, when Jesse Lee says: "I was myself appointed to the Province of Maine, to travel through that country, or form a circuit where I thought best. As there never had been any Methodist preaching there, we had no one to give us a particular account of the place or people; but it was commonly understood that they were in want of preaching, and that our manner of traveling and preaching would be very suitable for that part of the country." He further says: "I set out from Lynn in September, 1793, for a strange part of the world, and was the first Methodist preacher that ever went to that province to preach."

He again says: "Although I was a perfect stranger to the people, and had to make my own appointments, I preached almost every day and had crowded assemblies to hear."

The third circuit formed in the Province of Maine, was called "Penobscot," which took in both sides of the Penobscot river. Mr. Joshua Hall was the first preacher who went to that circuit after it was formed. He was sent there from the New London Conference in 1795.

The first Conference held in the Province was in Readfield, in August, 1798.



## CHAPTER I.

Methodism was placed at great disadvantage in entering a field in which it was absolutely forestalled, and where the church forestalling was not only in possession, but was, *de facto*, the State church; illustrative of which fact, take the following historical record, familiar to the editor:

Early in the current century, a town voted "a call to Rev. ———, as a preacher of the gospel, to become their pastor;" also, "to raise \$300, for his support." To which, a few years later, by vote, "one hundred and fifty dollars was added;" making his annual salary, paid by the town, four hundred and fifty dollars; from which no tax payer could be exempt, except by the formal filing with the Town Clerk, to go on record, of a certificate of withdrawal from the parish. In the same town was a "ministerial fund," derived from the sale of a "reservation" called "ministers' lot," which was assumed and appropriated by the occupying church. In all this no irregularity existed, except, it may be, relative to the reservation named.

Such was the law of the good old Commonwealth of Massachusetts, brought by the Pilgrims, when, driven out by church persecution from "father land;" they sought a home in the wilderness of New England, where they could worship according to their own consciences, and where, without stint or restraint, they could practice the same exclusiveness of which they had been victims. The law was inexorable, and must be obeyed, though it took, to satisfy the tax-gatherer's demand, the "last cow," the "heirloom silver spoons," or even "the old family Bible, which lay on the stand." All of which did occur in the Commonwealth, if well authenticated report can be credited. The intent of the tax payer, in exhibiting the property, being to show up the bad side of the law.

This recitation of obnoxious history, is not intended to be offensive, or to give offence; but to put in its true light, the inequality of chances, and the magnitude of odds against the new church.

To secure and maintain a standing for Methodism, and extend its domain in New England, the State of Maine not excepted, has cost more patient waiting and persistent labor than in any other part of the United States. But, because it came in the order of Providence, and by agencies divinely ordered, it came to stay; and the line of



agencies by which such results have come about should never forget that it is God's work in our trust.

## CHAPTER II.

We have found Methodism not only a strange doctrine, but a systematically resisted intruder everywhere in New England, not excepting the territory now included in the East Maine Conference. But Jesse Lee, having been appointed to the Province of Maine, "started on a tour of inspection, of introduction, and of propagation, immediately after the session of the Lynn Conference, in August, 1793. He crossed the Kennebec from Bath, where he preached, September fifteenth; in Union, the twenty-second; in Penobscot, the twenty-ninth; in Buckstown (now North Bucksport) October first; in Orrington, October fifth; in Hampden, the sixth; in Frankfort, the seventh."

That Hampden to Orrington was the line of crossing the Penobscot is argued, from two circumstances: 1st, Mr. Lee being a heavy man, and traveling on horseback, with a led horse, he could not have crossed the Bay to Penobscot; where he first appears east of the river. 2d. There is a tradition in Orrington that he was ferried over, with his horses, in two boats. From all which it is apparent, that, leaving an appointment at Orrington and another at Buckstown, he went to Penobscot, where he preached, as above noted; from which extreme eastern point he returned, filling his appointments at North Buckstown and Orrington; where, re-crossing the river, he preached, as above, at Hampden and Frankfort. In his book he says: "I traveled through the greater part of that country from September, to the end of the year. I went as far as Castine, at the mouth of Penobscot river, then up the river to the upper settlements, which then was just below the Indian settlements called Oldtown; from thence returned by the way of the twenty-five mile pond, to Kennebec river."

As this was his entire route east of the Kennebec, by Castine, he must mean the same as Penobscot in another part of his History, and as, in the same year 1793, he returned by way of Oldtown and twenty-five mile pond, to the Kennebec at Hallowell, it is apparent that, after preaching at Frankfort, as above, he went up the river.

"In Union," where he preached his first sermon east of the Kennebec, he says, "there was a good work begun, and souls were awakened and brought to God; and religion has been prospering more or less in that place, ever since."

"The short History" says nothing of the work east of the Kennebec river, in 1794; but in 1795, Mr. Lee says: "The first time that the Methodists preached in the towns belonging to that circuit (Penobscot) were as follows: on the twenty-ninth of September, 1793, etc., as before given, and on the eighteenth of April, 1795, in Bangor; on the fourth of June, at Union river; on the fifth, in Bluehill; on the eighth, in Prospect; on the ninth, in Belfast; on the eleventh of July, 1797, in Castine; on the fourteenth, in Vinalhaven.

The first class formed in Vinalhaven, on Fox Island, was on the fourteenth of July, 1797.

There was a great revival of religion in the Penobscot circuit, in the course of the last mentioned year; it began about the first of the summer, and it spread through several towns; many professed to be awakened and converted, and some of the christians professed to be sanctified. I suppose there never was such a gracious out-pouring of the spirit on saints and sinners in that place before since the first settlements were made in those parts. Many stout-hearted sinners were conquered, and brought into the liberty of God's children. One thing in this revival was new and strange to most of the people in that part of the country. Some of the people when struck under conviction, would fall helpless on the floor; and some christians, when very happy, would lose the use of their limbs, and lie helpless for some time. But the work was generally acknowledged to be of God."

The book further says: "The first time the Methodists preached in Thomaston, was on the eleventh day of June, 1795. Since that time we have raised a society there, and some souls have been brought to the knowledge of God. The prospect of religion in that part of the country was very small, when we first went among them; and the people who enjoyed religion were pretty generally opposed to us, and were afraid that our plan would hurt the cause of religion; yet we had not labored among them long before the Lord gave us seals to our ministry, and worked by us, in the conversion of many souls."

The short History further says: "In 1797, we took in a new circuit low down in the Province of Maine, and called it Pleasant River, after the name of the river where the center of the circuit was to be. The first Methodist preaching in that country was on the twenty-sixth of

April, 1795, at Pleasant River; on the twenty-seventh of April, at Machias. On the first day of May the Methodists preached on Moose Island. On the twenty-eighth, at Chandler's River, and on the thirty-first in Steuben. On the first day of June, at Eastern Bay; and on the second day of June, in Goldsborough; and in 1796, we preached for the first time in Sullivan, on Frenchman's Bay, on the sixth day of May; on the seventh day of May, in Trenton; and on the tenth, in Eden, on Mount Desert; and on the 13th, in Sedgwick. This was the beginning of Methodism in that part of the world. However, the circuit was, after a short time, withdrawn from Pleasant River, and fixed at Union River; and for many years past, our preachers have not gone as far down the country as Pleasant River, but have continued the lowest circuit at Union River."

In the Preface to "A Short History of the Methodists," by "Jesse Lee, Chaplain to Congress," the author says: "In compliance with Mr. Wesley's request, I have written the best account I could." In concluding the Preface he further says: "When I became a member of the Methodist society, early in the spring of 1774, there were but one thousand one hundred and sixty members in the whole United States. I continued four years as a private member; and five years more as a class leader, exhorter, and local preacher; and have since been regularly traveling and preaching for upwards of twenty-six years. I have also traveled extensively from St. Mary's River, in Georgia, to Passamaquoddy Bay, in the District of Maine. As no person has yet appeared willing to engage in this work, I have thought good, by the advice, and with the consent of many of our preachers, to publish the following short History; in which I have been as careful as possible to state dates and facts, such as I think will be for the information and consolation of pious people."

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### CHAPTER III.

At a session, in 1847, of the Maine Conference, held in Biddeford, Bishop Hedding, presiding, the work was arranged with reference to a division of the Maine, and the creation of a new Conference, to be called East Maine.

The Presiding Elders, representing the several districts, as arranged, were: Joseph H. Jenne, Portland District; Aaron Sanderson,

Gardiner District; Ezekiel Robinson, Readfield District; William Marsh, Bangor District; William H. Pilsbury, Thomaston District; Asahel Moore, Bucksport District.

At the ensuing session of the General Conference the division was ratified; and the East Maine Conference created, with the following boundaries:

“East Maine Conference includes that part of the State of Maine not included in the Maine Conference,” the line between the two Conferences being, “from the mouth of Kennebec River to the Great Bend, below Skowhegan, and a line running thence north to the State line. (including Skowhegan and Augusta stations in Maine Conference.)” By which, so far as related to the body of Conferences, the new Conference was left out of doors, except by way of the Maine Conference; the East Maine being, on all other sides, bordered by Ocean and Provinces, and being one of the best from which to emigrate; and leaving us at the mercy of Conferences seeking supplies, and knowing in which nursery to find willing material; and who, to our damage, because of their ability to offer shining baits to willing men, have used their opportunity, selfishly ignoring our prior claim and right, as well as our greater necessity.

The reasons for division were: 1st. The wide-spread area of territory, extending from New Hampshire to New Brunswick, and from the Atlantic to Canada; much of which area was sparsely peopled, having no railroad accommodation, and, with an occasional removal, by land or by water, or perhaps by both, of some two hundred and fifty miles. (The writer remembers his second move, which was from York to Bath, a distance less than half of some possible moves. His household goods were twice shipped, first from York to Boston, and then from Boston to Bath; for which, of course, the family had to wait a long time.)

2d. There were but few parsonages, and almost no heavy furniture or iron ware provided; necessitating, in addition to the expense of moving the family with light furniture and family indispensables, the further expense, and wear and tear of moving the heavy; or the sacrifice of frequent buying and selling. The embarrassment was enhanced by the occurrence of the move in the busy season of the year.

3d. The small number of charges, especially east of the Kennebec river, where the Conference could be accommodated.

4th. Taking pastors a long time from the churches, leaving them with no one to visit the sick, or to perform the funeral rite.



In cabinet council, after due deliberation, and some difference of opinion and discussion, as to the whereabouts of the dividing line, a conclusion was reached, satisfactory to all, and causing no friction, or ungracious feeling on the part of clergy or laity. The effective membership of the two Conferences was very nearly equal, being seventy-eight in Maine and seventy-six in East Maine; but a larger number of superannuates being resident within the bounds of the Maine, all or nearly all, of those non-resident in either, were assigned to East Maine; making the number eleven; all of whom are now deceased.

The average age of effective members was so much greater in one Conference than in the other, that the East Maine was labelled the "steer team."

Of the past semi-centenarians, only R. Day, A. Church and W. H. Pillsbury, remain this side the river; with one of whom the writer is sufficiently acquainted to say, he has tried to do what he could; and of the others, they have been good ministers of our Lord Jesus Christ, patiently and unswervingly battling for Him and his church, and never forgetting or repudiating the old land marks.

Of all whose connection is coexistent with the creation of the East Maine Conference, beside the past semi-centenarians, only the following named remain; all but two of whom are, in 1886, superannuated:

NAMES.	DATE OF FIRST APPOINTMENT.			
Ephraim Briant,	-	-	-	1846.
B. M. Mitchell,	-	-	-	1842.
E. M. Fowler,	-	-	-	1843.
W. H. Crawford,	-	-	-	1844.
Abijah Kendall,	-	-	-	1841.
D. P. Thompson,	-	-	-	1836.
C. B. Dunn,	-	-	-	1842.
S. H. Beale,	-	-	-	1841.
B. B. Byrne,	-	-	-	1843.
Lewis Wentworth,	-	-	-	1845.

A joint committee was appointed, with authority to adjust certain pecuniary items of mutual interest, all of which were, by them, either satisfactorily determined, or were referred back to the Conferences; by which a joint commission was appointed, to which all unadjusted items were submitted; of all which the commissioners made a final



disposition, except of a certain legacy, which at the time, it was not deemed expedient to divide; thereby leaving in possession of the Trustees of the Maine Conference, a moiety, the income from which is annually remitted to the Trustees of the East Maine Conference, but which moiety the Maine would like now to pass over to the East Maine Trustees; which they may be authorized to do by an enabling act of the Legislature.

More than a generation has gone since the birth of the East Maine Conference; and good men and true have entered into, and profited by, the labors of those who have gone before; and who were glad, even at the cost of much labor, and some trial, with sacrifice, to leave so good a heritage.

Because of changed and ever changing conditions, inside and outside; especially because of the peculiarity of situation on the border, and in a pent up corner, till the British Provinces shall become States of the Union, the Conference has suffered materially in its actual and comparative membership and has progressed slowly.

It has been inadequately supplied for reasons following:

1st. Some members, because of failing health, and hope of finding a better adapted climate, have gone west or south.

2nd. Some, given to popularity seeking, more than to useful work, have gone where inducements have been temptingly offered.

3d. Others have gone for lighter work, or more money, and perhaps for both.

4th. And others, some who belonged to, and should have been of us, have gone to schools in other Conferences, and have forgotten to return; or have weakened to inducements temptingly held out by monied selfishness.

The greater increase of church membership in the Maine Conference than in the East Maine, may be readily and reasonably accounted for, not on a basis of less spirituality, or spirited and well adapted effort, but of the very much larger emigration from the eastern than from the western section of the State, and because of the greater increase of manufacturing labor, within the bounds of the Maine Conference.

The Conference is a model of conciseness, and of compactness; having no all but endless and aimless talkers, in the transaction of business. It has none of the class of tediously *pro forma* speech makers, who talk more to be heard than to convince. Its members seldom indulge in asperity, verbosity, or superfluity of language.

Their aim is utility rather than literary or ornamental completeness, though not lacking clearness, appropriateness or comprehensiveness. These good qualities have been so prominent and apparent as, sometimes, to draw from the Bishop presiding, a word of commendation.

Nevertheless, all is not golden. There is a feature in conference practice that mars the symmetry of its otherwise well done work. It is seen in an occasional loose administration, to which, with reluctance, the editor here calls attention, and which he would gladly pass by did he not feel the obligation of duty to the church, in whose interest he is sure he writes.

The objectionable feature is in the manner of Conference procedure. Not in the passage of character, but in dealing with candidates through the several stages of a duly enacted course of study, preparatory to clerical orders, and especially preparatory to Conference membership. The mistake, if it may be called by no harder name, is of allowing sympathy to override Conference law. Done once it is easier to do it again, and every repetition makes the breach easier, till the rule loses all its force, and would be less damaging in its repeal than in its retention. Regulations called for to advance the interests of the church are of too much consequence to be laid aside at pleasure, till it shall come to be as easy to reach the goal by a side track, though the way may be a little longer, as by the legitimate routine.

“Better one suffer than many” is a maxim with which none may quarrel; nor need the *one* suffer if diligent. So much time is allowed in each stage through the course of study as to make it *possible* to all, and not intolerable to any, who will adopt and adhere to a plan of work.

Sympathy for one should never blind justice to those who perforce of sense of obligation, by a diligent and proper use of time and opportunity, accomplish the work assigned. If regulations for retention on probation, or for admission to membership are deemed of sufficient worth to be made part of the statute, the regulation should, by all and upon all, be considered obligatory; and if to be overruled at pleasure, the sooner repealed the better. It need not be retained to scare, for the scare will all be taken out, leaving it too cheap a bugbear to cumber the statute.

In 1867, the Maine Conference being in session in Bath, and at the same time the East Maine in Wiscasset, by invitation, the East Maine enjoyed a day of re-union in Bath, when appropriate services

were held, speeches made, and all feasted together socially, mentally, and dietetically.

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## CHAPTER IV.

The first session of the East Maine Conference was holden in Bangor, in Pine Street Church, August 2, 1848, Bishop Hedding, presiding. and the Presiding Elders being, Bangor District: William Marsh; Thomaston District, W. H. Pilsbury; Bucksport District, Asahel Moore; and traveling preachers as listed in Appendix, item No. 4.

A long list of worthies, who had filled with commendation, positions they had severally occupied in the traveling and local ministry, who have fallen, not beside, but in the highway, are entitled to mention, and should have it, were there space, and could they be called to mind. Their record is with God. Some, because of monuments left cannot well be forgotten, having a large place in many hearts. Of some of these more will be said on after pages.

Of those who have gone before, it may well be said, though differing in temperament and manner, all wore the same uniform, marched in the same ranks, and were marshalled by the same leader; and whose watch-word was "ever upward and onward," swerving neither to right or left, till the goal was reached. Some were sons of thunder, others were ministers of consolation; some armed with piercing truth to wound and slay, others with scripture balm to heal and restore; but all working in harmony, to the same end; each finding a niche to fill, and being the man to fill it. Some were demonstrative revivalists, while others were skilled educators, cultivators and harvesters. Instance, Benjamin Jones, David Young and Gilbert Ellis, of the former, while John Atwell, John Young, J. S. Ayer and Enos Baxter, were of the latter. Moses Donnel and Jonathan Cobb, partook of the properties of both classes; while E. B. Fletcher was unique.

The members of the Conference have, in general, been a hard-working, and a hard worked class, having fewer traveling or home accommodations than now, but being quite as happy in their work; not desiring or demanding vacations, content with small pay, if sufficient to balance the year's account; always working in harmony among themselves, and with the people, until their proper work was

done. Nor has their work been without success in winning souls, and building up the church.

Wesleyan Methodism, in its original simplicity and purity, has been essentially maintained with marked purpose and integrity. 'Tis true the fathers and founders had less school education; but of course, and of necessity, more self education and discipline.

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## CHAPTER V.

(1.) REV. E. B. FLETCHER, sought the Lord at nineteen years of age. In 1825, he supplied a charge under Rev. Wilbur Fisk, then Presiding Elder of the Vermont District. He joined the Vermont Conference, in 1826, but was at once transferred to the Maine, in which he served eleven charges, and was five years a Presiding Elder. He spent four years in the New Hampshire Conference, and twice located. In the East Maine Conference he was seven years effective, two years supernumerary, and fourteen years superannuated.

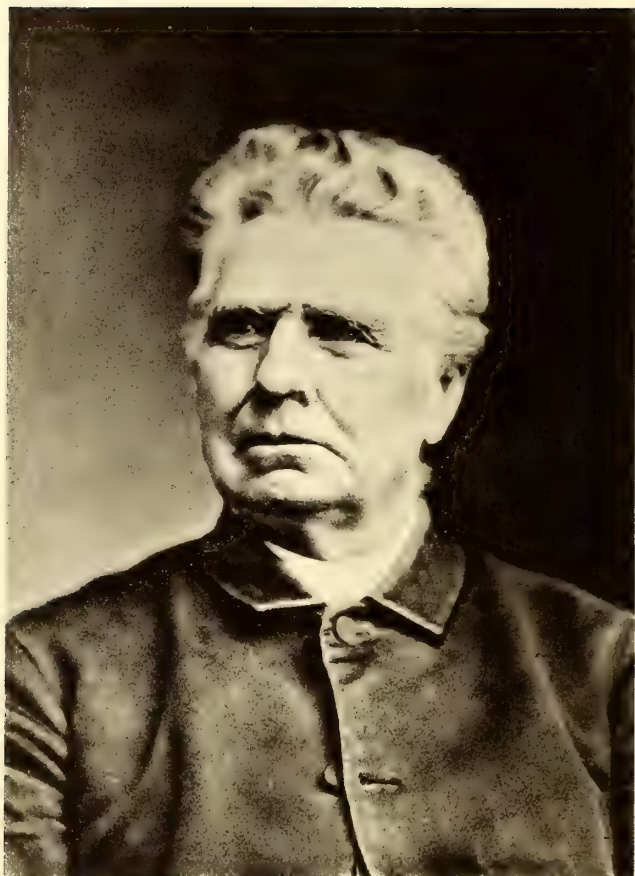
Brother Fletcher was one of the most unselfish of men. He was never eager to acquire, or anxious to retain money; neither did he carelessly spend it. He was a rigid economist. Probably no time during the last thirty years, could his entire wardrobe and traveling outfit have been sold for one hundred and fifty dollars; yet, though long entitled to draw upon Conference funds, he declined to receive one dollar till six years before his death, when an appropriation was made without his knowledge. Much of his scant means was spent in publishing his books. Of these he had given away three hundred dollars worth.

Brother Fletcher never married. Whether from inclination or from conviction, he lived a celibate, may never be known. He wrote: "For fifty-eight years I have been a Gospel minister, and a man of one work."

Brother Fletcher left the seat of the Conference Monday, May 8, 1882. He was to have preached at Georgetown the following Sabbath, but was taken ill with pneumonia, May twelfth and died the twenty-second. The retiring preacher had left, and his successor had not arrived. Rev. A. H. Hanscom, pastor of the Freewill Baptist church in Georgetown, was much with him during his sickness. It should be further noted that Mr. Ebenezer Nutter of Cape Elizabeth,







Rev. Geo. Pratt.

had generously offered Brother Fletcher a home in his family during life.

(2.) REV. GEORGE PRATT was born in New Vineyard, Maine, July 16, 1812; converted in Farmington about 1830, and died in Winterport, June 28, 1882. In 1836, he supplied Corinna; in 1837, Corinth. He joined the Maine Conference in 1838, and at its division, in 1848, was included in the East Maine, where his appointments were Exeter, Dexter, Orono, Rockland, Thomaston, Searsport, Belfast, Morrill, Winterport, and a full term upon each of the three districts.

The early educational advantages of Brother Pratt were limited; but he made good use of later opportunities. He was a power in the pulpit. There was in his preaching a ruggedness and a heartiness that were natural to the man. As a pastor and as Presiding Elder he was devoted and successful.

Brother Pratt presided at a meeting of the Trustees of the Conference Seminary, held June 21; at which he said he wished to die a Trustee, but did not want to die yet.

He closed what had been a very pleasant session of the board, in an unusual and very tender manner, with remarks, prayer, singing, and benediction. It was his last meeting with the Trustees. The following Sabbath he preached twice, and died one week from the date of adjournment of meeting of Trustees.

(3.) REV. CHARLES L. BROWNING passed to his reward September 22, 1882. He was born in the parish of Bickington, Devonshire, England, December 15, 1797.

Father Browning was converted in England, and joined the Wesleyan Methodists, to which his father made great objections; so in 1830 he came to the United States, and in the same year joined the Maine Conference.

In 1847, he located.

In 1854, he joined the East Maine Conference.

In 1864, on account of advancing years and failing strength, he was returned superannuate, which relation he sustained till death.

He was a faithful preacher, presenting all gospel truths with clearness and force. On most of his charges he had the satisfaction of witnessing the conversion of souls, who came into the church. His love for the people of God, together with the daily sacrifice made

by him, and his faithful wife, that the small property he inherited might be preserved for the church, tell of more than common depth of piety. In his last hours his frequent utterance was: "All the days of my appointed time will I wait till my change come."

(4.) REV. BENJAMIN JONES was born in Sandwich, Massachusetts, July 28, 1786, and died in Lincolnville, Maine, July 18, 1850, aged 64 years. At the age of eleven years, he listened to the preaching of Jesse Lee. A few years afterward he was awakened and converted under the labors of Rev. Joshua Hall.

He was licensed to preach in 1808; admitted to the New England Conference in 1809, and appointed to Union Circuit in the (then) District of Maine.

In 1846, he was returned superannuated. But for his intense love for his Master's work he would have received this relation long before. He continued to preach, however, till within a few months of his death. The weary wheels of life stood still, and Father Jones, having preached the glorious gospel of the blessed God with remarkable success for forty-two years, died in peace, and was gathered to his fathers.

As a preacher he was decidedly of the Puritan stamp. Few men have been less warped by popular opinion or practice. His profession of religion was a declaration of independence from every unhallowed bias; of every moral question he was always found on the right side. It was while tenderness beamed in his eye, and the big tear-drops rolled over his cheek, that Father Jones became a champion of eloquence, and whole congregations were subdued before him.

In short, he was a "man of God,"—a good minister of Jesus Christ. His feet did not slide in the day of his prosperity. He was "faithful unto death." He gave the trumpet a certain sound. His warnings fell upon the ear of thousands like a solemn cry at midnight, and aroused them from their slumbers to seek a refuge in Christ. His labors, always useful, were almost invariably attended with revival. It is believed that no preacher who survives him in New England ever witnessed a greater number of conversions as the result of his labors.

Such was Father Jones. A man who wore the crown of wisdom at thirty, was a father in Israel at forty, and a venerated patriarch at fifty. A man whose wisdom and usefulness were always in advance of his years,—one of the chief captains of the Lord's host, who fell at his post upon the walls of Zion, with the shout of victory upon his lips, and covered with laurels of unfading glory. He has no abbeyed

burial, but he sleeps in Jesus! His sculptured representative may have no niche in the temple of fame, but he will stand in a more glorious lot "at the end of the days!" Thousands welcomed him to the immortal shores, and thousands who lingered still on earth cried, as they beheld his upward flight, "My father! my father! the chariots of Israel and the horsemen thereof!"

At the Conference of 1851, Rev. Joshua Hall delivered a sermon on the death of his son in the gospel, Rev. Benjamin Jones, "which (as reported) for sublimity of thought, aptness of reference, and elegance of diction, was not surpassed by any effort at the Conference. It seemed as if all the gems in his mind were uncovered at once. The whole sermon was a series of brilliant and sparkling coruscations, exceeding anything we ever heard upon a similar occasion."

The style of the obituary marks it distinctively as the composition of Rev. Daniel H. Mansfield, than whom, few men could better know Father Jones.

(5.) BROTHER MANSFIELD partook of the properties of both the preacher and the subject of the sermon. He was a man of most forcible diction, clear and incisive, absorbed entire, soul, spirit and body, in whatever work he undertook, taking hold, holding on, and never letting go, till his work was done.

Sometimes, when his eloquent oratory failed to carry he would resort to still more eloquent song, where he was entirely at home, and with which he seldom failed. And here incidentally, he compiled a choir book, which went through many editions, and was universally popular.

Few knew him better than this writer, who, after Quarterly meeting exercises, at Belfast, on the Sabbath, rode to Augusta, to see him die, before midnight of the same day,—a victim of his zeal for the Seminary.

Here we have an interesting trio, a memorial sermon, on occasion of the death of Rev. B. Jones by Rev. J. Hall, his spiritual father, and an obituary by his spiritual son, Rev. D. H. Mansfield.

(6.) REV. JOSHUA HALL was born in Lewiston, Delaware, October 22, 1768, and was converted in February, 1787. In November, 1791, he was sent to Elizabethtown Circuit.

In 1792, he was admitted on probation by the Conference at New York, and appointed to Croton Circuit. The next year he was sent to Hartford Circuit, Connecticut, as colleague of George Pickering.



In 1794 he was appointed to Vermont, but supplied a long series of appointments to which Jesse Lee had promised a preacher.

In 1795, he was sent to Penobscot Circuit, Maine. He was the third Methodist preacher sent to Maine, and the first after Lee, who labored on the Penobscot. Though he met with much opposition, he was cheered by a gracious revival, and formed the first societies organized on the Penobscot river. Before the next Conference he labored in Readfield and Portland, (with Stephen Hull) and thence passed on to Thompson, Connecticut.

By request of Asbury, he was next appointed, with his former colleague, to Boston and Needham, and thence to Sandwich, where an extensive revival took place, and seventy persons were gathered into the society.

In 1797, he was appointed to Martha's Vinyard, and was instrumental in planting Methodism on the Island.

In 1798, he was appointed to Providence, with no provision for his support, where he opened a school, preached, and formed a class, which was the beginning of Methodism there.

In 1799, he, with two others, was appointed to Warren and Greenwich Circuit.

In 1800, his appointment was Rhode Island. He formed the first society in Newport, and introduced Methodism in New Bedford.

In 1801, he located, visited Maine, and labored with Joseph Baker, one year at Camden; preaching also at Thomaston, Union, Lincolnville, Hope and Northport. There was a good work throughout the circuit.

In 1802, he returned to Penobscot river, and settled at Frankfort Mills.

In 1830, he was supernumerary; but he continued to travel as long as his health would allow.

In 1835, he was superannuated. After walking with God seventy-seven years, and preaching the gospel seventy-five years, he died in Frankfort, December 25, 1862. His last message to his Conference was: "Tell the brethren I go in holy triumph. There is no darkness in my path." And one of his last sayings was: "If I never feel better than now, I have abundant reason to give glory to God."

February 28, 1799, he married Miss Clarissa H. Bourne, of Sandwich, Massachusetts, who died May 9, 1829, aged fifty-three years, one month, twenty-eight days. He was again married, October 24, 1830, to Nancy Snow. When he came to Frankfort there were



but two board houses in Bangor, and he found his way by marked trees.

He had much native shrewdness, ready perception, and a remarkable command of language; ever a genial, cheerful christian gentleman, whom everybody loved. He shared in an eminent degree the respect and confidence of his fellow citizens. He was fourteen years a member of the Legislature, and in 1830, having been elected President of the Senate, after many ballotings, he was, for a very brief period, while the ballots for Governor were being enumerated, acting Governor.

(7.) REV. WILLIAM MARSH, was born in Orono, May 4, 1789, and died August 26, 1865. His parents were pioneers on the Penobscot. His father was a Captain in the Revolutionary war and acted as interpreter with our Indian allies in Arnold's expedition to Quebec. At the close of the war he returned to his home on Marsh Island, now forming the principal part of Oldtown, and part of Orono. A few years after, a stranger, in the person of Rev. Joshua Hall, appeared in the country, and preached with, what seemed to the people, astonishing power.

Mrs. Marsh soon after experienced religion, and a class was formed. She died June 26, 1841.

Brother Marsh was converted, when about fifteen years of age, and for a time enjoyed great peace, but afterwards lost the evidence of his acceptance. A year or two later he was again awakened under the exhortations of Fanny Butterfield, afterward Mrs. Newell. This covenant was for all time; he had given himself to God.

Brother Marsh began to preach before he was twenty-one years of age, and soon after was called to assist Father D. Wentworth.

Those were days of large circuits, hard work, poor fare and little money; yet God was present, and souls were converted, this result being the motive and the leading object.

In 1811 he joined the New England Conference; was ordained Deacon in 1813, and Elder in 1815. From 1821 to 1828 he was local, his residence being in Orrington, and he labored as he was able; but was accustomed to speak of this part of his life as nearly a blank. His soul was not at rest, and as soon as he was able, in 1829, he again entered the itinerancy, and was appointed to Hampden, and it proved to be a year of power. The first protracted meeting in the State was held in Hampden in the fall of this year. Ever after 1857, he did not sustain an effective relation, his residence being with his son, Rev. J.

N. Marsh. The loss of his inestimable companion, seriously affected his health; but aided by grace, he was enabled quietly to submit to so great bereavement.

In the spring of 1864, he was smitten with paralysis, and was, for months, almost helpless. In July he was again smitten; and so violent was the attack, that he fell, and fractured his hip. He continued in almost unconsciousness till August twenty-six, when God took him.

Father Marsh had great natural ability. His early educational opportunities were limited, yet in the best sense, he was learned. Though he had not mastered languages enough to have several words for his ideas, he had the ideas, and could express them in good English. As a preacher, in his prime, he had few equals, and under his ministry many were converted. He understood Wesleyan theology and could defend it against all attacks, which were not few, nor wanting in violence.

Possessed of a logical mind, error appeared to him a logical deformity. Hence through a period of fifty-six years, he never failed to see where the error was in its real character. Nor was he less true to the institutes than to the theology of the church. Secessions carried thousands out of the church; but never, for a moment, did he falter. At seventy-five, though bowed with grief and broken by suffering, he was cheeful as a child. In soul he never grew old. His sickness and death were in keeping with his life and character. His reason reeled; but, in lucid moments, he bore triumphant testimony to the sustaining and saving power of the gospel in humanity's last and greatest extremity.

(8.) REV. JOHN ATWELL was born in Grafton, New Hampshire, March 26, 1788, and died in Orono, Maine, May 30, 1868. He was converted in early youth; entered the itinerant ministry in 1810, and was appointed to Tuftonboro, New Hampshire, and in 1811 to Boothbay, and continued to receive appointments, without exception, till 1862; his appointments after 1858 being supernumerary. In 1862 he was superannuated.

Father Atwell being a man of good common sense, took a practical view of all matters coming under his observation. He was not educated in the schools, but upon the circuit he acquired knowledge of value to himself, and in his work. His christian experience was deep and thorough. His motto was: "Holiness to the Lord." He was prudent in the management of all matters pertaining to his work.

Societies were often relieved of embarrassment by his timely and wise counsel. He believed evil of no one without good evidence, and put the best construction upon everything.

As a preacher he was of ready speech, and easy manner, earnest and habitually devotional. He not only taught publicly, but "from house to house." He witnessed gracious revivals upon nearly all his charges. In a letter to a friend in 1842, he said: "I reflect with pleasure upon the hundreds I have seen converted, a large number of whom have died in peace, while many more are on the way. My heavenly Father has given me an unusual degree of health for a long term of years. To God be all the glory."

The night before his death he rested as well as usual, and was comfortable in the morning, but at six o'clock his spirit took its flight. Thus suddenly, but peacefully did the spirit of this venerable father in Israel go to the home prepared.

(9.) REV. GEORGE D. STROUT was born in Cape Elizabeth, January 24, 1802, and died in Pittston, October 22, 1868, in the forty-second year of his ministry. Sometime after his conversion he became acquainted with the doctrines and discipline of the Methodist Episcopal church, and became a member.

In 1825, he removed to Thompson Pond Plantation, where he was a torch amid fuel; a class was formed, and he was appointed leader.

In September, 1827, he was made a local preacher, and in 1828, (probably 1829, *Ed.*) he traveled Durham Circuit, assisting Rev. R. J. Ayer. In 1830 he was admitted to the Maine Conference on Probation, and in 1832, to membership, when he was ordained Deacon. He was made an Elder in 1834.

October 17, 1826, he was married to Miss Annie Ayer, of Danville.

As a man, he was of good common sense, and courteous manners, which gave him access to all classes, and influence over those with whom he associated. For many years he exemplified the blessing of perfect love. As a pastor, he was diligent and faithful, never forgetting his high calling. As a minister, he was firm in his convictions, industrious, instructive, and often eloquent. He was a delegate to the General Conference in 1864. His death was a fitting close of such a life.

(10.) REV. JEREMIAH MARSH, was born in Orono, Maine, March 15, 1791, and converted in 1812.

He joined the Maine Conference in 1816. He was ordained Deacon June 7, 1818, and Elder July 10, 1826.

He was married to Miss Nancy D. Doyle, at Northport, January 7, 1820. He died in Exeter, Maine, June 12, 1874.

From 1851 to 1857, he was superannuated, when he was made effective; but in 1858, he was obliged to resume a superannuated relation, which was sustained till the Master said: "Come up higher." His ministry reaches back fifty-eight years,—four years before Maine took her place among the States.

Father Marsh was of the noble band of itinerants who endured hardships cheerfully, and faced dangers bravely, that Methodism might be established. The prosperity of to-day is the witness of their success. In these days of steamboats and railroad cars, of elegant churches and furnished parsonages, of large salaries, and little work, to remember at how great cost those noble men of sixty years ago provided for us this goodly heritage, cannot fail to profit. With his faithful horse as his lone companion, he often found it necessary to travel for weeks, fording swamps and rivers, to reach the place of the bishop's appointment. To one of the fathers an eight week's circuit was no uncommon occurrence; and to preach several times a day, was scarcely regarded a hardship. All this was performed and endured for a compensation so meager that they never forgot to pray for "daily bread." These dear fathers have nearly all passed to their reward on high.

(11.) SULLIVAN BRAY was born in Minot, Maine, September 15, 1795, and after a long and successful life of christian and ministerial labor, passed to his reward, March 15, 1876.

Brother Bray was not favored with many religious or literary advantages in early life; yet was blessed with a devoted christian mother, who carefully trained and watched over him. While engaged in the giddy dance, the anxious mother being in earnest prayer, the Holy Spirit arrested him, and he fled to a place of meditation and prayer, and soon found pardon through Christ, while alone in the forest.

Having grace, gifts and zeal in the cause of his new Master, he was urged to take a license to preach when about twenty years of age. After traveling a six weeks' circuit, under direction of the eccentric Rev. John Adams for awhile, he joined the Conference at Nantucket, in 1818, and was appointed to Orrington, Maine, where he preached a short time, and then went to Skowhegan, where he witnessed a glorious revival, resulting in the conversion of two hundred souls.



In 1836-37 he was appointed to Bucksport (north,) preaching one-fourth of the latter year at the village, where he gathered a class, and helped to lay the foundation of a prosperous church. In 1864 he was superannuated, having labored effectively forty-five years; enjoying good health most of the time, and witnessing many precious revivals, and the conversion of a multitude of souls.

Though out of the effective ranks, like an old war-horse, smelling the battle from afar, he went into action again, performing regular service, three years, at Damariscotta Mills. He also greatly aided his sons William and Charles at Skowhegan, Round Pond, and Clinton, four or five years, until 1873, when, after giving a semi-centennial address at the Conference in Damariscotta, he went to Massachusetts, where the residue of life was spent with his son, Rev. William Mc. K. Bray. During the last months of life his faith was active, his hopes sanguine, his mind calm and serene.

Brother Bray was greatly aided in his life-work by his worthy companion, Mary Mitchell of Union, to whom he was married in 1819; who fully sympathized with him in all his experiences, and encouraged him by her superior faith and cheerfulness in all his trials. She passed to her reward some twelve years before him.

Three sons entered the ministry, and a daughter married a Baptist clergyman.

He was emphatically a Bible student, reading it through consecutively once or twice a year. He was also an earnest student of nature; and, by study, on horseback, and constant reading, as he had opportunity, he kept up with the times.

He was a Delegate to the General Conference in 1832.

As a preacher, Brother Bray was plain and practical, and often soul-stirring; but on all common, as well as special occasions, he greatly excelled in prayer.

These, all of whom died in faith, were ever ready to maintain, defend, and preach gospel truth; which they did in its fulness, with earnestness and effect; though all might not have been qualified or careful to select polished weapons, caring not so much but that they should be heavy, sharp and mighty to the pulling down of strongholds. Thus living and working, all died as they lived, having never halted, sought compromises, or gone astray.

#### BISHOP DAVIS WASGATT CLARK.

Though the subject of the following sketch was not of us and with us, in the manner of the worthies whose religious history is briefly



sketched in this chapter, it is appropriate that he should here appear, as he was born of the flesh and of the spirit within the territory of East Maine.

The Bishop and the Editor, while fellow students at Kent's Hill, were specially drawn toward each other, and not alone because natives of the same county.

*A sketch of the life of Bishop Davis Wasgatt Clark, D. D., written from material furnished by a kinsman.*

(12.) Bishop DAVIS WASGATT CLARK, was a son of John and Sarah, *nee* Wasgatt, Clark, who represented the sterling piety, energy and perseverance of the earlier inhabitants of the sea girt isle of Mount Desert, on the coast of Maine.

He was born February 25, 1812, and died at his residence in Cincinnati, Ohio, of heart disease, May 23, 1871.

He bears the name and many of the traits of his maternal grandfather, Davis Wasgatt, one of the first settlers of the island, and the first to represent its people in the General Court of Massachusetts.

His father was a carpenter, who first visited Maine to work at his trade, but eventually married the mother of the Bishop, and settled down on a farm, near his father-in-law, which became the home of the boy who was afterward an author and clergyman. Situated in a vale at the foot of a beetling cliff, which was only one of a series of mountain peaks, the subject of our sketch first saw the light. Surely "Genius hath nourished her children in homely places."

To these parents we trace the indomitable will, untiring perseverance and sincere piety of the boy, the man, the author and the divine.

Very early in life he evinced remarkable intellectual power, and applied himself with energy and perseverance to the acquirement of knowledge. The schools of his youth averaged scarcely six weeks a year.

While yet a boy, attending to the duties of home, and the labors incident to a farmer's life, he was accustomed, every evening, to read for hours by a tallow dip, or the less expensive luxury of a pine knot; and here he acquired that habit of application which became a feature in all his subsequent life.

Books were scarce; but when favored with the loan of a volume, he immediately read, re-read, and returned it to the owner with comments, which indicated a maturity of mind beyond his years. In this manner he perfected the rudiments of an education, continued at



*D. W. Clark*



the Maine Wesleyan Seminary, at Kent's Hill, while the workshop was still a feature of the institution, and by the aid of which, he climbed the difficult "Hill of Science," and paid his way. The devoted mother and sisters of our Bishop, supplied his trunk with clothing and his shelves with books. They worshipped at a shrine that brought its reward even in this life.

Such a greed for knowledge could not be quenched. His father saw the yearnings of the son, and, though a poor man, he determined to encourage his efforts to the utmost of his ability. His sympathy for the struggling student was practically manifested, when he mortgaged his farm to obtain money to aid him in college; a favor reciprocated by the son, who, soon after graduation, lifted the mortgage, and continued to administer to the comfort of his parents through their declining years.

Early in life he embraced religion under the labors of the Rev. Rufus C. Bailey, of saintly memory; and with his mother and cousin, Sophronia, *nee* Wasgatt. Fernald, joined the first Methodist class on Mount Desert, consisting of thirteen members.

The characteristic gratitude of the Bishop was manifested in later years by his material aid, rendered the children of Brother Bailey, his father in the gospel, who were also struggling for an education.

He was graduated from Wesleyan University in 1836, being the thirty-third alumnus by number. Immediately after graduation he became connected with Amenia Seminary, and continued as Principal of the same from 1837 to 1843 inclusive. Under the wise management of this devout christian worker and thorough educator, the seminary acquired a high degree of excellence.

But the ambition of the scholar centered in the pulpit. He therefore joined the New York Conference, and was stationed as follows: 1843-'44, Winsted, Connecticut; 1845-'46, Salisbury; 1847-'48, Sullivan street, New York; 1849-'50, Vestry street, New York; 1851-'52 Cannon street, Poughkeepsie; after which he was elected editor of the *Ladies' Repository*, which position he held until 1864, when he was advanced to the Episcopal chair. He entered upon his Episcopal labors with great zeal and energy; traveled extensively in the South and elsewhere, and organized several Conferences.

The early demise of Bishops Thompson and Kingsley, added to the already "Labors more abundant" of the bishopric, had caused a strain which soon began to tell on his already enfeebled constitution, so that his physician advised rest. He continued to suffer during the winter of 1870, with renewed prostration; but with a holy ambition

unequal to his strength, he determined to visit the spring conferences assigned him by his colleagues, hoping that change of place and travel might relieve his malady. He attended his Conferences in Lexington, Kentucky, and West Virginia, performing his duties with his usual care and diligence. Failing strength made assistance imperative, and some of his colleagues aided him in the Pittsburg and New England Conferences.

With ardent desire, worn and weary, he went to the New York Conference, holding its session at Peekskill, April 6, 1871, which he opened with the Lord's Supper. Having presided a few minutes, he invited Bishop Simpson to the chair, and retired to his room, where he was prostrated with great suffering during the remainder of the session.

His strength rallied and he was finally removed to his home in Cincinnati, where he lingered until May twenty-third, and expired. His mind was clear to the last; when some one sang to him: "I would not live alway," he exclaimed: "Yea, Lord Jesus, Come! Come quickly;" and repeated with strong emphasis: "Since Jesus hath lain there, I dread not the tomb."

An able and successful minister, his sermons were full of instruction and models of rhetoric. His published volumes remain, a legacy to his family and the church. Among his published works his "Mental Philosophy," "Elements of Algebra," "Life and Times of Bishop Elijah Hedding," and "Man all Immortal," are especially worthy of note. He was intensely orthodox in his christian views, clear in their statement, and elegant in diction.

At the time of his death he was President of the Freedman's Aid Society, of the Board of Trustees of the Wesleyan Female College of Cincinnati, and of the Board of Trustees of Ohio Wesleyan University.

"Blessed are the dead who die in the Lord,"





## CHAPTER VI.

This chapter consists of sketches of worthies of a later generation, who, having lived and died in the faith and work of the early fathers, are worthy of record.

(1.) REV. ZEBULON DAVIS was born in Friendship, Maine, in 1816, and died suddenly at East Bucksport, November, 1882. He was converted in the fall of 1833, and the next spring he was admitted to full membership.

In the year 1840 he received his license to preach and took work under the Presiding Elder.

For some unknown reason he never joined Conference, yet he spent nearly forty-three years in the active work of the ministry. He supplied the following charges: South Waldoboro, Washington, Cushing, Vinal Haven, North Waldoboro, Hope and Lincolnville, Bristol, Westport and Arrowsic, Bucksport Centre, Deer Isle, East Bucksport and Orland.

On the day of his death, as he was conducting a funeral service at Orland, little did he think that, in a day or two after, similar services would be held over his remains, and when, as in the evening, he attended a social service, he offered prayer and heard the songs of Zion, and listened to the testimonies of his brethren, it did not enter his mind that before another sun had risen, he would be before the throne, singing the song of Moses and the Lamb, and with saints and angels bearing his glad testimony.

(2.) REV. THEODORE SCOTT was born in Machias, December, 25, 1803, and was left an orphan at the early age of three years. His childhood seems to have been a sad one, and its painful memories lingered with him, and influenced him in his adult years.

Brother Scott was converted and licensed to preach, and supplied, at intervals, a number of charges.

He suffered long and severely physically, and for the last fifteen years of life both sight and hearing were seriously impaired. The "Robe of flesh," which he had worn for almost four score years, was laid aside August 5, 1882, and with it, all the ills he had endured so patiently, and so long. He died well, and has left the "sweet odor of a good name."

(3.) COLYER SNOW. (By John Wentworth.) Colyer, son of Captain Edward and Betsy (Myrick) Snow, was born in Orrington, Maine, March 11, 1791.

When he was six months old his father died, leaving a widow, and a large family of children.

Colyer lived at home, under the influence of his pious mother until he could earn his living at sea, which he followed, not from choice, but of necessity. Sometime after the war of 1812 commenced, he was captured by an English privateer, and confined in a prison-ship, at Halifax, Nova Scotia, for a time, and from thence transferred to Dartmore prison, England, and kept there more than a year, with many others of his countrymen, and was released after the peace of 1814.

One of his grandsons has a pocket-bible, in an excellent state of preservation, that he bought with a part of his rations, while there in prison.

After the war he returned to Orrington, and settled on a lot in North Bucksport, where he lived until 1864.

He married, September 6, 1818, Mary, daughter of Benjamin Swett of Orrington. Mary Abby, their only child, was born June 13, 1819.

In April, 1837, during an extensive revival of religion, under the ministry of Rev. A. P. Hillman, he experienced a powerful conviction and a very decided and thorough conversion, and joined the Methodist Episcopal church, of which his wife had been a member for many years. From this time his whole life was consecrated to Christ; and it may be said of him he was "not slothful in business, but fervent in spirit, serving the Lord. Rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality."

In March, 1864, he moved to Bucksport village, near his daughter and her family, and died there in great peace and triumph, August 21, 1875; and his pious and devoted wife, whose influence led him to the Saviour, followed him September 10, 1880, in confident and joyous hope of a happy reunion.

The subject of this sketch was an example of the most untiring industry, and by a long life of severe and well directed toil, he secured a competence from one of the most rocky and unpromising lots to be found in the hard and hilly region where he settled.

He always contributed liberally for the support of the church, and all its enterprises, and perhaps some of his last acts in this direction,

are worthy of special mention. A short time before his death, he paid a debt of \$1,000, on the Franklin Street Methodist Episcopal Church, and requested his administrator to pay \$2,000, one-half for the support of preaching, and one-half for the relief of the poor of the same church. He also directed that \$2,000 be given, one half for missions, and one-half for the support of the superannuated preachers of the East Maine Conference, and their widows and orphans; the interest only of the above sums to be used for the purposes named.

Having had many years acquaintance with the subject of the foregoing memoir, the editor feels constrained to say, that all his son-in-law has written of him is just, and in no item is it overdrawn or overwrought.

Brother Snow's conversion was radical and remarkable. After which, apparently, all he was, and all he might become, as well as all he had, or might acquire by untiring industry, was held by him only as the Lord's steward, ever subject to the will Divine, whenever made known to a mind open to conviction.

(Blessed would be the churches, if in each a steward might be found of his industry and the thrift of his toil, associated with his ever abiding and ever developing spirituality.—*Editor.*)

#### A FAMILY REMARKABLE IN THREE GENERATIONS.

(4.) WILLIAM CLIFFORD was born in Candia, New Hampshire, January 23, 1791, and died in Montville, Maine, June 11, 1881. He was deeply convicted and thoroughly converted, at Grantham, New Hampshire, December 15, 1816. He joined the Methodist church two years later, and retained his connection until his death.

He served the church as class leader for about ten years previous to 1831, when he removed to Montville.

He also held an exhorter's license several years before coming to Maine, but did not use it until it was renewed in 1845, from which time he used to conduct meetings, and exhort with great power.

After moving to Palermo, Maine, in 1832, he became so burdened for the conversion of his children and neighbors that he could not rest day or night.

Through his efforts a powerful revival broke out, during which four of his children, and many of the neighbors were converted. Thus he became the founder of the Methodist church on what has since been known as Montville Circuit. He was a man of more than ordinary ability, and was frequently urged by his brethren to accept a local

preacher's license, but was never willing to do so; though he spent much time in personal work for the Master, often going three or four miles to visit and pray with some unsaved neighbor. In his later years he often said that he thought he ought to have given himself more fully to the work of the ministry.

He was twice married, first to Miss Sarah Bachelder, a godly woman, with whom he lived most happily for two years, when, in September, 1817, she died, leaving to his fatherly care, his son William J., then but ten months old.

March 21, 1819, he was united in marriage with Mrs. Alice Churchill, a christian woman, who left him for the better land February 18, 1869.

By his last marriage he had four daughters and one son, Rev. N. C. Clifford of the Maine Conference. He served his country in the war of 1812, and was a pensioner for several years previous to his death.

He often prayed for his family that God would perpetuate the work of grace in their hearts from generation to generation, and he had the great satisfaction of seeing all his children and grandchildren converted. His two sons and four of his grandsons became preachers, and two of his granddaughters became preachers' wives.

His last days were peaceful, and the last word he was heard to utter was "Jesus."

WILLIAM J. CLIFFORD was born in Grantham, New Hampshire, November 25, 1816, and born again May 5, 1837, "just as the sun was going behind the western hills." He was baptized June, 1837, and united with the church the same year. He was licensed as a local preacher October 22, 1842. Ordained Deacon at Bucksport, June 24, 1849, by Bishop Morris. Ordained Elder at Rockland, June 12, 1853, by Bishop Janes.

In the spring of 1850 he was recommended to join the East Maine Conference, and was purposing to give himself wholly to the work of the ministry, but his father opposing it, because it would take from him the son on whom he leaned to stay his steps in age and feebleness the plan was with great disappointment given up, and thenceforward he took work in the local ranks, under the Presiding Elder. He labored with acceptability and success on the following charges: Rockport, Hope, Cushing, Knox and Morrill, Vassalboro and Winslow, Unity, China and Montville. He supplied at the latter

place, at different times, fifteen years, closing his pastoral labors there in 1884.

Scarcely a year passed without the conversion of some souls, and there were revivals more or less extensive at Rockport, Montville, Cushing, Winslow and Unity.

With the exception of five years, in which he was employed as tract agent, he spent all his days in the work of the ministry, until disease (cancer) compelled him to give up the work he loved so well.

April 6, 1841, he married Miss Sarah C. Randall, daughter of Deacon Matthew Randall of South Freedom, a faithful christian woman.

The children were: Wilbur M., Alonzo J., Sarah J., John R., and Nathaniel D.

When nearing the river, his son says of him: "He is only waiting," suffers more, and is more feeble; but the "inward man is renewed day by day." When asked one morning how he was, he replied: "no gloomy night. my faith is light, my hope holds like an anchor." "Such clusters from the heavenly vine! This is angels' food. I have a heaven to go to heaven in." Then the son adds: "'Tis glorious beyond description to see his triumphant faith." The son further says: "Father, Uncle N. C., and aunt Samantha J. Hilt, are all that are left of the family, save Mrs. Alice Stone, Widow Church-hill's daughter." He died in Camden, Maine, February 22, 1886.

#### CHILDREN OF WILLIAM J. AND SARAH C. CLIFFORD.

Wilbur M., converted at Northport camp-meeting, 1857, when fifteen years old; baptized April 18, 1858, and soon united with the Methodist Episcopal church. He enlisted in the Union army July, 1862, and died at Alexandria, Virginia, January 8, 1864.

Alonzo J. was converted in autumn of 1856, when but ten years of age. He was baptized April 18, 1858, and soon joined the Methodist Episcopal church. He was licensed to preach May, 1873, and admitted to the East Maine Conference, on trial, 1874. Ordained Deacon, June 11, 1876, by Bishop Foster, and ordained Elder, May 12, 1878, by Bishop Merrill. April, 1885, he was transferred to St. Louis Conference, and stationed at Summit Street Church, Kansas City, Missouri, from whence he passed to his reward, December 3, 1885.

Sarah J. was converted December 12, 1868, when nineteen years of age. Baptized June, 1869, and joined the Methodist Episcopal



church. On October 13, 1869, she married Rev. B. C. Wentworth. John R. was converted in the spring of 1865, at the age of thirteen years. Baptized, and united with the Methodist Episcopal church, during the following summer. He was licensed to preach, March 28, 1874, and joined the East Maine Conference, on trial, June, 1880. Ordained Deacon, June 6, 1880, by Bishop Foster, and Elder, April, 1884, by Bishop Harris.

Nathaniel D. was converted in the winter of 1871, and was baptized and admitted to the church in 1872. He was licensed to preach August, 1880, and in 1884, was admitted, on trial, to the Mississippi Conference, transferred to the Texas Conference, and ordained Deacon, by Bishop Harris.

REV. JOSIAH HIGGINS. (BY HIS SON, J. P. HIGGINS.)

(5.) REV. JOSIAH HIGGINS was born in Bucksport, Maine, March 1, 1804. His parents were rigid Congregationalists; but he was converted at a Methodist prayer meeting, at sixteen years of age. His parents were strongly opposed to his uniting with the Methodists, so that he did not join the church until he was twenty-one years old. He soon felt himself called to the ministry, and in 1826, went to Maine Wesleyan Seminary, and completed at the Bangor Theological Seminary.

While studying in Bangor he was among the originators of the first Methodist church, being class leader in 1828, and the second superintendent of the Sunday school, in 1830 and 1831. He was zealous, active and influential, and had a large share in the planting of the first Methodist Episcopal church in Bangor.

He married in 1829, Miss Sarah Hinks of Bucksport, who proved a most devoted wife, a woman of rare excellence, and who was his helpful co-laborer in the itinerancy.

He joined the Maine Conference on probation in 1831, and was received in full membership in 1833. While supplying Mount Bellingham church in Chelsea, Massachusetts, his wife was prostrated with a long and severe illness, from the effects of which she never fully recovered, and he felt it to be his duty to retire for a while at least, and he went into business in Boston and continued until 1870; when he closed out, and thereafter gave himself entirely to the work of the ministry.

In 1870, he was appointed under the Presiding Elder to Kingston, New Hampshire, where his wife died, after years of patient suffering.

In 1873 he married, as his second wife, Miss Mary S. Brown of Fremont, New Hampshire, and made his home at this place, supplying the churches near by. He had by his first wife, two sons and three daughters. One of his daughters went, as a missionary, to Japan, where, after eight months, she died suddenly. He died February 22, 1884.

(From Methodist Magazine, Vol. 1.)

(6.) “*The grace of God manifested. A short memoir of Mrs. Anna Nickerson, late wife of Mr. Warren Nickerson, of Orrington, County of Penobscot, District of Maine, by E. Mudge, to Rev. J. Soule (one of the Book Agents).*

“BOSTON, March 25th, 1818.

“REV. AND DEAR SIR:—The subject of the following memoir has been known to yourself and many of your brethren in the ministry, and I believe has been generally respected for her christian piety, (as being truly a mother in Israel) by all who have known her. As she was respected in life, so was she truly lamented in death, and to many her memory is precious.

“Mrs. Anna Nickerson was born in Gorham, Massachusetts, April 13, 1766. Her father’s name was Austin Alden, many years a deacon in the Congregationalist church. He died in full assurance of faith, in 1800. Mrs. Nickerson’s mother died in 1780, shouting victory.

“Mrs. Nickerson was the youngest of four children. She was married to Warren Nickerson, in November, 1785, and removed to Orrington in December following. She was often visited with serious impressions, and although the writer has often heard her speak of this part of her life, he recollects nothing remarkable, except that these impressions were attended with distressing ideas of being one of the number of those supposed to be reprobated to everlasting misery.

“It was about the year 1797, that she was brought to see herself a lost sinner.

“The death of her oldest child, the strivings of God’s spirit, and preaching of the word, all concurred to fix her attention on things relating to her soul’s salvation. It was now that her views of herself as a sinner became more just, and consequently more distressing. The thoughts of reprobation and of having sinned away the day of grace, led to despondency.

“Brother Jesse Lee visited Penobscot River about this time, whose preaching was blest to many.

“Brother J. Hall was the first Methodist preacher who made any tarry in these parts. It was by his preaching that Sister Nickerson first had her mind enlightened into clear and proper views of the gospel method of salvation by faith in Jesus Christ. Christ appeared for her, and set her soul at liberty from guilt, condemnation, and distress, and filled her with peace, and love, and joy in the Holy Ghost.

“She received the witness of the spirit of adoption, and immediately began to exhort and encourage her friends and neighbors to come to Christ.

“It was in the autumn of this year that the writer went to Orrington, and became acquainted with her. On Christmas of this year her husband was brought to experience an evidence of pardon and acceptance through Christ. At different subsequent periods, several of their children and many of their friends and neighbors have been hopefully converted. She was among the first who united in the Methodist church in that place (and this was the first christian church of any religious denomination, formed in the county, or for many miles around in that part of the country.) The next year after her conversion she experienced an uncommon degree of the sanctifying power of divine grace, of which she gave uniform testimony by a holy life and godly conversation, to the day of her death.

“She possessed a good natural understanding, strong reasoning power, and a peculiar gift to speak of her religious views and experience. The ordinances of God were her delight. O, ye survivors of our mother in Israel, how often have you heard her say that she never attended her class meetings, her prayer meetings, her love feasts and her sacraments, in vain. For twenty years has the writer had the happiness of meeting with you and our beloved departed sister in the use of the means of grace, in which we have often witnessed the presence and power of our divine Master to comfort and bless us. She was among the first to encourage the hearts and strengthen the hands of the preachers who labored on the circuit. How much she cared for her family, and how ardently she labored for their good, is known and recollected by them. When her husband was gone, it was her constant custom to attend family devotions. She would grieve and weep if any professor of religion stepped aside from the path of duty or grew cold and remiss in the ways of religion. She often observed days of fasting and prayer, in which she was more particularly engaged for a revival of religion, for the prosperity of the church.

In October, 1816, she was attacked with the same disorder, which eventually terminated her life.

“She had been unusually engaged in prayer to see one more revival of the work of God in Orrington, and had the unspeakable satisfaction of beholding an out-pouring of the spirit of God among the people, and an increase of members to the church. November 3, 1817, she was seized with bilious colic. The best medical assistance proved ineffectual. On being asked by brother Jones (the circuit preacher) how she was, she answered: ‘O sir, I am in as great pain of body as you can imagine, but glory! glory be to God, I thought last night I should be with him and the happy spirits in heaven, before the light of this morning.’

“Monday, the ninth, she appeared to be dying, and lay speechless four hours, but she recovered so as to converse. She appeared to be inexpressibly filled with the love of God. For several days faint hopes were entertained of her recovery, and being asked what she wished them to pray for particularly, she answered: ‘that fond nature might cease its strife.’ Being asked, ‘do you think you are dying?’ she answered, ‘I hope so;’ after which she repeated ‘glory! glory! Come Lord Jesus,’ and fell asleep in her Saviour.

“The next day, Brother J. Hall delivered her funeral sermon, from Psalm 112, 6th verse: ‘The righteous shall be had in everlasting remembrance.’”

(7.) REV. JOSEPH P. FRENCH. (BY REV. L. P. FRENCH.)

One evening about two years before the death of Mrs. Sarah B. French, the family were gathered for devotions in mother’s room, when one of the sons took the Bible, and after reading the first chapter of Jonah said: “You may think strange of my selection, but alas! I fear that I am a Jonah. I am convinced of duty to preach the gospel. I have for years been struggling in vain against these convictions. Woe is me if I obey not, yet how can I leave the dear home I love so well, for one every where yet no where. How can I leave my precious mother, who needs my attention, and you, my brother, with all the care laid upon us jointly by a dying father? What shall I do?” With tearful eyes and aching hearts they sat in silence, while methinks the angel of the sainted father waited to hear the answer.

That mother knew well the trials of an itinerant. Her first born had been twelve years in the field. Her house had been a home for



many a toil worn servant of Jesus. She well knew their joys, and by an eye of faith she saw the great reward of those who point sinners to the Lamb of God. While big tears coursed down her cheeks, she was the first to break the painful silence. "Go, my son," she said, "and God go with thee!" All joined with mother, that the path of duty was the only safe one. They then kneeled in prayer, and as the simple earnest supplication of that pious youth was offered, there was more joy in his heart than he had ever known before.

Many souls will stand purified before the throne of the Eternal through the decision of that evening, when Christ makes up his jewels.

Soon that son bade good bye to the old homestead, and the loved ones there, and went to the school of the prophets. He now stands on Zion's walls in the same conference with his elder brother.

(This was written many years ago.—*Editor*.)

Brother French was born March 8th, 1825.

In 1861, his appointment being "Bucksport," Joseph P. French went into the army as first Lieutenant. He was wounded at the battle of Baton Rouge, on the morning of August 4th, 1862. A leg was amputated August fifth, and he was put on board the transport *Whiteman*, for New Orleans, which transport was run into by the gunboat *Oneida*, on the morning of the sixth, and he was drowned, and in an unknown grave, interred, on the morning of the ninth.

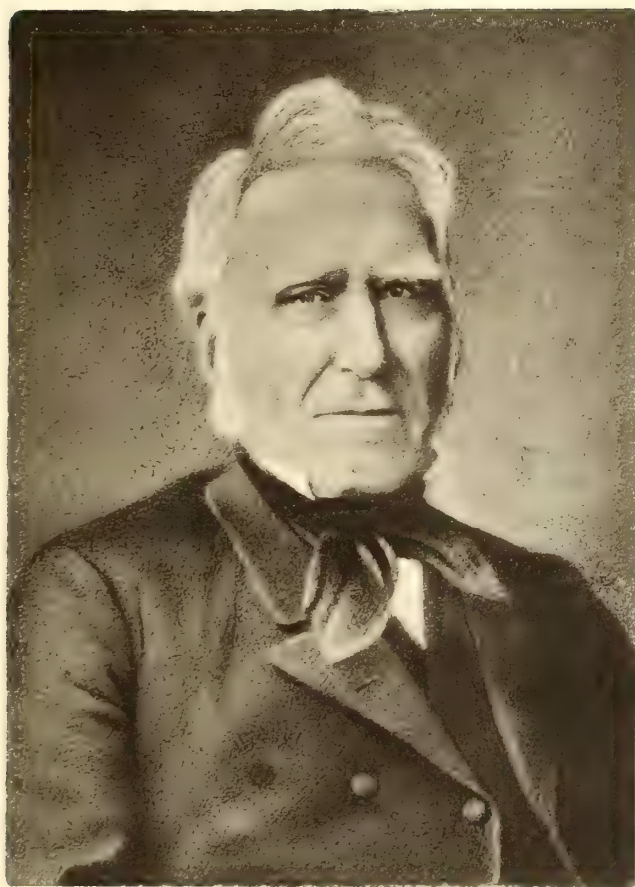
Brother French left three children, girls, all of whom are now living, respected and pleasantly situated.

(8.) HON. M. J. TALBOT, was the son of Captain Peter Talbot, one of the pioneer settlers of Machias, who, with his wife, Lucy Hammond, removed there from Stoughton, in 1771, and in 1772 built the house which now forms the family homestead, and is the oldest house in the town.

Peter Talbot was born in 1745 at Stoughton, Massachusetts, and was the son of Peter Talbot, born in 1718, son of George Talbot, born in 1692, son of Peter Talbot, who came from Lancashire, England, about two hundred years ago, having been seized by a press gang and carried on board a man-of-war, bound for the American coast. When near the island of Rhode Island, young Talbot escaped by swimming ashore in the night, and arrived in Dorchester. In 1677, he married Mary Wardwell.

Micah Jones Talbot belonged to the fifth generation in direct line from him, and was born in East Machias, Maine, May 18th, 1787, in





M. J. Pabot



the same house in which he died, January 17th, 1869, and in the same room where his last illness prostrated him. For eighty-one years he resided, for the most part, under the same roof where he drew his first breath and his last, and where he commenced his married life, in 1809. His life of usefulness and beneficence, his career of prosperity and honor, as well as his prominent position, compelled regard and confidence while living, and sorrow and respect after death.

His private life and character were pure and unsullied; his disposition genial and affectionate, although at times giving evidence of the stern school in which he had been reared, and the rigid training of those severe and puritan days.

As a neighbor he was kind and obliging, and he was ever the friend of the poor. His house was always the home of the traveling preacher, few, if any, passing without stopping.

In his official relations to town, county and State, he was ever a leading mind. Especially in the capacity of overseer, which he held for many years, the poor found in him a judicious friend and a safe counsellor.

As a christian, sincerity and charity, united with a humble self-depreciation, were his prominent characteristics. His trust and faith, not self-reliant, rested wholly upon the atonement and merits of Christ, often expressed by him in the words of his favorite hymn:

“Rock of ages, cleft for me,  
Let me hide myself in Thee.”

His charity embraced all who love the Lord Jesus. His benefactions were large and liberal to the church of which he was an honored member for forty years; giving them a house of worship. He also donated largely to one of the principal seminaries of the State. His generosity was not confined to the church of his own denomination, but reached other churches and sects, and yet he counted not upon his own works of righteousness, but ever felt to say:

“In my hand no price I bring,  
Simply to Thy cross I cling.”

As a husband and father, he received, as he so eminently deserved, the love and veneration of his household. His last illness was sustained by christian fortitude and faith. He was led to “thank God for immortality,” and often said: “my work is done, I am ready to go.” A few moments before he breathed his last, looking upon the

stricken circle around his bed, he exclaimed: "Farewell! Farewell!" and as the solemn hour of midnight struck the knell of the Sabbath, he crossed the threshold of the city of God, to go no more out forever, and entered upon the eternal rest. Fourteen aged men, selected by the deceased, acted as pall bearers.

Mr. Talbot and wife were the oldest married couple in town, and during a union of sixty years, had not lost a child, nor had a protracted illness or a death in the family. He left eight children, twenty-three grand-children, and six great-grandchildren.

(9.) REV. JAMES THWING was born in Augusta, Maine, in 1796. He was converted in December, 1823, and soon joined the Methodist Episcopal church. In 1828, he felt "woe is me if I preach not the Gospel." He accordingly made of himself, soul, body and spirit, an entire consecration to God and the work of the ministry, and soon joined the Maine Conference. His health being good, till a few weeks before his death, he ever hailed his appointment, as announced by the Bishop, with a smile of approval, and sometimes with a shout of joy and welcome.

In his fields of labor he wrought always with cheer and zeal, warmth of soul being characteristic. The fulness of the gospel was his favorite theme, and his consistent life gave force to his preaching. He was never satisfied till he could see the cause of Christ rising and advancing in his congregations.

In labors he was abundant. "At it, and always at it," was his motto. He was prompt and punctual at his appointments. During his entire ministry, of a score of years, he failed but three or four Sabbaths to be on time. His success was uniform. Many of his revivals were extensive and of much power. Those who knew him can never forget the *visits*, the *singing*, the *exhorting*, the *preaching*, and the *shouting* of brother Thwing.

His excellence, as a husband, a father, a christian, and a minister, was notorious. His death was painful, but triumphant. He died in China, July 18, 1848, at the age of fifty-two years.

(10.) REV. BENJAMIN FRANKLIN TEFFT was born in Floyd, Oneida county, New York, 1813, and died in Brewer, Maine, September 16, 1885, aged seventy-two years and twenty-six days. He was educated in Cazenovia Seminary, and graduated from Wesleyan University in 1835. He intended the study of law, but God called him to the study of his word for the ministry.







B. F. Jeffr.



Soon after his graduation, he began teaching in the Maine Wesleyan Seminary, remaining there till 1839, when he was appointed to the pastorate of the "First Methodist Episcopal church" in Bangor.

In 1841 he was Principal of the Providence Conference Seminary.

In 1842, he was a pastor in Boston.

In 1843, he was elected Professor of Hebrew and Greek in the Indiana Asbury University, and after three years, he was elected editor of the *Ladies' Repository*, and the publications of the Methodist Publishing House in Cincinnati, where he remained six years, when he was elected President of Genesee College, at Lima, New York.

In 1852, he was a member of the General Conference, from the East Genesee Conference.

In 1859, he was again pastor of the First Methodist Episcopal church in Bangor, and in 1860 of Union Street Methodist Episcopal Church.

In 1861, fired with devotion to God and love of country, he left the pulpit and was appointed Chaplain of the First Maine Cavalry.

In 1862, he was appointed Consul at Stockholm, and acting Minister to Sweden.

In 1863, he located, and the year following he was appointed Commissioner of Immigration, from the north of Europe to the State of Maine.

In 1874, he was a member of the Legislature of Maine, and about the same time he came to be editor and publisher of the *Northern Border*. As an author he wrote: "The Shoulder Knot," "Hungary and Kossuth," "Webster and his Master-pieces," "Methodism Successful:" the last of his books being, "Evolution and Christianity," in 1885.

He was a life-long student, a great reader, a ripe scholar, an eloquent speaker, of graceful manners and well spoken words. He was positive in his opinions, but kind toward his opponents. His was indeed an eventful life, much above the ordinary rank.

His family attachments were strong. His christian wife, and four of his children passed on before. Four children were left, one of whom has followed him. The last six weeks he spent with his son, Dr. H. F. Tefft, and his daughter, Mrs. H. L. Bass, in Brewer. In the sunset of life he fell asleep in Jesus, surrounded by children and kind friends.

(11.) REV. JAMES B. CRAWFORD was born in Durham, Maine, December, 22, 1828, and died in Bucksport, March 31, 1869. He

was converted when eleven years of age. He obtained his education at Kent's Hill, at the price of much toil and sacrifice.

He began to preach in 1862, and joined the East Maine Conference in 1866, when he was ordained Deacon.

From 1859 he was ten years connected with the East Maine Conference Seminary.

He was an incessant worker. With ability to teach he united power to win, and this power was used to train souls for heaven. He was not satisfied merely to cultivate the minds of his pupils, but aimed to impress the higher obligations of life. As a preacher, his earnest address enlisted the sympathies, and won the affections of his hearers. The secret of his power was not in mental qualification, but in God was his strength. The same faith that sustained in life's arduous labors, sustained in his last hours. "Glory! Glory! Blessed Jesus! This is sweet dying," and with these words he passed away.

(12.) REV. JOHN S. AYER was born in Freedom, Maine, in 1795. He was converted when twelve years of age; joined the Maine Conference in 1818, and was appointed to Industry. He was married in 1819. He labored efficiently and successfully, and enjoyed more or less revival on all his charges, till 1826, when, because of ill health, he located and engaged in business in Belfast. While there he greatly helped to sustain the means of grace by his liberality and regular attendance at the class and prayer meetings, and by his labors in the Sabbath school.

In 1836, he moved to Bangor and was as successful in business as he had been in Belfast, and, having obtained a competency, he retired from business.

In 1867, he was readmitted to the Conference, and placed on the superannuated roll, where he remained till death, January 18, 1876. His removal was sudden, but he was ready. He had made several calls during the afternoon, and after tea, while conversing pleasantly with friends, he suddenly threw up his hands and before he could be reached, he was gone.

Our departed brother was deeply interested in the missionary cause, and was a liberal annual contributor to its funds. In 1869 he donated \$1,000, to Italian Mission, and in his will bequeathed about \$20,000 to the cause of missions. He also left \$500 to the Preachers' Aid Society.

(13.) SISTER MARY JONES, widow of Rev. Benjamin Jones, departed this life in 1877.

Father Jones and his wife were well known by the older members of the Conference, as among the excellent of the earth. He was called home years ago, and now his equally venerable wife has gone to the same reward and rest. She was many years a useful helpmeet to that useful man. She shared with him the hardships of the itinerancy, when those hardships were real, and there was little time to waste upon imaginary ills.

While her husband traveled the sparsely settled circuits of that generation, she cared for the family. She made her home a place where God's honor dwelt. In her widowhood she exhibited the same saintliness of conduct and character which marked her earlier years, and while she had physical strength, she was active in every good work.

(14.) MRS. SARAH B. PRATT, widow of Rev. George Pratt, was born at Grashlagh, Ireland, May 10, 1816, and died in Belfast, Maine, February 20, 1886.

When four years of age, being the second of three children, the family came to the United States to make for themselves a home. To the inevitable tediousness of the voyage was added shipwreck, on account of which they put into St. John, New Brunswick. A few weeks later the family re-embarked for Belfast, Maine, which port they reached on Saturday, and on Sunday, Captain Frye of Northport, who was in search of a hand to place on a farm in Montville, went on board the vessel then riding at anchor, seeking a man for his purpose.

He saw but one man who seemed to be suited to his case, and he was reading the Bible, of whom Captain Frye inquired whether he would like to go on a farm; scarcely raising his eyes from the Book, he replied: "If you will call to-morrow, I will be glad to talk with you."

The Captain left the vessel in anger, determined not to call again; but, advised by his wife, he went the next morning on board, and made an agreement with Mr. Banan.

Having lost nearly everything by shipwreck, six cents remained as the family resources. Monday night was spent on the wharf, a night of peaceful and refreshing slumber to the husband, but of fear and anxiety to the wife.

Being brought up in the nurture and admonition of the Lord, Sister Pratt became a member of the Methodist Episcopal church at the age of ten years.



Becoming the wife of Brother Pratt, Sister Pratt also became the step-mother of three children. Radically unlike in temperament as this couple were, they blended so harmoniously in their lives, that it is said no word of contention ever passed between them. Her influence upon his life and work was great. To her sweet spirit and holy example he owed much of his heroism, much of his unyielding purpose and devotion to his life work. She ever highly prized sanctuary privileges, and esteemed the ministry and membership of the church. The last call she made, was at the home of her pastor, and the last religious service she attended was the sacrament of the Lord's Supper.

(15.) REV. REUBEN B. CURTIS was born in Lisbon, Maine, November 28, 1811, and died in Appleton, Wisconsin, May 21, 1872.

He was converted in Kingfield, Maine, 1830, and received into the church. Subsequently he sought a home in the west, and was licensed to preach, at South Bend, Indiana, in 1844. At the close of which year he was recommended to the traveling connection. Being afflicted by the loss of his companion he returned to Maine, with a motherless infant in his arms.

In 1845, he united with the Maine Conference.

He was ordained Deacon by Bishop Hedding, in 1847, and Elder by Bishop Janes, in 1849.

While upon his first circuit he received a severe injury, by being thrown from a bridge, by the fright of his horse, from which he never fully recovered.

In 1862 he was transferred to Wisconsin Conference, where, after filling several appointments, his health failed, and he took a superannuated relation, which he held till transferred to the church above.

In early life he was a student of the Maine Wesleyan Seminary. As has been said by one of his fellow laborers in the east and in the west, Brother Curtis was no ordinary man. His mind was clear and logical. His grasp of the essential truths of the gospel was like the hold of a giant, and his sympathies ever placed him on the side of suffering humanity. His culture of mind and rare conversational power made him one of the most interesting and companionable men. It may well be said that the church and the world sustained a heavy loss when the Master called him to Himself.

Brother Curtis was married four times. First to Miss Eliza Hackney, in South Bend, Indiana. She died after a few years, leaving an infant boy, who grew to a promising christian manhood. At the

breaking out of the rebellion he enlisted, and fell, at Newburg, North Carolina, while attempting to rescue a wounded comrade. The death of this promising son made a wound in the heart of Brother Curtis, which was hardly healed during his life.

Brother Curtis' second marriage was to Miss Mary Ann Gilbert of Kingfield, Maine, who died in Frankfort, Maine.

Miss Louise Holmes of Frankfort, Maine, became his third wife, who, after a few years of faithful service in the church, went to the church above.

Miss M. Louise Hatch of Bangor, became the last companion of Brother Curtis, who did her work well. She survives her companion, and still continues to render efficient aid to the cause of God and humanity.

Thus, "The workmen fall, but the work goes on!"

(16.) REV. EDWIN ADAMS HELMERSHAUSEN was born in Jefferson, Maine, October 9, 1818.

He was converted April 22, 1841, in Waldoboro; baptized in 1842, and admitted to the Methodist Episcopal church. He was licensed to preach in the same year and admitted to the Maine Conference in 1843.

He was ordained Deacon in 1845, by Bishop Jaues; and Elder, in 1848, by Bishop Hedding.

He was married July 25, 1848, to Matilda Williams, and May 31, 1853, to Annie F. Brann.

He died suddenly, of heart disease, November 10, 1873.

In character Brother Helmershausen was manly, courageous and sincere. In his intercourse with men he was outspoken, and above dissimulation. His rebuke was sometimes sharp; but his act was always kind. His intellect was clear, and direct in its modes of action, and eminently practical. He was a man of the present, dealing with living issues.

As a preacher, he was pointed and practical; often enforcing truth with the keen blade of satire. His discourses lingered in the memory.

As a writer, he was graceful and entertaining, and often evinced a deep and tender pathos, as will be seen in the following extract from an article which he wrote on the death of Rev. Horace L. Bray: "Horace, every flower that blooms in the early summer; every ray of light that beautifies this world; every breeze that passes over this earth, with its cheerful tones, or sighs through the groves, will whisper to me of thee."

With tenderness we dropped the name, so long familiar, from our

Conference list; but a sweetness comes over the mournful task, as we remember that it is on the roll of heaven.

JOHN and MARY HAM. (BY MRS. L. L. B. WITHERS.)

(17.) John Ham was born in Portsmouth, New Hampshire, August 20, 1779.

He married Miss Mary Johnson, in 1807, and they came to Bangor near the commencement of the war of 1812, bringing two little daughters, the elder of whom became Mrs. Larrabee; the younger, now living, Mrs. Greenough of Portland. Mr. and Mrs. Ham were among the few members composing the first class in Bangor.

Mr. Ham was a man of marked traits of character, and strong personality. He was distinguished for his plain common sense, as well as for industry and shrewdness in business; attaining to what, in earlier times was deemed wealth. He was of plain manners, but very affable at home and in social gatherings. He had a strong liking for the little folk. It was a pleasant sight to see them, in his later years, gather around him on the street, each seeking to get his hand, and all receiving from him a kind word.

As with many others of his day, his early educational opportunities were very meagre; but being endowed with force and ability, he rose to influence, and in business circles his judgment was appreciated. In church affairs he was at his post, and never failed to have an opinion worthy of presenting. At social meetings he was constant in attendance, and ever prompt in prayer and speech; ever fervent, but never impassioned. He was, in his years of retirement from business, earnestly devoted to the suppression, not only of the drink habit, but of the use of tobacco; claiming that, as he had conquered himself, others could do the same, and he was ever ready to aid them in doing so. He was interested in all departments of church work, and contributed to their support. He devised a sum to be paid to the society, after the decease of Mrs. Ham, the interest of which was to be used for the relief of the needy in the church.

During the war of 1812, the British having ascended the river to Hampden, Mr. Ham, fearing they would go to Bangor, went, with his family, for refuge, into an adjacent piece of woods, which he owned, cutting his name upon a tree. He then went back to New Hampshire. After his return to Bangor, some years having elapsed, he found the tree bearing his name, and built a house on the spot occupied by the tree, now known as the Hinckley house, corner of Broadway and Somerset streets.

Mrs. Mary Ham was born in Brookfield, Massachusetts, June 8, 1788. She became a christian quite early. In middle life her piety had taken on a warmer and a deeper form under the ministry of the saintly Schermerhorn, and she ever after believed and testified to a full salvation. In her days of strength, she was always in her place at church, and in social meetings. She was easy in conversation, and loved to talk of the things of the kingdom. She died in December, 1873.

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## CHAPTER VII.

Biography of a few, who, having completed life's effective labor, now watch and wait till they shall hear the summons, "Your Father calls, come home."

(1.) REV. RUFUS DAY was born in Bristol, Maine, (now Damariscotta,) October 28, 1807.

His parents, William and Martha Day, belonged to the first generation of Maine Methodists.

His grandmother Day was excluded from the "standing order" for harboring Methodist preachers, one of whom was Jesse Lee.

He was converted in Wiscasset during what was known as the "great revival," under the labors of Rev. Philip Ayer. He was then eleven years old. He was baptized by Rev. Joshua Soule in Bristol, and was received into the church by Rev. Heman Nickerson.

The family afterward removed to Gardiner, where he learned the blacksmith's trade of his father.

He was married to Elizabeth Cochran, daughter of Dr. James Cochran of Monmouth, November 2d, 1829.

Impressed with a sense of duty to preach, he was licensed to exhort, by Rev. John Atwell, January 17, 1830; and to preach June 26, 1830, at a Quarterly Conference in Gardiner, Rev. David Hutchinson, Presiding Elder, and was admitted to the traveling connection in 1831. He was ordained Deacon by Bishop Waugh in 1836, at Hallowell, and Elder, at Hampden in 1838, by Bishop Soule.

In 1850 he was appointed to Mercer, but did not, on account of ill health, go to the charge. He had a surgical operation on one of his



eyes. In 1851, as supernumerary, supplied at Forks of the Road, Hallowell. In 1858 and 1859, Dixmont, Plymouth and Jackson. In 1860, Carmel, Weston's Mills and Etna. In 1864, supernumerary, Rockport. In 1865, supernumerary, Upper Stillwater and Argyle. In 1866, superannuated at Carmel. In 1868, superannuated at Upper Stillwater. (For other appointments see Appendix.—*Editor.*)

Till the death of his wife he preached nearly every Sabbath. On many of his charges he was very successful. His first term on Dixmont Circuit was one of great revival. His wife died April 28, 1883.

As a preacher, Brother Day may be rated above the average. Of his character and standing, no more need be said than that he has been almost unique in amiability, single-mindedness and unobtrusiveness. His great drawback has been diffidence.

(2.) REV. ABRAHAM PLUMER, was born in Buckstown, (Bucksport) Maine, October 30, 1809.

He moved to Lee Plantation, (Monroe) when two years old. He was converted October 20, 1829, and joined class on Unity Circuit. He was baptized in the spring of 1830, and joined the church in Belfast; was licensed to preach June 1835, and in due time was ordained Deacon by Bishop Hedding, and five years later was ordained Local Elder.

He took work under Presiding Elder in 1838, and labored eleven years in New Hampshire. He then returned to Maine in 1849, where he has been thirty years engaged in pastoral work; and since has resided in Damariscotta, doing much ministerial work in destitute communities

(The writer has been requested to furnish an autobiography; with which request he complies with some misgiving, lest his intent be misjudged.)

(3.) WILLIAM HACKET PILSBURY was born in Buckstown, (now Bucksport) August 24, 1806.

His early training was under Puritanic regime at home and in school; a formula which meant something. It was not only theoretical but practical, and which, however slurred and spurned, was much more effective in the right direction, and more promising in its results than the *no* system of *no* training, by the fireside, in the common school or the Sunday school, in the present mature age, and of which a modern reviewer writes: "Scorn it as may those who never knew



what it was, the Puritan Sunday made men, thinking men, strong men, who in the world looked always to something beyond the approval of their fellows, felt always that there was somewhere some one who knew what they were in their hearts. It made a large part of what is worthy in our institutions and our men, in New England and New York, in Virginia and the Carolinas, and throughout the growing Union."

In 1817, my father being in business in Charleston, South Carolina, whither my grandfather had gone years before, the family moved to Charleston. There I attended school till 1820, when I was taken into a book store, a newly established branch of the house of Matthew Cary of Philadelphia, where I remained till 1822, when my father, with family, returned to Bucksport.

In 1823 I went to York county, where in Sanford and in Shapleigh, I served as clerk till 1829. While at Emery's Mills in Shapleigh, in 1825, under the ministerial labors of good Warren Bannister, I was converted, since which change, I have never, for a day, forgotten to pray. I never used intoxicants or tobacco, though handling many kegs of one and hogsheads of the other; nor was I ever mad or foolish or "ambitious of manhood" enough to be profane.

In 1829, I went to Kent's Hill, Readfield; that good man, Merritt Caldwell, being Principal, where I remained till 1834. My first attempt to preach was at Phineas Higgins' appointment, in 1830 or 1831, in the Atkins school house in Mount Vernon. Of course I remember nothing that I said, but I do remember, I was discreet enough not to make a long talk.

In 1830, during a vacation, I was with Greenleaf Greely some three months, on Vienna Circuit, where I remember preaching, or trying to preach, in Mercer, in Vienna, and at Farmington Falls.

In 1834, I was admitted, on trial, in the Maine Conference.

I have never been tempted to seek to "shine." The reader may say: "the absence of ambition was, perhaps, consequent upon a well grounded conviction of the futility of the attempt." Very well, and 'tis a pity that others who have indulged the vanity, have not been taken the same way; then, without the D. D. shining corona, they might have been of more use in the positions they were competent to fill, and might now be held in higher esteem among those whose judgment is worthy of respect. Nevertheless, I think I so chose because of a wish

and aim to share the approbation of God rather than the praise of men. I have this conviction, that, under the circumstances, I have done what I could. If asked, "would you be willing to live over again?" my answer would be: "Thy will, O Lord, not mine be done." If asked, "with your experience would you not make a better show of another probation?" my ready answer is: "humanity is so circumstantial, moving as it is drawn or repelled, as the mind from its present standpoint may look at it, that, though I might profit by experience at some points, I might fail at an equal number of points where experience was wanting."

Though this item may have been already extended beyond the writer's privilege, he asks to be allowed a concise statement of the cheerful willingness of the companion of his early manhood, his prime and now of his ripe years, in taking upon herself, more than fifty-two years ago, the self-denial, the poverty and toil of such a companionship; when the situation was much less inviting or endurable than in this age of comparative ease and better accommodation.

He took her from a home of plenty, as of rare, wide-spread family sympathy. She took upon herself cheerfully, the toil, self-denial, and sacrifices necessarily attendant, in those times, upon an itinerant life, as though trained to toil and poverty.

As a matter of course and almost of necessity, more was expected among the people then of an itinerant pastor's wife than now; but she was ready to meet all demands without parleying.

Nine years of District service, such as they, and the mode of traveling, were then, were additional embarrassments, but of all this, though heavy to be borne, she did not complain. With the care of thirteen children, she looked upon the demands of the several relations sustained, as in the Divine providence.

She coveted not; but was ever ready, not only to divide her last dollar, but her last dime, and then, if need be, to contribute the last half. Indeed she has known no stint save an empty hand and a husband's impoverished pocket. Saying less, the writer could not feel that his duty was done.

(4.) WILLIAM J. DODGE was born in the town of Adams, Massachusetts, in 1795.

When about a year old his father moved to Grantham, New Hampshire, and, after about five years, he settled in Cambridgeport, Massachusetts. He remained there about six years, when he moved to Prospect, District of Maine. He now resides in Searsport.

When twelve years old he commenced to learn the shoemaker's trade ; and three years later he learned the tanner's trade.

February 2d, 1815, he married Miss Betsey Colcord, and during the same year there was a great revival at Mount Ephraim, (now North Searsport) and himself and wife were converted, and joined the church.

In the same year a Bible was given to him, which he read through nine times in twenty years. He has always adhered to temperance principles ; nor has he ever used tobacco. He has ever been true to Methodism, and the interests of the church. He has taken *Zion's Herald* fifty-five years. He has helped to build six Methodist meeting-houses, and owns pews in each of them. He is an 1812 pensioner.

A few years ago, on his way home with a load of goods, his frightened horse threw him to the ground, injuring him severely, from which injuries he has never fully recovered.

His wife died sixty-three years after marriage. To them were born seven sons and seven daughters, nine of whom, in 1882, were living in six States. Eleven were married, to each of whom, on the marriage occasion, he gave one hundred dollars.

Preachers were always welcome to his home. He had four sons in the army. As a Justice of the Peace he married thirty-one couple, and gave to each a Bible.

(5.) REV. CALEB D. PILLSBURY was born in Kingfield, Maine, December 13, 1817. His educational advantages were such as he obtained from public schools, and Farmington Academy.

He made a profession of religion and united with the Methodist Episcopal church, in the fall of 1837, under the labors of Revs. Theodore Hill and Thomas J. True. About two years later he was licensed to preach, and commenced traveling in 1842, occupying the position of second preacher on Fairfield and Sidney Circuit, Rev. S. Bray being preacher in charge.

At the Conference in 1843, he was received on trial. In July, 1845, he was ordained Deacon by Bishop Janes, and Elder in 1847, by Bishop Hamline.

In 1848, he was appointed to Machias Mission ; but, in consequence of a severe run of typhoid fever, he did not fill the appointment. He labored, however, the latter part of the year in Hudson, and Bradford, organizing classes and establishing a charge which still appears in the list of Conference appointments.

In 1857, he was transferred to the Wisconsin Conference, of which he is still a member. He took a superannuated relation in 1882.

While in the army as Chaplain, in 1864, he was captured with the Regiment which he served. Though treated respectfully, generally, while a prisoner, he has never fully recovered from the results of hardships endured.

November 7, 1839, he was united in marriage with Miss Orpha M. Curtis, in Kingfield, Maine, who has cheerfully shared the toils, as she has rejoiced in the vicissitudes of the itinerant's life; and they are, together, passing to the close of life in full hope of a blissful immortality.

(6.) REV. ALBERT CHURCH It may be supposed that many changes will have occurred in the course of fifty odd years. The aspects of our work at that early date, were, in many things, in marked contrast with the present. Whether or not the change has been, in all cases, for the better, may admit of question; but it is quite certain that with many of them, the present incumbents of the ministry, at least, are quite satisfied. This will be found true in regard to the size of circuits. Few would be willing to receive an appointment to a charge embracing five or six, or more towns, with several preaching places in each for either the Sabbath or week days, and requiring perhaps fifty miles travel per week on horseback, every round. The work was performed on horseback either because of the state of the roads or the poverty of the preacher, which did not allow him the luxury of a carriage. An early preaching place may be thus described:

After a ride of five miles from the highway, by a mere path through the forest, a clearing of a few acres was reached, where a few families lived in log houses. In one of these, so low as to just admit of standing upright, a congregation gathered, seated on the bed and on planks or slabs resting on shingle bolts, until the space was filled. To these, the preacher would talk, while the close attention showed that the message was not in vain.

My experience in regard to parsonages is also an illustration of the advance of the work in our Conference. That into which we moved on our marriage, was a small one-story house of two rooms, and an addition in the rear for bed-room. We had only one end of the house, the other half being occupied by another family. Our space consisted of one room, which, beside being our sleeping room, must answer all domestic purposes, and was my only study. Our only chance for storage was a low attic and a small cellar, reached by



passing through the room of the other family. A room about eight feet square was our spare bed-room.

Another residence early in our experience was a parsonage, a very low building of only two rooms, from one of which a small room had been partitioned, barely sufficient for clothing and storage, and was the only chance for such use. The only other building was a small one barely sufficient for a horse and a shelter for dray and a carriage. Our room was warmed by an open fire-place, and by this all the various operations of domestic life must be performed.

During the winter, what time I could have at home, which was not employed in cutting wood and getting it into the house,—our only shelter for it—to save my wife from exposure, and in shoveling snow, must be spent in this one room. I said *what time!* How much this would be may be inferred, when I say the work of a circuit embracing five towns must be attended to.

Such, with little variation, and in some cases, no improvement, were our first residences; and I have no reason to think ours any exception. Fuel often came to the door in what was called sled-length, just as cut and loaded in the forest. It must be fitted for the fire, in the open air, and often remain there until wanted for use, regardless of the weather, for there was no shelter for it other than our living rooms.

This is not complaint; it is late in the day to murmur over inconveniences and exposures that were cheerfully borne. But perhaps some ambitious young writer is eloquently declaiming, the former days were better than these. But as the old man enters his well appointed study, and looks over his comfortable parsonage, he may be pardoned if he asks, wherein?

The advantage of the past is surely not apparent, as we accompany the young minister in his visits to the members of his church and congregation; nor as we are seated and listening to a well prepared sermon in the neat church that has taken the place of the kitchen and log house. And the old minister may be allowed to exult somewhat in the tokens of progress, and joyfully to say, the Lord is indeed in our midst.

Another question of some interest, which has now been fully adjusted, is that of an Educated Ministry. Something of the feeling in regard to this, may be learned from the following incident:

On one occasion I lingered after my class meeting, to converse with an aged mother in the church, and gain light in experience and duty.



I referred to my convictions in regard to entering the ministry, and to my want of qualification for the work, specially to my deficiency in a literary and professional training, and remarked that some friends had advised me to go through college, or at least to Andover. She, with much feeling exclaimed: "how many souls you might lead to Christ, while studying for the ministry;" — an expression often used at the time, in arguments against theological institutions, and training for the ministry, and as often fully answered. I referred to Andover, for at that day theological institutions were not only unknown among us, but, when, at a later date, an attempt was made to establish one, a sharp controversy sprang up in regard to the utility of them, and even the moral and the religious influence of such schools, was involved. The discussion originated on this wise:

There had been organized in the New England Conference, a society termed the Junior Preachers' Society of the New England Conference. This society requested LaRoy Sunderland to prepare an essay on the Education of the Ministry. The essay was afterwards published in the Quarterly Review for October, 1834. He asks in the prefatory part of the essay, "why no kind of study, either literary or theological, has ever been required as a preparation for actual service in God's sanctuary?"

The policy of the church had been to educate men *in* the ministry *for* the ministry. The controversy was continued by strictures in the Quarterly for January, 1835, from Dr. Reese of New York, and a reply in a later number, from Sunderland; to which the Doctor rejoined; and this for the present closed the discussion. The church was not then nor has she ever been opposed to the education of her ministers; but she did not readily endorse the theory of Dr. Porter of Andover, and of Dr. Sunderland, that a three or four years course of preparatory study at a school was a necessity. The underlying thought in the constitution of the church is indicated in Chapter Second of Part Second of the Discipline; and the advantage of study and education is thus stated by Dr. Wheedon, in his inaugural, as Professor of Ancient Languages, in the Wesleyan University: "It is scarcely necessary at this day to urge the particular importance of the knowledge of the original scriptures to a theologian. One language there is indeed of special importance to him, the venerable Hebrew. It speaks to us from the glooms of farthest antiquity, like the voice of Omnipotence from the cloud wrapt Sinai, and yet he says: 'Nor would I assert that no one can be a successful minister of the cross,

without the ability to read the scriptures in their own dialect.' The name of many a burning light in the church, through every age of her history, beams forth in glorious refutation of such an assertion." As the final result, the Concord school and ultimately, the Boston University stand forth to attest that a hand Divine has shaped the destiny of the church.

(NOTE: With much truth it may be said to men of this generation, "other men labored, and ye are entered into their labors." It is not denied that the men of this generation do appreciate the toils and self-denial of the Pioneers; but query, do they *properly* estimate and *duly* appreciate? Suppose they had been derelict; what then might have been instead of what now is, as a heritage? Who, but the All-knowing can answer? Would there have been any labors to enter into! But enough of this for the present, perhaps you say, and so says the Editor.)

(7.) CHARLES B. DUNN was born December 10, 1815, in the town of Alexander, Washington county, Maine. He was educated in the town schools, and Washington Academy, in East Machias.

His early opportunities were narrowly limited; but, if a boy aspires to knowledge, he will find a way to get it. There was in the town an old teacher, a University graduate, who apparently knew everything, except how to use his knowledge to advantage.

This kindly old man was ever ready to help the studious, whether in or out of school. During the long summers, though the boy diligently labored on the farm, all his leisure moments, with this aid, were devoted to study. What he acquired of Latin and Greek was in this way. Even in the logging wood the long evenings were devoted to study.

His parents being Methodists, the circuit preachers made their home with them; and gave the boy the use of their books; which was of great advantage; as, when he entered the ministry, he found himself quite well posted in the required studies.

Charles first became interested in religion when about fourteen years old, under the labors of Rev. B. D. Eastman; but, not joining the church, he, in great degree, lost his interest. When about eighteen years old he again found favor with God, and was received as a probationer, and when about twenty he was admitted to membership in the church, and when about twenty-one he was made class leader.

Being the youngest son his destiny seemed to be, in time, to take his father's business. With this in view he married Miss Olive A. Scribner, and settled, as he supposed, for life, in the old homestead; but he soon found that to enjoy religion he must be more extensively active in the church. With this in view he asked and obtained a local preacher's license, and preached nearly every Sabbath in parts where no one else could well go; but, after two years the Conference sent a preacher, and a circuit was formed.

In 1842, he was admitted to the Annual Conference and appointed to Houlton Circuit.

In 1885, because of declining health he was superannuated, and settled in Hampden, where any one who desires may find him.

(8.) REV. SETH HOWARD BEALE. The subject of this sketch is at the time of writing, (February, 1887) the oldest member of the East Maine Conference, in the effective ranks, and there are but four members who entered the ministry prior to him. He was born in Sidney, Maine, April 3, 1815.

He came of good Methodist stock, whose record stands the test of closest scrutiny. He was converted in January, 1830; and early began to feel the stirring of the spirit to the work of the ministry. He was a student at Kent's Hill from 1835 to 1838. In 1836, he was licensed to preach, and employed his gifts as opportunity offered, while teaching at Provincetown, and Truro, Massachusetts. After one year's labor at the latter place, under the Presiding Elder, he joined the Providence Conference, and in 1841, was reappointed to Turo.

In 1842, his appointment was to Barnstable, and in 1843 he was transferred to the Maine Conference.

His ministerial record covers a period of forty-seven years in the itinerancy. His influence has ever been on the side of temperance and prohibition, and during the civil war he was several months at the front, in the service of the Christian Commission. Of strong physical powers, correct habits, and prompted by unswerving fidelity to Christ and the church, these years of active service have been crowned with gracious revivals, in many charges, and more or less conversions in nearly all of them.

Over a wide range of territory he has been a well adapted camp-meeting worker; always ready to conduct special religious services; of apparently exhaustless resources; and every time the right man for the place.



Rev Seth H Beale









Yours Truly  
Geo. Brooks

## CHAPTER VIII.

(1.) The following is from an original and well preserved book of record, kept in Orrington.

“The rise of Methodism on Orrington Circuit, appears to be as follows: in the year 1793, the Rev. Jesse Lee came to Penobscot river, and preached several times in different places; and, being requested either to stay and serve the people, or use means to furnish them with another of his own denomination, some time after the Rev. Joshua Hall was sent, who continued his labors several months, and was instrumental of a number of awakenings. The Rev. Philip Wager succeeded him in serving the people three mouths.

“He was followed by Rev. Enoch Mudge, who established a church in the town of Orrington, according to the Methodist discipline; and first administered the Lord’s Supper on the twenty-seventh of November, 1796;” and later the following appears:

“At a yearly Conference, holden at Canaan, New Hampshire, June 12th, 1806, this circuit was divided into two circuits; the western side of the river taking the name of Hampden, and the eastern, with a part of Union river Circuit annexed, taking the name of Orrington Circuit; which circuit, before division, appears to have included Orrington, Hampden, Stillwater, Candeskig, Bangor, Eddington, Frankfort, Buckstown (Bucksport), Jordan’s Brook, Orland, Colburnton, with other localities;” and later, in 1816, Penobscot, Sedgwick and Surry; Enoch Mudge, Timothy Merritt, and subsequently, John Atwell, 1813; Cyrus Cummings, 1814; Joshua Nye, 1815 and 1816; and others not so well remembered, having served as preachers; and Joshua Taylor, 1797 and 1798, Presiding Elder on Maine Circuit (?) Joshua Soule, 1803, Presiding Elder on Maine District; Oliver Beale, 1808 to 1811, Presiding Elder on Kennebec District.

The record book named is really a Steward’s Ledger, and a model book, on which the entries of receipts from the several localities, and the disbursements are neatly entered and carefully balanced at each Quarterly Conference, extending from 1797 to 1838; and on which, in proper order of time, an entry appears as follows: “Quarterly Meeting, Sep. 3, 4, 1814, omitted by reason of the British troops being among us.” The following record also appears:

“At Maine Annual Conference, August 14, 1828, Orrington and Bucksport, (meaning North Bucksport) Circuits were re-united.”

The church in all its parts and departments continued to grow and thrive till 1842, when it was made the field of labor of the good brother who was "as sure that Christ would come, to call home those who were watching for his coming, and to judge the world, in 1843, as of his justification or sanctification;" which good brother, without reservation, early and late, and everywhere, made this his theme, and who, when admonished, by the Bishop, as requested, by the Conference, in 1843, threw the entire responsibility of his heresy upon the "fathers."

In 1842, when Rev. Gershom F. Cox was appointed to Orrington, it was one of the strongest, most loyal and harmonious churches east of the Kennebec river.

During the Conference year he much more than doubled its nominal class membership; but weakened the church in the same ratio.

Millerism, earnestly inculcated from the pulpit, in the home, and everywhere by the way, by a man who knew that success depended more upon emphatic absoluteism of appeals to the emotional than to mental, wrought disastrously; vitiating the faith of but few of the reliable members; but neutralizing their power and influence, by the addition of hundreds, who were only Millerites, thereby unnerving the steadfast and immovable, and making them powerless, except to hold the citadel, which they nobly did.

An appropos illustration is of a ship loaded, having her valuable cargo well trimmed; and then, by the cranky captain, duplicating with trash, her cargo, when she can be saved from foundering, only by jettisoning her superfluous cargo.

When, during the following Conference year, the church was purged of more than half its nominal membership, there remained a noble band of more firmly united members, who, though outnumbered, had never wavered; but continued one in heart and mind; of whom, without intending to be exclusive, a few names may be mentioned, especially the Nickersons, the Bakers, the Doans and the Fowlers, a Brooks, a Godfrey and a Dole. Nor should Brother John Eldridge, a local preacher, be left unnoticed. He was a native of Orrington, and the father of George N. Eldridge, now of Colorado Conference. Standing aloof from Millerism, he was the sole ministerial helper, in 1843, of the preacher in charge; and rendered good service in supplying the three Sabbath appointments. Brother Eldridge, was sound in doctrine, of good and artless mind, mild in temper, of ready and interesting speech, always true to the church and of good repute. His wife was the daughter of Manning Wood, who, in early life, when sick, had a vision of a coffin brought to his bed and carried away

empty : which confirmed in him the faith that he was not to pass through the grave ; but, in due time, was to be translated. He lived to an advanced age ; but finally went the way of all the earth. And here the reader will please pardon the use of an incident illustrative of the good standing of Orrington, after the year of its severest trial :

At the Bath Conference, in 1843, Bishop Hedding and the writer and wife being guests of "Mam McLellan," of blessed memory, the wife, being necessitated to leave before adjournment, the hostess, in hearing of the wife, asked the Bishop where the husband was to go, whose reply was, "to that blessed Orrington."

In 1885, Orrington, with a total population of 1529, has three Methodist churches, of ample size, well finished and cared for, situate in triangular form, about three miles apart, and of a total value of \$9,500, and two parsonages, valued at \$1,600, with a membership, including probationers, of 264.

After the writing of the foregoing, Rev. E. M. Fowler furnishes the following brief statement :

"My father told me that the first class consisted of seven members, four in Orrington and three in Hampden. The four in Orrington were my grandparents, Simeon Fowler and wife, and Mr. Paul Nickerson and wife ; Hampden, Mr. Murch and wife. The seventh, I am not certain, but I think a Mr. Mayo, who married a daughter of my grandparents." He then relates the following incident :

"My grandfather, for a brief time, was a soldier in the Revolution. I recollect distinctly, that he drew a pension. He was the first Justice of the Peace in that section, when the courts were holden at Bagaduce, (Castine.) The first criminal case that he pronounced on (the crime I don't know) the judgment was that he be tied to a wood sled tongue, and be whipped a certain number of lashes. The country was terror stricken."

(2.) MRS. B. J. POPE, writes : "My own recollections and information obtained from my father, M. J. Talbott of East Machias, are on this wise :

"In 1819, M. J. Talbott was present at a funeral, in Cooper, of a young man, killed by accident in the logging woods, attended by Rev. Ebenezer F. Newel ; the first Methodist preacher who had travelled east of the Penobscot. I do not know, but think, he must have been sent by Conference to ascertain the condition of that region." (E. F. N. 1818, appointed to St. Croix.—*Editor.*)



Hon. M. J. Talbott having been reared by descendants of the Puritans in the Calvinistic faith, was very much impressed with the doctrine of free salvation, which he heard for the first time. He became a christian and a Methodist; remaining so during his long life. He retained a strong affection for E. F. Newel, who visited him, after he became aged and blind. This train of circumstances led to the formation of the Methodist church in East Machias.

Mr. Talbott owned a lumbering establishment in East Machias, two and a half miles from the village, at a place called Jacksonville.

In 1853, a Methodist church was formed by Rev. M. P. Webster; who was stationed at a neighboring town. Meetings were held in the school house and seasons of great blessedness were enjoyed.

The following preachers were stationed here, connected with various other circuits in the immediate vicinity: In 1836, Rev. H. N. Macomber, was the pastor. (For others see list in Appendix, of names and appointments.—*Editor.*)

In 1859 a move was made to build a chapel, Mr. Talbott contributing the larger part of the amount necessary to its erection and completion. During the year the house was dedicated to the service of God, by Dr. M. J. Talbott of Providence Conference, a son of Hon. M. J. Talbott.

In 1863, a parsonage was built, the work being very much aided by Rev. Mr. Roberts. Mr. Talbott and family contributed largely to the building.

The early class leaders were Mr. John Chaloner, and Stephen T. Harris; both men of great piety, their influence doing much for the spiritual welfare of the church. Classes were sustained at the village during Mr. Talbott's later years, he being leader.

The church has suffered from various circumstances, such as the emigration of a large number of young men, deaths, removals, etc., but has, through all these changes, maintained the institutions of the church with commendable zeal. Interesting revivals have, from time to time, blessed them; strengthening their faith and increasing their number. The church building has been kept in good repair, and many have gone home praising God, saved through the instrumentality of the gospel preached in this church. Though the founders have gone to heaven, and many of the preachers and people have gone shouting, it is hoped that it may be the home of true and faithful worshipers long years to come; that many more will say, "I was spiritually born in Jacksonville chapel."

The following appeared in Zion's Herald, in 1867: "East Machias, Maine, December 10th, Rev. B. M. Mitchell writes, that they have a nice little church in East Machias, which has been recently painted at the expense of a good brother, Hon. M. J. Talbott, who loves Methodism, and is doing much to promote and sustain it at home and abroad. They have also a very convenient and comfortable parsonage and stable. Mrs. B. J. Pope has made the parsonage some valuable presents, beside painting it at her own expense. Within the last few weeks the work of conversion has been going on gloriously. All ages are interested. The church is greatly revived and quickened. Seventy-five have been forward for prayers, and most of them have been blessed with peace."

(3.) Nothing of Methodism, in Wiscasset, worthy of note, is known till about 1818, when a few members moving there "laid the foundation of a prosperous society." For several years but few were added. "Among the early additions was Moses Donnell, of a neighboring town. He was filled with faith and the Holy Ghost, and, in 1826, was licensed a local preacher."

In 1827, to use the language of record: "One of the most powerful and extensive revivals ever known in this section, took place. The brothers David and John Young, were very efficient workers in the revival. The town hall was fitted for worship, and here it was no unusual thing to see more than a hundred at a time crying for salvation. One occasion was attended with such overwhelming influence of the Holy Ghost that Rev. John Young, full of the spirit of God, commenced his sermon, and soon lost control of his voice. Its tones suddenly became most awfully solemn, and more and more unnatural, till intense emotion choked his utterance, when, so sensibly was the Divine presence and power felt that an involuntary wailing burst from every part of the congregation, while nearly the whole assembly fell upon their knees, and cried aloud for mercy. About fifty, it is said, were converted that night. The work continued to extend till, in all parts of the town, and the adjoining towns, many became its subjects. Of the converts a goodly number united with the Methodist Episcopal church."

Another writer says, in connection with this revival, "the instructor of one of our schools was converted, some of his scholars also, and when, at the opening of his school, the day after his conversion, he proceeded, after prayer, with the usual exercises, having heard one

class read, he could proceed no further, but dismissed the school, and requested those seeking the Lord to kneel for prayers, when several of the scholars, who had professed religion, joined with him; and, after continuing this exercise about two hours, eleven were converted."

This writer further says, "I think I shall be safe in reckoning two hundred as the hopeful subjects of this glorious revival, within the limits of this town; of which number I have received one hundred and three into the Methodist society, and others stand ready to give us their names." He further says, "we also learn that there is a prospect of revival in the adjoining towns, Newcastle, Alna and Edgecomb.

In 1828, a preacher was asked for, and Oliver Beale was the first appointed, "who remained but one Sunday, and Phineas Crandall was sent to fill his place, but he left before completing the year.

Moses Donnell was appointed in 1829 and 1830. (Such, occasionally, were the revivals half a century ago, back of the sceptical age; and when religious and moral instruction was not a stranger at home, and all delegated to the schools.—*Editor.*)

(NOTE: The editor, being the pastoral incumbent in 1841 and 1842, well remembers, that during the winter and spring of the former year, he was not absent from the church one evening of three months' protracted services, the fruit of which was about one hundred received on probation.)

"In 1834 and 1835 a meeting-house was built and completed, which in 1858, the corporation voted to alter, enlarge and repair. The church had come, spiritually and temporally, to be one of the strongest in East Maine.

"The great fires in 1866 and 1870 were severe blows to the village and church. Business went down, people moved away, and the place has never been built up. Just before the fire of 1870, a parsonage to cost \$2,500, was projected, and pledges secured for the lot and house, but, the fire occurring, about half the subscription was lost, leaving the society unable to build.

"The society now have a church and parsonage valued at about \$6,000, and free from debt; with a class membership of one hundred and fifty-five. The society is now in a very low state, but full of hope and trust.

"Brother A. Church was here licensed to preach, and recommended to the Annual Conference, in 1833 "

(Just here will the reader please indulge a brief statement, for the sake of the reflection and the moral? Before the war of 1812, and prior to the embargo, Wiscasset was a mart of commercial thrift and wealth, of two of whose worthy citizens, fireside history relates, that each owned thirteen square rigged vessels, engaged largely in West India trade; for which trade Wiscasset had superior adaptation and facilities. Of one of these it was said that the house he occupied, which was large and well situated, was paid for with a hundred puncheons of rum on the wharf, and the children had silver dollars for play things. When the embargo, which was fatal to the West India trade so long as rigidly enforced, was raised, one of the parties above named sold out, but the other, the same party that bought the house, retained. Each was, of course, confident he had done the best thing. Soon war was declared, leaving the vessels of one to rot in dock, and of the other deposited in Bank. The two men were, *de facto* equally shrewd, and as equally purblind; but one, as the world will have it, struck a streak of luck, while the other made a mistake. Now let it be assumed, that the war, which *neither* could foresee, had not come, or had not so soon followed the embargo; then the *actual* loser would probably have been the *greater* gainer; whereas he was reduced to extreme poverty. Moral: Man may appoint but God disappoint. Does not then, wisdom teach to build upon the sure foundation, by setting affection on things above, that the treasure may be sure and abiding? *Editor.*)

## LUBEC. (FROM RECORDS.)

(4.) "Rise and progress of the Methodist Episcopal church at Lubec Point.

"Previous to 1840, the Methodists preached at Lubec Point occasionally; but there was no regular preaching till that time.

"A class was formed in the winter of 1839 and 1840, consisting of a few members.

"The first stationed preacher was Rev. James Thurston, in 1840, who preached part of the time only. He lost his health in the winter, until which time things moved quite well. A few joined on trial that year. He was followed by Rev. J. Weston, 1841 and 1842. He was well received and labored with acceptance, and was remarkably beloved by the unconverted. He had some revival the first year, and a few joined society. In 1859, Alfred S. Adams was appointed to Lubec Point and Whiting. There was a gracious revival in Whiting. About ninety-five converted in Whiting and vicinity. In 1866 and



1867, a glorious revival was experienced under the labors of Rev. S. S. Gross and Rev. G. R. Palmer, in Lubec.

“The Methodist Episcopal church, at the Point, was built in 1817.”

#### DRESDEN MILLS.

(5.) “It appears that in the early days of Methodism in this vicinity, the circuits were widely extended. Pittston, Dresden, Whitefield, Wiscasset, Georgetown, Bristol, and probably the towns of Newcastle and Damariscotta, were included in the Bristol Circuit. It was agreed at the Quarterly Conference of Bristol Circuit, May 17th, 1813, that Bristol Circuit should be divided, and that Pittston, Whitefield, Dresden, Wiscasset and that part of Georgetown lying eastward of the Kennebec river, should form a new circuit.”

“At the ensuing New England Conference, the doings of said Quarterly Conference were confirmed, and Samuel Hillman appointed to the charge of the circuit, and Joshua Nye assistant preacher. Since that time the Pittston Circuit has, at different periods been changed in its territorial limits, so that for a number of years Pittston and a part of Dresden have composed the circuit.”

“At the session of the Maine Conference, in 1842, Dresden was formed into a separate circuit, and Rev. I. W. Moore appointed to its charge; during which time there was a gracious revival of religion.”

Then followed, as per record, a list of preachers appointed to Dresden, when included with other towns, and since its being made a separate charge, from 1799; but only those who do not appear in the appendix are inserted here. “1799, John Finnegan and Comfort C. Smith; 1800, Timothy Merritt and Reuben Hubbard; 1801, Timothy Merritt and C. C. Smith; 1802, Joseph Baker and Daniel Ricker; 1803, Comfort C. Smith; 1805, Daniel Ricker; 1807, James Young; 1808, Joel Steel; 1809, William Frost; 1819, William McGray and Benjamin Ayer; 1828, William G. Douglas and John Libby.”

In 1834, the chapel was built on the hill west of the bridge, and used for worship until about the commencement of the year 1881. A short time previous to 1881, a Reform Club was organized at Dresden Mills, through the efforts of A. K. P. Buffum of Gardiner, and others. Temperance meetings were held in the Hall, which gradually drifted into religious services on Sabbath evening, and by vote were put into the hands of Rev. M. G. Prescott, preacher in charge in Dresden; who ‘held the fort’ for Christ, until February 1881, when J. L. Monroe of Boston, came to assist in revival services, and as a result a large



number were converted. The Sabbath school was soon re-organized, and held its sessions in the hall, so that in May, when the present pastor, (F. D. Handy) came upon the charge, he found a large congregation and a fine Sabbath school gathering in a very small hall.

“It was impossible to take the congregation back to the chapel, nearly one quarter of a mile out of the village up quite a steep hill.” After much deliberation, it was determined to take down the chapel and use the material in the construction of a church in the village.

“During the summer and fall of 1882, the house was finished outside to the bell deck, and the vestry finished. Near the close of the Conference year 1832 and 1833, some \$700 more was pledged, conditional with the present pastor being returned. After conference the belfry and spire were completed, and the inside finished.

“And now, by the blessing of God, after two and one-half years of hard labor, amid the fears of friends, and the doubts and jeers of those who would have been glad to have seen the work fail, we shall go into the house, with bills nearly all paid, and money to meet all demands.

“In closing, I desire to thank all who have helped to secure to coming generations a beautiful place in which to worship God, and convenient of access to the people. F. D. HANDY, Pastor.”

Rev. J. T. Crosby adds: “There is also a chapel at South Dresden; I am not able to say when it was built, but it is old.”

#### EAST BOOTHBAY.

(6.) Occasional Methodist preaching occurred in this town by Southport preacher, which place was then known as Cape Newaggen. Rev. Caleb Fogg was one of the earliest (1809). Rev. E. B. Fletcher was the early apostle of Methodism in Boothbay (1830 and 1831 and again in 1833 and 1834). Revs. A. Ward, (1835); J. Cumner, (1840 and 1841); J. C. Prince, (1849); were among the early pastors. The first Methodist class in Boothbay was formed at East Boothbay near 1834, with William Seavey, leader, who is still (1885) living. This class was composed of twenty-five members. Public and social meetings were held at William Seavey's residence some five years. The Sunday School was organized in 1832, and William Seavey was the first Superintendent.

The church edifice, on Webber Hill, was dedicated in 1841; sermon by Rev. Charles Baker, Presiding Elder of Thomaston District. The

parsonage was erected near 1850, close to the church. The church has since been taken down, and rebuilt at a more central point, in the village. The parsonage has been sold, and a new one now stands by the present church edifice.

In May, 1879, Boothbay was set off, and made a separate station, and since that time, two pastors have been appointed to the town.

South Bristol has been attached to East Boothbay for several years.

#### PITTSTON AND CHELSEA.

(7.) The first regular Methodist preacher in Pittston, was P. P. Morrill, (1849 and 1850, East Pittston; West Pittston, 1848 and 1849, Abiel Foster minister). When P. P. Morrill came there was a class of few members, of which Brother Robert Clark was leader, who remains to-day a faithful christian and substantial worker in the church.

The church, which stands to-day, was built in 1847; F. A. Soule, preacher in charge. G. Cox preached the dedicatory sermon, The church was built largely by two brethren, C. S. Cox and John Blanchard.

Sister Bullen, of precious memory, was a warm supporter, and a faithful worker in the church.

The Sunday school was started, and the first dollar given for a library, by Brother R. Clark, who was its faithful superintendent for years. The Sunday school as well as its originator and his faithful wife, live to-day. Also sister C. S. Cox, now a widow, lives and enjoys the church of her care and prayers.

As near as I can find, by the records, something over four hundred have belonged to this church. The present membership is about seventy-five.

M. F. BRIDGHAM, preacher in charge.

#### BREWER. (FURNISHED BY W. W. MARSH.)

(8.) S. H. Beale was the first pastor, in 1844. Nothing can be found earlier than what here follows.

The first class was organized about 1838, J. G. Swett, leader. Class meeting in leader's house, at end of toll bridge for years.

Up to 1854, when the first house of worship was built, under the pastorate of Rev. E. H. Whitney, the services had been held in Town Hall. The house is a plain wooden one, of no particular style, about 35x50, very high posted, with medium spire, running up from the roof, and is worth about \$2000.

There has never been a local preacher connected with the church, save B. F. Tefft.

Of laymen, the first in order was David B. Doane, born in Orrington in 1800, in November, and came to Brewer when quite young. He was in the original church in Brewer, and became one of its pillars from the start. He was a plain, practical business man of unspotted integrity, and gave himself to the church without reserve. His time, influence and money were always at its service. He took a great interest in all that pertained to the interests of Methodism, in all this region, and was, for years, a Trustee at Northport. He fell asleep in Christ, at his home in Brewer, in 1879, being almost eighty years old. Brother Doane will long be remembered in Brewer and its vicinity.

Brother Joseph Baker was not one of the original members of this church. He came to Brewer from Orrington, in 1854, but came a full grown christian man, and took his place at once in the front ranks. He was born with the century, January 1st, 1800, and lived well across it, dying in July, 1879. Brother Baker was a man of wealth, and so was a power in the young church. They leaned on him and trusted him. His money was always blessing the church. In March, 1873, he presented the church with a neat, pleasant parsonage, with stable and garden; a very convenient and enjoyable home for the pastor. He lost his property before his death, and his last days were clouded, but he died a good, true man, respected and beloved by the church and community.

Joseph Shackley was a man of a later day, born in September, 1826, and lived a brief life, dying in March, 1882, aged fifty-six years, seven months. Brother Shackley came into the church in 1854, and very soon came to be a man of influence in it. He was, almost from the first an official member; as class-leader, Trustee or Steward, always in positions of responsibility. A quiet, conscientious man, without bluster or assumption, he won a strong hold of his brethren and the world. They believed him a man of God. Consumption laid hold on him, and in middle life he passed away. His family believed in him.

Others are still living, who have been with the church from the first, but their record is not yet made up.

The first class members were: J. G. Swett, leader, and wife, Thomas Rowell and wife, Joseph Doane and wife, Pomeroy and wife, Edward Wing and wife, William Farnham and wife.

This church had the misfortune to be supplied for a few months, in 1869, by one Thomas Cooper from Bangor Theological Seminary. A

fearful scandal soon occurred, and, in the melee which followed, he made way with all the records in his possession. As a consequence there is no "ancient document" of Brewer in existence. Our data are, therefore very meager; but we believe they are correct so far as they go.

The pastoral record is as follows: 1849, F. A. Soule (Orrington); 1852, B. S. Arey (supply); 1861, W. Trewin (supply); 1866, J. W. Day (supply); 1869, Thomas Cooper, six months, (a terrible calamity. For all others, see appendix.)

Nothing of very marked interest seems to have occurred in the history of the church.

In the pastorate of Rev. E. H. Whitney, in 1854 or 1855, quite an extensive revival was enjoyed, and the church greatly strengthened, but who, or how many, I have no means of learning. In 1879, during the pastorate of A. S. Townsend, under the labors of Evangelists Smith and McKinney another revival occurred, and a large number were taken into the church, but few of them can be found however, to-day. As a rule the history of this church has been of struggle against difficulties and discouragements. They are under the shadow of Bangor, and in this fact lies every disadvantage. Only Almighty power can ever make this church a success.

Brewer, November, 1885.

(9.) The following is abbreviated from a narrative furnished by Rev. J. G. Pingree, now in Dundee, Illinois, who, after one year, 1838, on Weston Circuit, was appointed two years, 1839 and 1840, to "Aroostook, Miss." He says:

"I was received on probation in the Maine Annual Conference, in 1838, and appointed to Weston Circuit. I made my home with Brother William Butterfield. My circuit extended south to number eight (Topsfield), and north to Houlton and number six (Smyrna), a distance of seventy-five miles. I found a class of names left by my predecessor, in number eight, and made it one of my preaching places. The roads were very poor; but I could get along comfortably on horseback.

"In Hodgdon I found a class of four members, and put it in my list of preaching places.

"Houlton I regarded as an important point; and as the Unitarians had no minister, they invited me to occupy their church. In October I organized a Methodist society there.

"I commenced a protracted meeting in Hodgdon, in January, 1839,



under seemingly, very unfavorable circumstances. The able bodied men were mostly in the woods, lumbering. The meeting progressed in interest, till many were converted, when it took a different turn. The converts began to pray for their absent friends, and in a short time, one after another came home from the woods under deep conviction, and gave their hearts to Christ, till forty souls were converted. The good Baptist minister became very much interested, and urged the converts to be baptized, giving them intimations of his willingness to administer the ordinance. I felt that I had rather get a Methodist minister to baptize them, and went some eighty miles to Cooper and secured the services of Brother D. P. Thompson for three Sabbaths. A place was prepared, through the ice, and six or eight were immersed and one sprinkled. The next Sabbath about the same number were baptized, and as to mode, about equally divided. The third Sabbath, one was immersed, and others were sprinkled. A few weeks later, the other converts were baptized at the communion table. During the year, a class of four was increased to forty-four.

“At the Annual Conference in 1839, I was appointed to ‘Aroostook Mission,’ a new field, part of which had just come under the jurisdiction of the State, upon the settlement of the North Eastern boundary. No bounds were set to the mission, and no special instructions given, except that I was to open my commission on the Aroostook road and go through to Fort Fairfield. Traveling on horseback, I left the military road, and took the State (Aroostook) road, at the junction, about twenty miles above Lincoln, and seven miles brought me to a settlement of three families, in number one.

“In the Catholic township, number two, (Benedicta) I could do nothing, and so went on to number three, (Golden Ridge) containing a small settlement, where I fancied I could see the foreshadowing of better days. Number four, (Patten) had a large and thrifty settlement, but no Methodist society, and no place that I could call home. As the State road was built no further, I must leave my horse, and with satchel on my shoulder, containing Bible, Hymn Book, writing utensils, Book of Study, &c., go through numbers five, six, seven, eight, nine to number ten, (on Presque Isle river), a distance of forty miles. I dashed on through the mud, eighteen miles, the first day; the second day, twelve miles; the third brought me to number ten, where I preached the next day, Sabbath. On visiting from house to house, I found only one person making any religious pretensions.

“August nineteenth, I went, by water, to Fort Fairfield, where I introduced myself to the Captain, who invited me to preach to the



soldiers and others, who might attend. He also proposed to furnish a boarding place during my stay. I visited every family, and was surprised at the moral and religious destitution. But few American families resided there. My hostess, Mrs. Johnson, was a highly cultured and pious lady of Scotch descent, holding her membership, as a Methodist, in the Province.

"As I was about to leave, the Quarter-master came to my room and presented me ten dollars, from the officers and soldiers. On leaving the settlement, I crossed to Presque Isle, where I found an extensive settlement, but mostly from the Province, and destitute of the privileges essential to thrift. I remained about ten days, found a few American families, some of whom had been Methodists, of whom I organized a small class. I then went to number eleven, where I spent a Sabbath. Having been around the mission, and having taken a general survey of the ground, I decided to have Sabbath preaching in number three (which township afterward became the residence of Brother Edwin Parker, an intelligent local preacher, also a politician, who was known in the Legislature as the 'Gentleman from Golden Ridge'), in Patten, in number eleven and at Presque Isle.

"In number three, I found a class of seven members. Patten was thickly settled by an intelligent and industrious class, from distant parts of the State, who farmed on a large scale. Brother William Marsh, during the preceding Conference year, being stationed at Lincoln, visited Patten, and spent two weeks, which resulted in conversions; but being obliged to go back to his work, the field was left to others. The Lord however gave us some prosperity, and I organized a society of twelve members, scattered over three townships.

"I next organized a class of four members, in number eleven. The settlement consisted of a good class of people. The next organization was Presque Isle, of twenty-four members, though all possible means were used by "new lights, or Hamiltonites" to prevent its growth. An aged minister, laboring among them, and professing great humility, after preaching, got down on the floor, and rolling over, said, 'that is the way to be humble.'

"The last class, in the order named, was in what was called the Reach settlement, five miles below Presque Isle, consisting of ten members.

"Thus ended my two years' service on Aroostook Mission, and I reported fifty-seven members, as part of the result."

Brother Pingree then adds, "Some of my personal experiences," abbreviated as follows :

"*A drunken spree!* On my first round of the mission, as I entered township number ten, (Masardis?) Saturday eve, I reported myself at the public house, as a Methodist missionary, and requested lodging, with the privilege of preaching to the people the next day. I retired early to a small sleeping apartment, adjoining the front hall. As it grew dark, the people commenced coming in, till the house was filled with roughs of the place, and from the lumbering camps in the vicinity. When liquors, tamborine and fiddle were ready, the word was given, 'three cheers for the Methodist missionary.' Now a song with music, then a dance, three cheers again, and then a drink, with loud, rude speech. This was continued through the night by the crowd, consisting of men, women and children. On my return to this settlement, I went directly to this same house, where I was received with great rejoicing. My host and hostess met me with the exclamation: 'we are glad you have come back! You was shamefully abused when you was here. We thought you a renegade preacher, but when we found that you was a regularly appointed missionary, we felt heartily ashamed of our conduct; and now come to our house whenever you please, and stop as long as you wish, both yourself and horse, and you shall be well treated,' which promise was literally fulfilled.

"*Providential Escape!* After spending several weeks in August and September, 1839, at Fort Fairfield, wishing to go up the river, thirty miles, to number eleven, there being neither boat or road, I was necessitated to follow the shore. Recent rains had so overflowed the beach, that friends endeavored to dissuade me from the perilous shore route; but, believing success possible, I started on foot and alone. After traveling five miles, a man in a camp told me that I could not ford Beaver Brook, eight miles distant, and said, in the morning, he would, in his canoe, take me past that point, which he did, leaving me, about noon, seventeen miles through an unbroken wilderness, to number eleven, the nearest settlement. I sat me down to take my lunch, but the long, lean, lank, hungry mosquitos literally covered me. Just then it began to rain; but, knowing I had no time to spare, putting my satchel, as well as I could, under my coat, I dashed forward through the tall, wet weeds and shrubbery. Where the bluffs came to the water's edge, I was necessitated to leave the shore. Often getting entangled, my strength would fail, when I

would drop as though shot, and lie till I could rally, and then up and on again, as best I could. At length I came to 'Little Machias' river, which I tried in vain to ford; whereupon I sat down utterly exhausted, wet and cold, the night being intensely dark. Just then I heard a voice and response, which I thought to be wolves; but, hearing it again, nearer and more distinct, I was assured. It proved to be two belated men, who had been out surveying, and were on their way, in a boat, to the settlement. They took me along, and at the settlement I was tenderly cared for.

*"Facing a Panther!"* In the summer of 1841, while traveling on foot the newly cut road through the twenty-five miles woods, from Presque Isle to number eleven, I frequently saw animals crossing the road, of which I took little notice. In one instance, about thirty rods ahead, I saw what I supposed to be a deer; but getting nearer, I decided it must be a panther. He was directly in my way, and looking steadily at me. I dared neither to stop or to pass him. I held in my hand a pocket knife, resolved to stick him should he spring upon me. When not more than six rods apart, we were glaring at each other with all the intensity of madness. My brain was active beyond expression. My danger, the needs of the mission, and the results to follow, all rushed through my mind, as in a moment. We were now not twenty feet apart, when the fiercely looking creature dropped his eyes, and showing signs of fear, quickly departed. Meeting an Indian soon after, he said it was a panther, and, if he had been in a tree, most likely he would have sprung upon me. I have always believed that God defended me through my unnatural and fierce gaze.

*"A bad fix!"* In January 1840, desiring to go from Patten to Presque Isle, by way of Smyrna and Houlton, the road being cut through only part of the way, and used only as a winter road, and no travel since a heavy fall of snow, while on the way, an extremely cold night overtook me. My traveling outfit consisted of horse-sled, called a 'jumper,' a box for a seat, and a horse blanket. I was thinly clad, my disciplinary allowance of \$100, being quite inadequate to my comfort. It was difficult to keep the road, often running against the trees, and just when my anxiety was at its highest point, my sled wrecked, leaving me on my box. Having secured my horse and looked over the situation, I exclaimed, 'this is a bad fix'; when I knelt and prayed with much feeling, but with victory. I then repaired my sled as best I could, and went on, having a wonderful sense of the Divine

presence; arriving late at the settlement, where I was more than welcomed by kind friends.

•• *Walking on snow shoes!* In April, 1841, I started, on foot, from Presque Isle to go to number eleven, on the ice, which, much of the way, was covered with water. I traveled seventeen miles, and put up for the night at a camp, having neither floor or chimney, and the next day, arrived at the settlement. While there, the rain broke up the ice in the river, making it necessary for me to return by road, twenty-five miles through the woods, the snow being over two feet deep, and where there had been no travel during the winter. It was suggested that possibly I might go through on snow shoes; but, as I had never used them, I practiced in the yard till I concluded I could succeed; whereupon, being furnished with provisions, flint, steel and tinder, I was off, hoping to get through by daylight. In the forest, the snow was very soft, and in walking on descending ground, the toe of the snow shoes would dip a little, causing a head-long plunge; when, naturally, I threw out my hands, which, going through to the ground, would bury my face in the snow; and still worse, my pack would be jerked from its place on my back, striking the back of my head, driving it deeper into the snow. Immersed as I was, with my feet at the top, fast in the snow, and my arms useless, I could extricate myself only by rolling over as best I could, and floundering till I could regain my feet. This experience being frequently repeated, I concluded I could only make headway minus the snow shoes. The swamps were so covered with snow-water, that I was obliged to take off my snow shoes and wade to high land, when I would take off my boots and wring my stockings. By this time my strength had so utterly failed, and night coming on, I prepared a bed of hemlock, on the snow, in the ruins of an old camp, struck up a fire, had supper, and after reading the scriptures, and prayer, I lay me down to rest. When morning came it rained, and continued through most of the day. I started early, with seventeen miles yet to travel, and arrived at Presque Isle before night, and filled my appointment the ensuing Sabbath.

“Thus God preserved me to finish the work he had given me to do on the Aroostook Mission.”

(NOTE: In 1842, Rev. J. G. Pingree was appointed to the “Liberia Mission.” On his return he brought numerous specimens of African productions, which he presented to the East Maine Conference Seminary).



## BRISTOL.

(10.) In 1795, that eminent servant of God, Jesse Lee, passed through Bristol, and preached a sermon from 2d Peter, 3d chapter, 14th verse; which was the first sermon preached in town by a Methodist. There were occasional sermons till 1798, when the town was embraced in what was called Bath and Union Circuit.

In the latter part of 1798, a class was formed by Rev. Aaron Humphrey, and during the year God revived his work and numbers were added to the church. In 1799, Bristol continued to belong to Bath and Union Circuit, John Finnegan and Comfort C. Smith, preachers. 1800, Timothy Merritt and Reuben Hubbard, preachers. 1801, Timothy Merritt and C. C. Smith. 1802, the circuit was divided; Bristol belonging to Union, Daniel Ricker and Joseph Baker, preachers.

In the fall of this year a powerful revival commenced, and was carried on in a glorious manner during the winter. Probably over one hundred were converted. 1803, the circuit was again divided; Bristol with some adjoining towns, constituting Bristol Circuit, C. C. Smith, preacher in charge. 1804, Samuel Hillman, preacher. 1805, Bristol, with Nobleboro, New Castle, Wiscasset, Pittston and Dresden, constituting a circuit, Daniel Ricker, preacher.

The first class was composed of Elisha Hatch, leader, Philips, Rebecca and Fannie Hatch, Alexander, Mary, George, David and Catharine Erskin, Simeon and Mary Jones, Enos and Jane Baxter, Lemuel and Sarah Richards, Josiah and Catharine Lowden, Sarah Saunders, Martha Day, Benjamin Woodbury, Thankful Crooker, and Martha D. Clark.

For many years the society worshipped in the Town House, in dwellings, school houses and other places.

In 1823, a church was built, and was dedicated by Rev. David Hutchinson, Presiding Elder; Rev. James L. Bishop being preacher in charge. The house was after the old style of New England, and stood on the high hill, a half mile north of the Mills Village. It was soon found that a great mistake had been made in the location; but it was not until 1868, that it was taken down and a new church constructed of the material of the old, in the north part of the village, and dedicated by Rev. Charles B. Dunn, Presiding Elder.

Bristol has been favored with extensive revivals, one in 1830 and one in 1831, under the labors of Revs. John Libby and S. P. Blake, another in 1840 and 1841, Josiah Higgins in charge.



Of local preachers, two, father and son, deserve special mention. The father, Enos Baxter, was a man of much useful work ; during the week laboring on his farm and preaching on the Sabbath. John E., his son, preached some very interesting sermons, and was highly respected by the citizens.

There are now four Methodist churches under the supervision of Trustees of the Methodist churches of Bristol.

## BEAR HILL, DOVER.

(11.) So far as appears of record, covering a wide territory, including Dover, the first appointee in charge was, 1830, David Stimpson, to "Atkinson," and 1831, to "Sebec."

The receipts for the first named year were as follows : Atkinson, \$27.41 ; Sebec, \$14.56 ; Kilmarnoc, \$15.13 ; Hammond Tract, \$1.87 ; number two, \$2.25 ; Howland, \$6.87 ; leaving a deficiency of \$274.64 ; and the second year the claim being, \$286 ; the receipts were : Sebec, \$5.75 ; Kilmarnoc, \$19.60 ; Howland, \$21.89 ; Milo, \$6.50 ; Lagrange \$5.25 ; number two, \$3 ; Atkinson, \$37.25 ; Brownville, \$3 ; deficiency, \$183.76.

What in 1885 appears in the minutes as "Dover, Atkinson and Bear Hill, G. G. Winslow, preacher in charge," has, since 1836, passed through several forms. The first form was "Bear Hill in Dover," and the records show organization as follows :

"The Methodist Episcopal society at Bear Hill, in Dover," was incorporated under a warrant issued by Ebenezer Lambert, Justice of the Peace, in response to petition signed by Gideon Robinson, Abram Fuller, John Robinson, David P. Robinson, Ebenezer L. Pierce, Caleb B. Robbins, and Ephraim Garey, dated January 4th, 1836. At which meeting, after organization and providing for a code of By-Laws, officers were chosen as follows : Gideon Robinson, Clerk ; John Pitts, Society Treasurer ; Ebenezer Lambert, John Robinson, John Pitts, Trustees ; Abram Fuller, Joshua Dyer, Caleb G. Robbins, Assessors ; Cyrus Norton, Collector. Also "voted to choose, Gideon Robinson, Peter Burgess and Caleb G. Robbins a committee to prepare and present a vote of thanks to Esquire Merrick, for his generosity in building and furnishing this society with, a convenient house of worship." Also, "Voted that the Trustees lease the pews of this meeting-house for one year, for the interest of what they were appraised at, by adding the bid money with the appraisal of the pews."

At the meeting held January 8, 1838, "voted that persons taking pews, give their notes for the payment of the interest;" and, "voted that we proceed to bid off the pews."

Because of a lapse of the annual meeting in January, 1852, application was made to Paul Douglass, Justice of the Peace, and a warrant issued calling a meeting, to be held October 4, 1852, at which the society was re-organized, and officers chosen.

In December, 1868, the society voted to raise, repair and paint the meeting-house; which work appears to have been completed in 1870. January 15, 1870, certain persons named, were recognized as "owners of pews in the meeting-house on Bear Hill, in Dover, by paying \$10; their title to be secured by a deed, given by John Merrick, of Hallowell, to the Trustees of the Methodist society of Bear Hill, in Dover."

In a "Dover and Atkinson church record book," May 18, 1855, L. Shaw, preacher in charge, the following entry appears:

"I revise the list of church members, from the fact that they are somewhat confused, and are mixed with Bear Hill members." Then follows a list of 138 names, a few of which have been more recently recorded by another hand."

In the same set of books, in 1831, there appears a record of members as follows:

"Sebec Village, 24," including John W. Dow, local preacher, and "belonging in other parts of the town, six;" in "Williamsburg, four;" in "Atkinson, 19;" including "Wm. Hutchins, leader and local preacher;" "Kilmarnoc, John Hitchburn, leader, 19;" "in Milo, William Frost, leader, and Ammi Smith, local preacher, 13;" "Lagrange, Linus Chase, leader, and Thomas Chase, local preacher, 37;" "in Lincoln, 16."

In Quarterly Conference May 27, 1836, "voted to recommend Brother John W. Dow, to the next Conference, to travel." "Voted that Dover, Foxcroft, Sebec and Atkinson, constitute a circuit, separate from Sangerville and Guilford." "Voted that brother William Withie be recommended to the next Conference."

In 1841, local preachers were recorded as follows: "Caleb Robbins, Elkanah Lane and Joseph Smith."

(NOTE: The compiler has put the foregoing, widely scattered extracts from several books, in as clear form as possible.)

#### CUTLER.

(12.) The first Methodist preacher in Cutler, was Rev. James

Thurston, (appointed to East Machias,) in the summer of 1839. The only church here, then, was Baptist. Mr. Freeman Maker, a Baptist member, having heard Rev. Mark Tuell preach, and, being very anxious that he should come to Cutler, went in pursuit, and found him holding meetings in Whiting. Brother Tuell hesitated, but told Mr. Maker if he would wait fifteen minutes, he would tell him. Soon his voice was heard in earnest prayer in the woods. He soon came back and told Mr. Maker that the Lord said he might go. A revival was the result of the labor of Brothers Thurston and Tuell. A class, with John Almore, leader, was soon formed.

In 1856, Joseph King was appointed to Cutler, and thirty were converted. Methodist meetings were held in the Baptist house, till 1871, when a Methodist house was built and dedicated by Rev. C. B. Dunn, in February, 1872. The house cost about \$5,000. It could not have been built, but for S. B. French, M. B. Stevens and Isaac Wilder.

The church now has, 1885, twenty-five members, and ten probationers.

E. A. CARTER, pastor.

#### FRANKLIN.

(13.) It has been impossible for me to get the following information about Methodism until now.

The first Methodist sermon was preached by Josiah Higgins, in 1835.

The first class was formed in 1840; its leader, Washington Springer. The first meeting-house was built in 1847.

The other questions I am unable to answer.

Yours fraternally, C. L. BANGHART.

(NOTE: From the meagerness of which, and the difficulty of getting even so much or so little, the legitimate conclusion is either: 1st. That the church [charge] has had no recording steward; 2d. That if any, he has not done his duty; or 3d. That the record has been left to care for itself.—*Editor*).

#### PITTSFIELD.

(14.) Methodistically, Pittsfield is of modern origin, and has a brief history.

For years Universalism was the only faith preached in town; then the Free Baptists came in. James Merrill and Moses Gould were the first Methodist families. The first Methodist sermon was in 1868, by

Rev. James M. Hutchinson, or Rev. G. G. Winslow. The first Quarterly meeting was held in this same year. The first class was formed about this time, James Merrill, leader.

A house of worship, a very plain building, without steeple or bell, and furnished with settees, was erected in 1875. Joseph Hill, the Merrills and the Goulds, have sacrificed nobly for the church. The church, connected with neighboring towns, has had a pastor regularly since 1875. Rev. Frank H. Osgood was recommended to the Annual Conference from this church. It has been seriously embarrassed by debt, for ten years, and, in 1885, owed \$1,200.

W. H. CRAWFORD 2d, pastor.

#### NORTH AND WEST WALDOBORO.

(15.) North and West Waldoboro as reported by Rev. W. B. Jackson. This was formerly part of Union Circuit. In 1828, the societies in Friendship, Waldoboro and Washington were set off, and called Friendship Circuit. In 1842, the society in Waldoboro was set off from Friendship, and called Waldoboro Circuit.

The first class formed in Waldoboro was in the neighborhood of Charles Kuhn, by Rev. William McGray, in February, 1819. In March following, he organized another class in the Peter Ludwig neighborhood. In 1820, Rev. Henry True formed a class in the Godfrey Ludwig neighborhood.

There was a Methodist meeting-house built in the west part of Waldoboro, and dedicated November 20, 1839, by Rev. Charles Baker. The second Methodist Episcopal church built in town was at North Waldoboro and dedicated in November, 1843, by Rev. C. C. Cone.

The following appointments are inserted here because of their significance. Others may be found in the Appendix :

In 1819, Rev. William McGray, a revival and two classes organized. 1820, Rev. Henry True, some revival and one class formed. 1824, Rev. S. Bray, revival. 1832, Rev. James Thwing, revival. 1833, Rev. John Cumner, an extensive revival. 1838, John Cumner, prosperity. 1839, John Cumner, and Nathan Webb, a year of revival. 1841, J. Harriman and John Benson, a glorious revival. 1842 and 1843, Edward Brackett, revival. 1853, Paris Rowell, revival. 1857, John M. Henney, revival. 1878 and 1879, Wilson Lermond, revival. 1880, D. P. Thompson, revival. 1881, '82 and '83, S. Bickmore, revival. 1884 and 1885, W. B. Jackson, revival.



## GEORGETOWN AND ARROWSIC.

(16.) The date, or by whom, Methodism was introduced into Georgetown and Arrowsic, is not certain. Caleb Fogg was probably the first Methodist Episcopal Preacher, (1811.) Parker, Hillman, J. Wilkinson (Wilkinson to Boothbay, 1810); Newell, J. Lewis, J. Marsh (Marsh to Pittston, etc., 1816), were among the first, and perhaps Timothy Merritt. (Only Fogg and Wilkinson appear, as appointees, in minutes.—*Editor*).

Should place the date about 1800, for the following reasons: Henry Martin labored, died, and was buried here, A. D., 1808, and Fogg and others were known to have labored here previous to that date.

Martin's obituary, written by Rev. T. Merritt, was as follows: "Died, after a short illness, Rev. Henry Martin, in the twenty-sixth year of his age. He rode from Hallowell to Parker's Island (Georgetown.) a distance of about forty miles, and preached in the evening. The next day he was taken down. Towards the latter part of his sickness he had temporary derangement, but ever his wanderings testified how truly his heart was devoted to God. A few hours before he died he revived, and with a loud voice repeated: Glory! Glory!! Glory to God!!! and then sung with a distinct voice,

"I'm happy! I'm happy! O, wondrous account!  
My joys are immortal, I stand on the mount.  
I gaze on my treasure and long to be there."

Here his voice failed, and he soon fell asleep in the arms of his Redeemer.

But few of his years and opportunities, excelled him in ministerial ability. He drank deeply into the spirit of his Master. He taught publicly, and from house to house. He was employed about four years as a traveling preacher, one and a half of which he spent in the District of Maine. He was appointed to Readfield Circuit, from a Conference held in Boston, June, 1807; and to Hallowell Circuit from a Conference held in New London, April, 1808. He left the former with the view of forming a circuit on the shore between Kennebec river and Boothbay. His interment was from the dwelling house of Mr. William Heal, November 9th, 1808."

Seventy-four years later, in 1882, in the same house, and same room where Martin died, and from which he was buried, Rev. E. B. Fletcher passed away from earth. These two ministers, as also Rev. James Hartford, are buried side by side, upon the farm where the first two died.



The exact date of the formation of the first class is lost. Brother Jacob Powers, now living, came here from Phippsburg, May 4th, 1815, and found a class, which he joined in 1817, composed of the following members, given from memory :

William Heal and wife, Allen Clary and wife, Allen Clary, Jr., and wife, William Larry and wife, Samuel Stinson and wife, Benjamin Swett and wife, David Lennan and wife, Phebe Tarr, Ruth Riggs, Sarah Riggs, and Molly Welch, all of whom were godly men and women.

Mary Welch, a member of the Congregational church, asked for a letter from that body, and was refused. She united, however, with the Methodist Episcopal church, and continued a devoted and much loved member till her death ; when she left a small legacy of \$125, to the church, the interest only to be used. Others dying, Sarah Riggs, Brothers William Heal and John Nichols, have followed her example in leaving legacies for the benefit of the church.

Brother Allen Clary was the first class leader in Georgetown, and Brother Benjamin Swett in Arrowsic, both of whom were devoted to the church, and walking with God ; they lived well and died well.

In 1821, Gorham Greely was appointed to the circuit, and received \$43.94. In 1822, Otis Williams received \$48.86. This year the first house of worship, in which Methodists were interested, was built at North Georgetown. It was dedicated November 22d, 1822, as a free church, and was occupied by the Congregationalists and Methodists of both islands ; but the Methodists became sole owners.

The present house of worship was built in 1855, with a good vestry and class room. The church was small and weak till 1830, when Daniel Cox was appointed, remaining two years and having a gracious and very extensive revival. Brother David Stinson, of Arrowsic, and Sister Smith of Boothbay, are perhaps the only living subjects of this work. The largest salary paid did not exceed \$85, till, in 1834, Arad P. Mayhew received \$318, and reported one hundred and forty-one members.

In 1837 and 1838, Eaton Shaw gathered in many of the present members, both on Arrowsic and Georgetown.

(For other appointees, see Appendix.)

In 1851, Georgetown became a separate charge, and so remained, practically, till 1882, when Georgetown and Arrowsic again became a charge. Arrowsic has a neat house of worship.

Deaths and removals have greatly reduced the society and congregations on both islands.

Brothers Moses Riggs, aged ninety, Jacob Powers, eighty-seven, and sister Lucretia Swett, eighty-seven, are the oldest living members in Georgetown. Brother David Stinson, walking nearly a mile, attends two services on the Sabbath, and meets the class of which he is leader, nearly every week. He is the oldest member in Arrowsic.

June 24th, 1854, Horace L. Bray was licensed as a local preacher and afterward recommended to Conference from this Quarterly Conference. (He was superannuated in 1862; in 1863 Chaplain in the army; in 1864, superannuated; 1865 and 1866, at Newcastle; 1867, superannuated and died at Thomaston, February 21st, 1868.—*Editor*).

Alfred Fisher of Arrowsic, was licensed a local preacher; supplied one year at Cross Hill, Vassalboro, and soon after died. Rev. G. B. Chadwick now, 1885, in charge.

(The editor cannot, and would not if he could, forget that two of the most pleasant years, 1839 and 1840, to himself and family, of his early itinerancy, were passed in this quiet, social island home, where by the leading membership, devotion to the church, as a rule, was habitually developed in appropriate acts.)

PITTSTON. BY REV. B. B. BYRNE.

(17.) It was a long time before I could find anything in relation to the early history of Methodism in this town (Pittston). By chance I found an old history of the town, including churches.

In 1794, Jesse Lee visited Pittston and stayed several days, preaching to the people. He was soon followed by Phillip Wager, Roger Searls, Elias Hull and Enoch Mudge. These preached here part of the time, till 1797, when the first Methodist church was organized by Aaron Humphrey. It was composed of members residing in Pittston and Whitefield. David Young, Burnam Clark, James Norris and Benjamin Flitner were among the first members. The church was first associated with a circuit called Lincoln, Union and Bath.

In 1799, John Finnegan and Comfort Smith were in charge. In 1800, Timothy Merritt and Reuben Hubbard; in 1801, Timothy Merritt and C. Smith; 1802, Joseph Baker and Daniel Ricker.

In 1803, the circuit was divided, and that part including this church was called Bristol, C. Smith in charge. In 1804, Samuel Hillman; in

1805, Daniel Ricker; 1806, Allen H. Cobb; 1807, James Young; 1808, Joel Steel; 1809, William Frost; 1819, William McGray and Benjamin Ayer.

(NOTE: Appointees to 1809 and for 1819 are here inserted for the reason that none of the names, except Samuel Hillman and A. H. Cobb, appear in the list of "names of all the preachers," etc., in the Maine Conference minutes of 1881).

In 1813, the circuit was again divided, this part called Pittston. In 1818, Pittston was set back again.

Among the first Presiding Elders were Ralph Williston, Joshua Taylor, Joshua Soule, Oliver Beale, Phillip Munger, Eleazer Wells and Elisha Streeter.

The first Sabbath school was organized in 1832. The first church was built in 1809, a free house. David Young became a local preacher in 1810, and long served in several towns, earnestly, faithfully, and with much acceptance and success. E. Scammon became a local preacher in 1816. John Young commenced preaching in 1825.

About 1800, a strong effort was made to bring this part of the town into the Episcopal fold, but it did not succeed. The church here has not gained the position occupied prior to a serious quarrel between the minister incumbent and the physician resident.

(18.) The following is from the Home Gazette, a village journal, issued at Sheepscot Bridge:

"Historical sketch of the Methodist Episcopal church, Sheepscot Bridge:

"In the year 1832, by action of the Annual Conference, at Bucksport (north), a circuit was formed, consisting of Newcastle, Alna, Jefferson and Nobleboro, which, in the minutes, was named Newcastle Circuit. Rev. Moses Donnell was appointed preacher in charge. Previous to this time the churches at Newcastle, Jefferson, and Nobleboro, formed part of Bristol Circuit. Alna was included in Pittston charge. 'Newcastle' appears in the minutes until 1869, when it was given the name Sheepscot Bridge, Rev. W. L. Brown, preacher in charge. Methodism was planted here many years before Newcastle Circuit was formed.

"As early as 1800, a great revival is reported, when classes were formed in Nobleboro and Jefferson. Some who were converted at this time, were members of the church when the circuit was formed.

“Rev. John Briggs organized a class of eight members, in Alna, in 1818. A revival, under the labors of Brother Young, in Alna is reported in 1828, also at Newcastle in 1829. Forty-five members were added in the two years. Rev. David Young reports a revival in Alna, in 1831, and a gain of twenty members, also revival at Newcastle in 1835, with a gain of ten. When the Newcastle Circuit was formed, there were seventy-seven members, and thirty-five probationers.

“Sheepscot Bridge charge, embracing Newcastle and Alna, has now, 1884, a membership of one hundred and nine, and sixty-seven on probation.

It has a beautiful church edifice, estimated to be worth at least \$5,000, and a parsonage valued at \$1,500.

ROCKLAND. BY REV. L. L. HANSCOM.

(19.) The first Methodist organization in Rockland, formerly called East Thomaston, and part of Thomaston, was in 1796, and at what was called the shore village of Thomaston, or East Thomaston. It was embraced in the fourth circuit, called Bath, organized in the District of Maine, in the Commonwealth of Massachusetts.

The first preaching in Thomaston, was June 11, 1795. Jesse Lee says, the prospect of religion in that part of the country was very small when we first went among them; and the people who enjoyed religion were pretty generally opposed to us. A church was organized in 1831, with thirty-one members, and shortly after a house of worship was erected. The church passed through various and threatening vicissitudes, till 1869, when under the labors of the Rev. George Pratt, a large and beautiful church edifice was erected. At that time the best house of worship in the Conference.

The church is, in 1885, in a prosperous condition, with a class membership of two hundred and forty-three.

HAMPDEN. FURNISHED BY REV. W. T. JEWELL.

(20.) The first Methodist sermon was in 1793, by Jesse Lee.

The first class was formed, probably, by Joshua Hall, as he was on this circuit in 1795 and 1796, with Benjamin Murch, leader, who led two classes, one at the Corner, and another at Arey's Corner. Howes and Mary Mayo were among the first members.

The first house of worship was a union house, built partly by the town and in part by individual members of different denominations,



and occupied in turn. It was two-story, with gallery on three sides, and was built in 1800.

Jesse Lee swam his horse (horses), and crossed the Penobscot river himself, in a boat, and preached in the Hampden meeting-house at three o'clock, August 18, 1800. on Luke, chapter seven, verse fiftieth. He says, "I had a comfortable time in preaching to the people."

(Relative to Jesse Lee's river crossing, and date of preaching in Hampden, see extracts from Jesse Lee's "Short History" in Chap. I., this book.—*Editor.*)

He further says, "As the meeting-house was not finished below stairs, I took the congregation into the gallery, and preached to them there. Then I took leave of my Penobscot friends, but not without painful emotions, as I thought it probable that I should never see them again."

The first meeting-house built by the Methodist Episcopal church, owned and to be used exclusively by them, was in 1833, and dedicated, January, 1834. The Presiding Elder, Rev. Ezekiel Robinson, preached the sermon; Joseph H. Jenne being preacher in charge.

In 1873, the meeting-house was entirely renovated, and almost or quite a new house was made of it. The gallery was lowered, the house raised some ten feet, and convenient rooms were finished in the basement, being one large vestry for social meetings, and two smaller, a ladies' parlor and a kitchen. The cost was some \$3,500.

The re-opening sermon was by Rev. A. Prince, on Sunday, P. M., from 1st Timothy, third chapter, fifteenth verse. W. T. Jewell preached in the evening from John 1st chapter, eleventh and twelfth verses. Rev. W. B. Eldridge was preacher in charge. It is every way an appropriate house of worship for the place.

Elijah R. Sabin was a local preacher in Hampden for some twelve or fifteen years, and was resident here at the time of his death. Simeon Mayo, now, 1885, some ninety years of age, his mental faculties still vigorous, who has been a member of the Methodist Episcopal church fifty years, told me, a few days ago, that Mr. Sabine was sent for to supply this charge, and used for his first text: Acts tenth chapter, twenty-ninth verse. His widow married the late Colonel Daniel Emery.

Numerous anecdotes are related of him. On one occasion, when he had proceeded with his sermon a few minutes, a good woman, claiming to be moved by the Spirit, arose, and, after a few remarks, shouted,



and sat down; whereupon Mr. Sabin resumed his discourse. But almost immediately, a brother, in whom few had any confidence, jumped up to "exercise his liberty." Mr. Sabin, knowing him to be "long winded," and that all would be disgusted, immediately closed with the benediction, to the relief of nearly all the people.

L. Asbury Gould commenced preaching in 1875, who has considerable preaching ability. He has been employed by the Presiding Elder to supply several charges, and revival has attended his labors. He is a supervisor of public schools in the town.

B. B. Thomas, now Treasurer of Penobscot county, is, in all respects, a christian gentleman. He moved to Hampden some fifteen years ago, from Newburgh, where he had long been a member of the board of Selectmen. He soon joined the church in this town, and was licensed to preach.

In 1874 and 1875 he supplied the Hampden and Nealy's Corner charge. Most of the time he has preached only as occasion offered, and attended funerals.

Of prominent members may be named John L. Smith, who has filled important positions in church and town, as Trustee, Steward, Class-leader and Selectman.

David Brown had occupied positions of importance in church and State; having been many years Steward, Class Leader, Trustee and a member of the State Legislature.

After the dedication of the meeting-house, in 1834, J. H. Jenne, then preacher in charge, commenced a protracted meeting, which was continued fifteen days, resulting in many conversions and many additions to the church, of whom were the wife and daughter of General Herrick, the daughter afterward becoming the wife of Mr. Jenne.

There had been revival during the incumbency of Timothy Merritt, John Finnegan, Benjamin Jones, David Hutchinson and others. The next extensive revival was during the pastorate of Thomas Greenhalgh, in 1841 and 1842. I am told there was some interest while H. V. Degen was here. George Pratt, M. R. Hopkins, Hezekiah Tilton, and Phineas Higgins also had some revival. In fact, during the pastorate of nearly all the appointees, there were some additions.

During 1843, 1844, and 1845 the church was seriously distracted and divided by the Abolition excitement, concerning which you are quite conversant.

The most extensive and permanent revival, since 1842, was during

the pastorate of C. A. Southard, in 1879 and 1880, during which some fifty members were added to the church.

The remark, "concerning which you are quite conversant" near the close of the article by Rev. W. T. Jewell, summons the Editor to the front, in vindication, as well as in justification of disciplinary action, taken in maintenance of the rights of one of the strongest and most intelligent churches in the Conference, against an unprovoked and insurrectionary warfare, plotted and conducted by a shrewd leader, having more cunning than piety, with a following of several officials, and with much acting, but little reasoning.

The editor has no objection to the summons, for sufficient reasons : 1st. He was responsible. 2d. The responsibilities of the situation were imposed without consultation or intimation as to the intent, the appointment being made only as per disciplinary order, to which order having accepted it in good faith, and well understanding its provisions, he was ever ready, with all possible cheerfulness, to submit, and by which to abide, until the contract should be annulled. 3d. Having had so much to do with the matter, in its detail, he has a more perfect knowledge and recollection than any other person now living ; and, 4th. Because history demands, at his hand, this late vindication of good men and women, who stood by each other, and by the church, in trial, such as none can estimate, but those who were there ; and burdened with responsibility, of whom but few remain to tell the story.

Abolitionism was the distracter referred to, whose platform, as formulated, was "Slavery is *sin per se*, and should be immediately, and unconditionally, abolished," and, as the rabid leaders would put it, in spite and in despite of the Constitution, without which, just as it was there could not have been any United States of North America. Theoretically, abolitionism could neither help nor harm, and it was simply because of its helplessness, and absolute impracticability, that Abolitionists put on airs, and became violent and demonstrative, even to the dissolution of the Union and destruction of the Constitution, because in their way ; at the same time assuming that none could be anywhere that he should be, unless just where they were, mouthing their Shibboleth, and riding their style of hobby. The effect of the attempt to inspirit the absolutely inert, not only disgusted a reasoning and patriotic North, but aggravated the South to closer watch, and severer measures, to protect themselves against Northern kidnapping on the one side, and bloody insurrection on the

other, while in possession of "human chattels," that men of New England, the "land of the free and the home of the brave," with the "cradle of liberty" for its capital, had furnished. Which "chattels" New Englanders had, with rum and tobacco, bought on the African coast, to which mart they had been brought, and penned as cattle, till the New England "Pirate" (in law the slave trade was piracy) should, via the "middle passage," take them to our coast, to be sold South, instead of North, only because the North had not, but the South had, the adapted soil and climate; which was the occasion, and not any superior virtue, of the closing out of slavery in the North, where, in all the States it had existed, and its concentration in the more sunny South.

Perhaps it may be claimed, in justification of the Abolition platform, that as the North was the first sinner, laying the foundation, and furnishing material for the superstructure, it was becoming that the North should come to the front to undo the iniquity perpetrated. Very well, but virtue should not prevail at the sacrifice of justice. It would have been, not virtue, but duplicating vice, to steal a second time, because of chance power, to emancipate the human chattels that had been piratically stolen from their homes, and sold into slavery in a country foreign to their own. It would have been but just and honorable that the North compensate for emancipation, by contributing a liberal percentage of what had been pocketed, as the proceeds of the steal and sale, but nothing was more abhorrent and repulsive to the single-minded Abolitionist than the suggestion of compensation for emancipation.

American slavery was verily "the sum of all villainies;" but how to untangle the skein of long and intricate tangling, was a problem beyond human ingenuity to solve. No wisdom, planning, or power short of Divine, could effectively reach the case; leaving the free North in its utter helplessness, to wait, to watch and to pray, depending upon an overruling and ever ruling Providence, the final solvent of all knotty problems, to adjust the scale, as it did, by using, not the Abolition element but the deeply rooted and wide-spread free soil element, to meet face to face, and with arms if need be, Southern intent to break down the compromise barrier between slavery and free soil; thereby making the villainous sin its own punisher, by compelling the proclamation of emancipation, as a war necessity.

Thus, at last, was reached the long hoped for result; by a process, never at a standstill, though working out of sight, by which justice and judgment came upon both sections of the guilty nation, with

blood and tears, though in the third and fourth generation of them that do evil.

In 1843, while in Orrington, the editor and the true to the church, were contending with Millerism at its flood, in Hampden, Abolitionism, at its flood, with its disturbing rank and file, was contending for the lead, against the pastor and the true to the creed and platform. Good Brother Shaw fully appreciated the situation, and felt his responsibility but his amiability disqualified him to grapple with the rough and tumble of the situation; of which, taking advantage, the disturbers got the mastery so far that the pastor would, and did, admit his inability to contend, and claimed that he could not endure the trial another year; and here it will not be out of place to say, that his amiableness was extreme to the extent of non-resistance. Years prior to his appointment to Hampden, to test his non-resistant theory, the editor put the question of what he would do if savages should enter his dwelling with intent to destroy his family, (a lovely family) to which his ready reply was, I would catch and tie them, of course meaning the savages.

In 1844, the editor was appointed to Hampden, who, aided by knowledge previously acquired, soon reached the conclusion that nothing short of the last resort, to disciplinary measures, could reach the case, or do justice to the church. And that the pastor, after having taken in the entire situation, might act as prosecutor, the Presiding Elder, Joseph H. Jenne, put Rev. Charles Baker, then pastor in Orrington, temporarily in charge in Hampden.

The court consisted of the entire male membership, which was large, and, after a long and minute trial of the leader, the charges were sustained by a small majority, whereupon the active agitators, who were submissively at the disposal of their leader, followed him out of the church, leaving it strong in union and integrity.

Here, again, is the ship illustration apropos, the difference being that in Orrington, the danger was from over-loading, and here from mutiny. There the saving expedient was to oust the superfluous cargo, and here to oust the leader. Here, as there, the action taken covered the case satisfactorily, consolidating and renewing the strength of suffering churches.

And now if it be asked, why not let by-gones be by-gones, echo answers, why not? To be sure of the last word, and of the final gun of triumph over those who were not of them, on every occasion of death of one of the most vociferous and abusive leaders, the bedraggled banner must be flaunted, and the old sore opened, in



glorification of Abolitionism, and the belittling of all who could not march to their music; insolently claiming for Abolitionism the glory of starting the ball that rolled on to final triumph; whereas the planning that led to success was Divine, and the result was perforce of the ever existing, though dormant, for lack of opportunity, free soil element. Leaving the nation consolidated, because rid of the worm that was ever gnawing at the core, instead of two nations, one free and the other slave, with only an imaginable barrier between, ever warring against each other, until reaching the "Kilkenny cat" condition. Which general result is probably what a critical, but fair, reviewer of the recently published memoir of the Abolition father had in mind, when he said, had Abolitionism prevailed, slavery would still exist.

The following are names of appointees to charges embracing Hampden, which do not appear in the list of "names of preachers" and appointments in Maine Conference minutes of 1881:

Joshua Hall, (Penobscot) 1795.	William Goodhue, 1804.
Phillip Wager, three months,	Levi Walker, 1805.
Elias Hull, 1796.	John Green, 1806.
Timothy Merritt, 1797.	David Stimpson, 1807.
Enoch Mudge and John Finnegan,	Joseph Baker, 1808.
1798.	Zacchariah Gibson, 1809.
John Merrick, 1799.	Jonathan Chaney, 1810.
John Gove, 1800.	Isaiah Emerson, 1811.
Joseph Baker, 1801.	John Wilkinson (Orrington),
Asa Pattie, 1802.	1812.
Phillip Munger and Samuel	Amassa Taylor, 1813.
Thompson, 1803.	

BROWNVILLE. BY REV. W. LERMOND.

(21.) Only two of the older members are living, with memory much impaired. The first Methodist preaching was by Rev. William Withey (1832, Parkman, etc.) and Rev. T. B. Spaulding (1833, Parkman, etc.) They held a protracted meeting, in a barn in the north part of the town, and had a powerful revival. The converts that can be remembered were Samuel Hobbs, Ephraim and Lizzie Willard, Hiram Gerrish, Hannah Smith, Eliza Howard, and——Rankins.



Rev. A. Church (1834 and 1835, Kilmarnock) was the next preacher in charge, who organized a class of eight members in the house of Brother H. Gerrish.

A church was built in 1837 or 1838. It was commenced in March and dedicated the next December. It was built near the quarry, about a mile from the village, and was subsequently moved to where it now stands.

Rev. ——— Pierce or ——— Brown, (1839, M. Brown, Parkman, 1839 and 1840, S. W. Pierce, Kilmarnock) was the first preacher after the church was built, and it was moved during the pastorate of Rev. Alfred Adams, (1850.)

The greatest revival ever had here was while Rev. W. D. Sewell, (1837, Kilmarnock) was pastor.

Captain Phineas Morrill was the first class leader. There was a parsonage here for a long time, but when Rev. J. A. Morelen was here, 1878, he sold it, and with the proceeds, slated the church roof, and bought a bell.

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## CHAPTER IX.

ELLSWORTH. BY REV. F. H. OSGOOD.

(22.) Francis B. Morgan, who was for twenty-five years Register of Deeds, in Hancock county, was the first Methodist class leader in Ellsworth. He was born in Brooksville, Maine, August 5th, 1794, and died in Ellsworth, September 4th, 1850.

He organized the first class in 1841, and met the same weekly, in his own house. He was a good man, honored by all who knew him. Such was the esteem in which the public held him, that different political parties continued him in the office of Register of Deeds for a quarter of a century. Some of the first members of this class were George W. Maddocks, Hermon Garland, Ann Jellison and Abby Creighton.

Joseph P. French was the first Methodist preacher appointed to Ellsworth, which appointment was made in 1853. The second pastorate was that of Ammi Prince, which began in 1855.

The church edifice was built during the first pastorate of Barnet M. Mitchell, which was in the years of 1858, '59 and '60.

## WALDOBORO. BY REV. ORREN TYLER.

(23.) Origin and progress of the Methodist Episcopal church in Waldoboro, from March, 1855, to January 1, 1885.

The first Methodist preaching was by Gilbert Ellis, a local preacher, in the Town House, and about the village, until the next Conference, in June of the same year. At that Conference North Waldoboro and Waldoboro were connected, and B. B. Byrne appointed as their pleacher, with Father Ellis as a supply. During that year their labors were blest, souls were saved, and two classes were formed, one in the village, the other on the Union road.

The first service which was held in the Town House, was announced by one Albert Johnston, ringing a bell upon the street, during the day, the service being in the evening.

Father Edward Brackett was one of the first preachers in Waldoboro, long before the organization of the church.

At the close of the first year a hall was secured in the village, in which to hold services, and at the next Conference, held in Bucksport, July, 1856, William H. Crawford was sent to Waldoboro. Among the early members of the church are the following names: Adams, Johnstons, Millers, Ludwigs, Newberts, Creamers, Gibbs, Achorn, Heyers, Richards, Schwartz, Keizer, Minks, Benners, Kuhns and Winslows.

In 1857, they commenced to build a church. A lot was secured on Friendship street, and a house erected, at a cost of \$4,000. The trustees, who were chosen, and who were instrumental in building the church, were John Heyer, James Ludwig, Gilmore Miller, Martin Mank, and W. H. Schwartz. The church was dedicated October 28, 1857, by George Pratt. A revival followed, Daniel Wing being the first convert in the new house.

Repairs have been made from time to time; but this year we have expended some \$1,200, and are not yet through. During the pastorate of C. L. Haskell, ('79-'81) a fine organ was purchased, at a cost of some \$600. The church has often been blest with revival, and the members are looking to a bright future.

## UNITY. BY REV. S. H. BEALE.

(24.) Methodism was introduced into Unity near the close of the last century, by Jesse Lee, who frequently visited the town, while passing from the Kennebec to the Penobscot river. Mrs. Jane Ayer, now ninety years of age, says, she remembers distinctly his visits, at

her father's, Mr. Benjamin Bartlett, where he passed the night whenever he visited the town, and preached to the few assembled in a private house. She also remembers his traveling with two grey horses, riding one awhile, the other following, then riding upon the other, thus alternating.

Though these visits attracted considerable attention, and some became interested in religion, yet there is no record of the formation of a class, or the establishing of a circuit until ten or fifteen years afterward. The first class formed was very small, consisting of Joseph Wood and wife, Jane Ayer, and Sally Libby.

The first circuit formed included Vassalboro, Dixmont, Palermo, Freedom, and the region round about.

The first traveling preachers, visiting and laboring in this extensive field, were: Eleazer Wells, Ebenezer Newell, David Hutchinson, Benjamin Jones. Local preachers: John Whitney, Benjamin Ayer, William McGray and Stephen Chase.

God blessed the labors of his servants with several revivals in these regions, and increased the number of members and circuits, so that, in 1848, when the Conference was divided, there were eight or ten circuits in the same region.

Many preachers, both local and traveling, who have labored with more or less success, were raised within the bounds of this circuit. Among these we may mention, Revs. John Chase, Benjamin Chase, John Ayer, L. Freeman Chase, Wilbur Chase, Elijah Ware, J. C. Lamb, J. C. Crosby, F. W. Towle and George E. Files.

The reason why more cannot be furnished is, that the records were burnt, in a dwelling, a few years ago.

(Fires and death urgently prompt to historical record.—*Editor*.)

BUCKSPORT. GATHERED FROM WELL PRESERVED CHURCH RECORDS AND FROM PERSONAL RECOLLECTIONS, BY EDITOR.

(25.) Though a large and flourishing Methodist society had long existed at North Bucksport (Buckstown) the village was, for many years, considered as entirely the parish of Rev. Mighil Blood, who had for a long time (ordained 1803) been settled over the Congregational church (a life settlement). Occasionally the preachers from North Bucksport would lecture at the village, and many would come in to hear the "strange doctrines of these itinerants."

As early as 1824, a few Methodists were accustomed to meet at Brother William G. Chase's, for a prayer meeting. William G.



Yours Truly,  
Chas. E. Libby.





Chase, Joseph Smith and Henry Little were the principal members of the society, who took an active part in these meetings.

The prejudices existing against the Methodists, whose doctrines were misunderstood, or misstated, and whose worship was caricatured by scoffers, were much strengthened, or aggravated by the eccentricities of Rev. Samuel Baker, (a genuine pattern crank of the most obnoxious sort,—*Editor*), while he was the preacher at North Bucksport. The singularity of his manners, and the violence of his denunciations disgusted many who would otherwise have been friendly. His peculiarities were considered characteristic of the denomination. These impressions were, in a great measure removed by the residence of Rev. Charles Baker (the countertype, every way, and not related to Samuel,) in the village, in 1828 and 1829, while Presiding Elder on Penobscot District. By his affable and gentlemanly deportment he gained the esteem of those by whom he was surrounded.

By frequently lecturing he awakened a deep interest in the minds of the people. A gracious revival ensued and many were converted. Mr. Baker labored with Mr. Blood in perfect harmony. Though through the instrumentality of the Methodists, many were converted, no class was formed. The converts were all gathered into the Congregational fold.

In December, 1834, the first class was formed, Joseph Smith, who was a local preacher, being leader. The class consisted of J. Smith and wife, P. Stevenson and wife and Phebe Stover. Rev. R. J. Ayer, was, at this time, preacher in charge at North Bucksport, and the class was placed under his care. This little band was a nucleus around which others gathered, a few coming from other places.

Brother P. Higgins, a local preacher, a native of Bucksport, had resided some time in the village and aided the society, and in June, 1836, he commenced preaching at Orland Point (Gross' Point), where, the following winter, a protracted meeting was held by Brother Jonathan Cobb, resident at North Bucksport, and Brother Higgins; Brother Bray being preacher in charge. At this meeting some were converted. Some from the village were awakened, among whom were many Sabbath school children.

In March, 1837, a protracted meeting was commenced in the Congregational church, upon which a great revival followed, and many of the youth were converted.

The Methodists now had regular preaching one half the time, in the school house, (the old school house, corner of School and Buck

streets) by Brothers Smith and Higgins, and some accessions were made. The next year Brother Bray preached one quarter of the time at the village, and Brothers Higgins and Smith, one quarter. At an Annual Conference held in Wiscasset, in June, 1838, Rev. John Hobart was appointed to Bucksport (village). It was a year of much interest and prosperity, and at Duck Cove there was extensive revival and many were added to the church.

The place of worship having become inadequate, it was proposed to build a meeting house. A good location (north side of Franklin street,) was secured, and William G. Chase, Joseph Bradley and Trueworthy Swazey were made a building committee, and James Goodale was master builder. The house, with tower, belfry, spire of ninety-six feet, and sixty-four pews, cost \$3,500, and the lot \$500. The frame was raised in June, and the house completed in November, 1839.

In 1840, Rev. Moses Hill was appointed to the charge, who, although much unpleasant rivalry existed between the two societies, by his gentlemanly bearing, secured the respect of those differing from him in opinion; nevertheless the courtesy won, and due, was not extended toward the Methodists, or their minister.

As a result of a protracted meeting, in 1841, some were gathered into the church. There was also quite an interest at Duck Cove, where some were converted. The congregation was large and increasing and was more firmly knit together.

The Sabbath school prospered, and the cause of missions was not neglected. Mr. Hill was a faithful pastor, and a diligent student. His health while with this church, was not good, yet he performed a great amount of labor.

In 1842, Rev. N. D. George was appointed to the charge, but, in a few weeks was disabled, by bronchitis, for public service; whereupon Rev. J. Smith supplied the pulpit. By invitation Rev. C. F. Allen, teacher in the Maine Wesleyan Seminary, spent his winter vacation, assisting Mr. George. In February, 1843, a protracted meeting was held, a time of thrilling interest. The meetings were crowded with penitents. Sometimes as many as sixty were forward for prayers. As fruit of this revival a large addition was made to the church, and a third class was formed in the village. The succeeding year was a period of declension, and there were some expulsions for immorality.

In 1844, Rev. C. F. Allen was appointed to the station, and efforts

were made to induce a better state of feeling between the churches, which were not wholly successful.

In the spring of 1845, a protracted meeting was held. The church was revived, backsliders were reclaimed, and some were converted. During this year Joseph Bradley, a constant friend of the society, and John Jackson, an active and devoted church member, died.

In the autumn of 1845, typhus fever prevailed. Among those removed by death was Martha Arey, for some time the organist in the church, and a class member on trial. Brother Elisha Hopkins, a steward, was also taken away. He was a good man, full of faith.

During the two years of Mr. Allen's ministry he attended thirty-four funerals, five being of church members.

In 1846, Rev. J. C. Perry was appointed to the charge. During the spring of 1847, the church was revived, and some twenty were converted, and some worthy members died. Of the number were Mary C. Lee, an intelligent and devoted christian, and Phebe Stover, one of the first members, and faithful unto death, and Henry Clements who died suddenly, but left a name as ointment poured forth.

In 1847, Rev. J. C. Perry was re-appointed, with a colleague, Rev. Zina H. Blair. There was some addition to the charge by the annexation of what was formerly Dedham Circuit.

In 1848, Rev. David Higgins was appointed here, and Rev. Z. H. Blair to Orland, which was made a separate charge; though during Brother Higgins' second year he had charge of Orland.

The memory of Brother Higgins is gratefully cherished in many hearts. During his two years service he was an efficient worker, and many were converted.

In 1850, Rev. Albert Church was appointed to Bucksport, and Rev. Obadiah Huse to Orland; which was made a separate charge. Though, because of the division of the charge, thereby reducing the membership and financial ability of Bucksport, together with the organization, the previous year, of a congregation of Unitarians and Universalists, and the moving away of some useful members; thereby still further devolving a heavier responsibility, individually, upon the smaller number, it was a year of some anxiety, and of heavy burden bearing; it was, at the same time, a year of peace, and a few were added to the church.

From 1850, no record appears, except of appointments to the charge, (for which see appendix) till 1875, when "Rev. W. W. Marsh was appointed, and remained three years. During the first year about \$1,000, was expended upon the church building. In 1876,

the Annual Conference was held here." It had been held here in 1849, 1856, 1864.

In 1878, Rev. C. B. Besse was appointed, and passed three very pleasant and prosperous years. In 1881, Rev. Theodore Gerrish was appointed, and during the year, he procured for the church a \$1,200 organ, and succeeded in partially lifting a debt of \$600, on the parsonage.

In 1882, Rev. A. C. Clifford was appointed, whose health failed, while doing his work to the satisfaction of everybody, both in and out of the church, obliging him, after re-appointment, to seek a milder climate. There was universal regret at parting with him. In 1885, he was transferred to the Missouri Conference, and stationed in Kansas City, where he soon died.

HOULTON, HODGDON AND LINNEUS. BY REV. B. C. WENTWORTH.

(26.) The Methodist church at Hodgdon, completed in 1855, and dedicated by Rev. Nelson Whitney, was the first built in the county of Aroostook. Rev. D. P. Thompson was the first preacher in charge. The building Committee and Trustees were A. Plummer, T. Brown, and C. Smart.

The original members now living are Mrs. Hannah Benn, Thomas Jones and Alfred Plummer.

The Methodist church at Linneus was built in 1868, by Methodists and Congregationalists, but the Congregationalists have become extinct and the Methodists claim the church. When this house was built the charge was classed with Hodgdon, Brother Trewin, preacher in charge.

The church at Houlton was built about the same time, when a Brother Hutchinson was in charge ("1859, Aroostook, James M. Hutchinson"—*Editor*).

Brother Sullivan Bray (?) was the first preacher appointed to Houlton. Aunt Mary Frisby, a maiden lady, some time since deceased, was converted under Brother Bray's preaching, and was the leading spirit of Methodism for years, and is considered the founder of Methodism in Houlton.

The old church at Hodgdon has been replaced by a new one, on a better site, and built about 1870. As I can find no record of the beginning of Methodism in this charge, I have culled this from the old people in the church,—the best I can do.

Brother William McDonald said, a few days ago, that he heard Rev. Mark Trafton say that he and Brother Jenne, held a protracted







O. C. Ward

meeting at Houlton, fifty-two years ago, and went from here to Woodstock, New Brunswick, where they also held meetings. According to which statement, they must have been the first Methodists preaching in this town or county. (D. P. Thompson, as per minutes 1855 and 1856, "Lincoln, supernumerary." Also 1861 and 1862, "Eleazer W. Hutchinson, Houlton." Sullivan Bray does not appear ever to have been appointed to a charge in Aroostook county. The minutes show, "Calais District, 1836, J. H. Jenne;" also "Calais, 1837, Mark Trafton."

For further information, see interesting narrative by J. G. Pingree. —*Editor.*)

MILLBRIDGE AND CHERRYFIELD. BY REV. H. E. FROHOCK.

(27.) The origin, rise and progress of the Methodist societies on the Columbia Circuit.

The first Methodist preaching in this vicinity was about the year 1790, when Rev. Duncan McCobb came from St. Stephens, New Brunswick, and preached a few Sabbaths. Shortly after Rev. Jesse Lee passed through this county, and preached a few times. 1796, Rev. Peter Jane preached part of the year in Addison, and a number were converted, but no society was formed, nearly all joining the Calvinist Baptist church.

In July, 1810, Rev. Thomas Asbury came here from Schoodic river, and preached in Columbia and Addison.

In November there were several conversions, and on the twenty-fifth of December, the following named persons were formed into a society by Rev. Thomas Asbury: Abraham Nash, James Bailey, Robert Allen, Owen McKenney, Jeremiah Smith and Anna Nash. The same winter a revival took place at Addison, and a society was formed, in 1819, by Thomas Asbury. The two societies numbered about thirty members.

About this time a society was formed at Harrington, on Narraguagus river, (this must be what is now Millbridge, as Millbridge was once part of Harrington) the fruit of the labors of Brother John Grindle, a local preacher, from "Penobscot Circuit." This society numbered ten or twelve members. The Presiding Elder of Kennebec District, supplied the place with a local preacher until the Conference of 1820, when Joshua Nye was appointed to "Columbia;" but failing in health he left, and Heman Nickerson, a local preacher, supplied until the

Conference of 1821, when Rev. John S. Ayer was sent to the circuit. In 1822, Peter Burgess came, who remained two years and formed a society in Steuben, and, in 1824, he was succeeded by Ebenezer F. Newell, and, in 1825, by David Richards, under whose labors the class in Steuben was considerably enlarged, and a class was formed in Gouldsboro.

In 1829, the name Steuben Circuit was assumed. In 1830, a class was formed in Sullivan. 1831 Cherryfield was constituted a circuit, and Steuben, Gouldsboro and Sullivan were made Steuben Circuit. 1834, the Ridge was added to the circuit. 1836, the circuit included Steuben, Gouldsboro and Sullivan.

At a lecture appointment, called Carrying Place, in Steuben, a number were converted.

In 1837, at Steuben, twenty-one were added to the class. In 1838, from thirteen to seventeen were added in Steuben and Sullivan. 1839 was a year of general prosperity, and some additions. In 1840 and 1841, more than one hundred were converted, and joined the church.

In 1841 there were two classes in Gouldsboro, three in Sullivan, one in number seven, consisting of fifteen members. 1842, two substantial men were converted in Steuben, one or two others converted; some withdrew by request, and others were dropped. At Gouldsboro fifteen or twenty were converted. A class of about a dozen was formed at Prospect harbor.

In 1843, Steuben Circuit embraced Steuben and that part of Harrington west of Narraguagus river, (now Millbridge). Sullivan and Gouldsboro now formed another circuit. In 1844, a few converted, some reclaimed.

In all this region Methodism had to contend with Universalism.

In 1846, West Harrington (Millbridge) was made a charge. In 1847, Rufus G. Eaton was appointed; but soon left under unfavorable circumstances. In 1848, some revival at Dyer's Bay, eleven converted and four or five reclaimed.

In 1849 at Steuben village, a Methodist meeting-house was commenced, and abandoned.

Three were converted. In 1851, eighteen added to the church. In 1852, the Union meeting-house was completed, but not accepted. 1855, a year of prosperity; some converted, a few admitted. 1856, some revival at Mill Bridge and Dyer's Bay. 1860, at Labrador and Dyer's Bay some revival; six converted; five baptized, and seven received on probation.

In 1865, at Steuben and Millbridge, a glorious work. 1867, many conversions, and large accessions. 1869, revival and many added to the class. 1873 and 1874, a new organ purchased; some repairs on Union church and old debts paid. 1875, '76, '77, valuable accessions to the church. The pastor greatly beloved by the church, and highly respected by the citizens of Millbridge.

In 1878, there was an extensive revival interest in Steuben, and several were converted. In 1879, the pastor was assisted by Rev. E. Davies, and grand were the results of a series of meetings. Some of the hardest were converted. Thirty-five were received on probation.

In 1885, through the efforts of the pastor, the proprietors of the lower church were induced, voluntarily, to deed the house and lot to the Trustees of the Methodist Episcopal church, who have carried out the plan of repairs, and now have a fine church, which will be ready for dedication during the present month (January, 1886).

The society are rallying around the pastor, and the tide of religious interest is constantly rising. Several have taken the cross, and more are seeking the way.

PATTEN CIRCUIT. BY REV. N. LA MARSH.

(28.) Mr. Wesley's sage remark, "the world is my parish," seems to have been prophetic. East, West, North, and South the doctrines of Holy Writ, as set forth by that great man, have been heralded, and, for more than forty years, this circuit has enjoyed the blessings of Methodist itinerancy; which, under God, has been the means of kindling a flame in the hearts of the people, that will not soon die out.

Rev. J. G. Pingree was the first preacher appointed to this circuit. (1839 and 1840, J. G. Pingree, Aroostook Mission.—*Editor*.) All the northern portion of the county was a dense forest, except a small clearing here and there, where some hardy settler had planted his standard of liberty. Many a mile Brother Pingree traveled, in going from one settlement to another, with naught but the axe-blaze to guide his footsteps. He was a man of unusual fortitude. He believed in preaching a whole Bible, and was not afraid to make broad distinction between good and evil. For this reason, like Peter Cartwright, he was more than once brought into contact with the forces of Satan. While in prayer, in a meeting at one of the new settlements, a great rough fellow tossed a dog on to his back. One would suppose this to be sufficient cause for immediate dismissal; but Brother Pingree's

unwavering faith in God to save precious souls could not be shaken by any dog strategy that Satan might devise.

Twenty-seven ministers have labored on this circuit. The majority only bore its hardships one year, some two, and four remained the full term. Of course the hardships of pioneer life have come to be a thing of the past; and had we the conveniences of rail and telegraph, this would be a desirable charge.

To the experience of many who have labored here, Longfellow's words are indeed true; and were it possible for Bros. Pingree, Parker (a local preacher of No. 3, Golden Ridge), Jewell, Browning, Springer, Chase, Marsh, Libby, Bennett, Skinner, Osgood and others, to compass the influence of their labors, they would rejoice in the knowledge that they have left unmistakable "footprints on the sands of time."

In 1840, the first class was formed by Brother Pingree, Brother Samuel L. Kimball, leader, with members as follows: Edwin Parker and wife, Miss Jane Hunt, Mrs. Mary Palmer, Samuel Chandler, Mrs. Mary A. Kimball. Brother and Sister Kimball still live to relate their experience, and to tell of God's wonderful dealings through all these years of change and growth.

The church at Patten village now (1885) numbers half a hundred members. The more prominent of these are E. G. Stetson, Calvin Bradford, Jerome Frye, James Cunningham, Samuel Kimball, William B. Mitchell, R. C. Mitchell. One name also worthy of mention is the sainted wife of Brother E. G. Stetson, who passed triumphantly home some years since. The name of this godly woman is indeed fragrant with the memories of by-gone days. Her influence still lives, and each pastor is reminded by the large pulpit Bible, which bears her name, of one who loved souls with an unspeakable love.

The parsonage, beautifully situated at the lower end of Patten village, was built in 1854. It is still in good condition, and makes an excellent home for the ministers.

Next to the parsonage stands the church building, of which the people are justly proud. It is about 30 x 60, carpeted and richly frescoed, with semi-circular pews, and all modern appliances. There is also a good vestry beneath for smaller gatherings. The auditorium seats two hundred and forty, and the vestry will accommodate a hundred. The building now requires renovating. The value of parsonage and church is about seven thousand dollars.

This society, which has endured the changes of forty years, is to-day



(October, 1885) in an encouraging condition, with prospects of development, which God will grant if we prove faithful, as a church, to the doctrines and discipline of the Methodist Episcopal Church.

WHITING. BY REV. D. SMITH.

(29.) The first Methodist preaching in Whiting was by Rev. Moses Hill, in 1832, and there was a gracious revival, during which more than thirty were converted, some of whom have moved, and others have died; but Samuel Wheeler, John Allen and some of the Crane family still remain, as fruits of that revival.

After this, Rev. Alvra Hatch was appointed to Whiting and Lubec. (1836, A. Hatch, Calais; '37, Columbia; '38 and '39, Lubec; '40, Machias.—*Editor*.) He held a protracted meeting at Whiting Center, and was blessed with a glorious revival. Here another class was formed. During his second year he was assisted by M. Tuell, in a protracted meeting at Whiting village. Rev. Mark Tuell was a local preacher.

The church was revived, and many were converted. They also held a meeting at Whiting Center, which resulted in conversions. Now, (1856 and 1857, apparently,—*Editor*,) the members were few, the records lost, no reports to Conference, class meetings given up, and Methodism almost extinct.

In 1858, Alfred S. Adams was appointed to Lubec and Whiting, and commenced revival efforts at East Stream school house, in Trescott. The work commenced the first evening, and as a result of the revival, a class was formed of twenty members. He then commenced at Whiting Center, and there the work commenced the first evening, and a class of twenty-two was formed. The work continued to spread, and the class was divided, combining all in the Connecticut Mills and the middle district in one class, and all in the Crosby District in another.

A good work commenced at Whiting village, and a class was formed. William Bell, eighty-one years of age, who had ever been a moral man, sought religion, and was baptized. He publicly warned the people not to procrastinate as he had done. Between ninety and one hundred were converted.

In 1860, Alfred S. Adams was re-appointed. In September, he held a grove meeting near Connecticut Mills, and there was another glorious revival, as a result of which, twelve married men and some women and young persons joined the classes. About forty were

converted, some of them from Marion, Cutler, Northfield and East Machias.

Rev. Edward Davies was appointed to East Machias and Whiting. In September, 1870, a grove meeting was held near Connecticut Mills, where the power of God was wonderfully displayed, and many were converted. Fifty-two adults and four children were baptized.

It was determined to build a Methodist church in Whiting village, to which both ministers and laymen, and some good women, contributed cheerfully and liberally, as God had prospered them, of coin, of bank bills, of jewelry, of land, and of labor. The walls were raised in November, 1870, and a house worth two thousand five hundred dollars was dedicated in February, 1871, by Rev. William McKellar.

In 1874, Whiting was joined to Lubec.

In 1885, Rev. D. Smith was appointed to East Machias and Whiting; found the church low spiritually, but willing to work.

METHODISM IN BANGOR. BY REV. A. S. LADD.

(Jesse Lee, in his "Short History," appears in Bangor, April 18, 1795.—*Editor.*)

(30.) It is stated that about the year 1799, Rev. Timothy Merritt, then upon Hampden Circuit, which included a great extent of territory, preached in the town of Bangor. Under his labors, Thomas Howard and Mary Howard, his wife, were converted.

Nothing more can be learned till the Conference year, commencing A. D. 1813, when Rev. Amasa Taylor, then upon Hampden Circuit, preached one or two lectures in a private house, and received a few members, who were connected with a class in Hampden.

In 1814, Rev. Benjamin Jones formed the first class in Bangor. The names of the original members are Alvin Nye, leader, Susan Nye, Thomas Howard, Mary Howard, John Ham, Mary Ham, Nancy Johnson, Betsey Boyngton, Zebulon Smith, Sarah Smith, Peter Burgess. (Mrs. Susan Nye was converted in Wayne through the instrumentality of Jesse Lee; as her daughter, Mrs. Nourse, now in Chicago, informs the editor.)

This year Bangor seems to have been taken into the work as a preaching place on Hampden Circuit, as we learn that Rev. Benjamin Jones preached once in four weeks in an old school house which stood on the site now occupied by the brick school house, corner of State and Pine streets.

But little of interest can be gathered till the erection of the house



"BANGOR FIRST M. E. CHURCH."





upon Summer street. The following eleven years Bangor formed a part of the extensive territory included in what was called Hampden Circuit. During some of these years, but little labor was bestowed upon the place.

In 1826, Bangor Circuit, embracing Orono and some other towns up the river, was formed; to which Ezra Kellogg was appointed. Although a class had been in existence in the place for thirteen years, as part of a circuit, we can learn nothing from the minutes respecting the progress of members.

John Ham, one of the original members, who lived till February, 1857, said, "that, notwithstanding the labors of the preachers were at times blessed to the salvation of souls, yet, so crippled was Methodism that the members in the class, from its formation to the present year, 1827, ranged from ten to twenty."

Truly, this was a day of small things. Deaths, removals, apostacies and proselytism, took as many from the class as were added by certificates and conversions.

The circuit was large, preaching places many, and the pastoral oversight limited, which afforded ministers of other denominations, who were constantly on the ground, an opportunity to have a very special care for Methodist converts, which opportunity has not been unimproved.

Some good, but mistaken men, were led to regard Methodist ministers as vile intruders upon the rights of the "regular clergy," and to view Methodism as a heresy, to be dreaded as a dangerous moral contagion. With such views, it was quite natural for them to conclude that they had a divine right to proselyte, and throw every possible obstacle in the way.

Although, as we have seen, a class had been formed as early as 1814, yet we may not consider Methodism as established till Brother Hill, in 1827, set himself to work to stir up the people to build a meeting-house; which was built on Summer street, and finished the following year, costing \$4,500. The Lord smiled upon this effort and at a Quarterly meeting in March, 1828, poured out his spirit, and a precious revival followed. Brother Hill's health soon failed, but the few members, having a mind to work, the revival continued. Providentially, Rev. C. L. Browning, a pious and zealous Wesleyan, arrived from England in the month of May; whose labors were blessed, giving a fresh impetus to the work. Not far from forty were converted; but how many were added to the Methodist Episcopal church does not appear.



Methodism took a position it had not before occupied in Bangor, and many friends were added to the house builders. Among the fruits of this work were Joseph H. Jenne and Mark Trafton, who became itinerant ministers.

There was some religious prosperity in 1828; and in November the Summer Street house was dedicated by Rev. Charles Baker, Presiding Elder.

In 1829, although a circuit, the work was so divided that Brother James G. Warren labored exclusively in Bangor, and Brother Greenleaf Greely, in Orono and the towns above.

In 1830, Bangor was a station.

In 1831, Richard E. Schermerhorn, a holy man, was appointed to Bangor. (Brother Schermerhorn was a man of extraordinary piety, and exclusively devoted to the work to which God had called him. He was indeed a sanctified man, soul, body and spirit. He died a Presiding Elder, April 18, 1836.—*Editor.*)

1834, Justin Spaulding, who was taken sick in November, and performed no labor until about the close of the year.

1835, the Maine Conference held its session in Bangor for the first time. This year there was some revival. In 1836, more extensive revival than the preceding year, and the Summer street house became too small for the congregation; and this being about the time when the noted land speculation was making many suppose themselves quite rich, an elegant house was commenced, by a corporation, on the corner of Somerset and Pine streets.

On the twelfth of December, 1837, the Brick Chapel was dedicated by the pastor, Stephen Lovell, and the house on Summer street was abandoned. A protracted meeting and revival followed, which resulted in the addition of about one hundred members.

B. F. Tefft, 1840.—October fifth, the Brick Chapel having fallen into the hands of one of the creditors of the corporation, was closed, and offered for sale; turning the Methodists out of doors; those who had purchased pews losing all their property in it. When the crisis came, though the Universalists were eager to purchase, a few came forward, purchased the house, and subsequently secured it to the use of the Methodist Episcopal church, when it was reopened by a sermon from the pastor, B. F. Tefft, October twenty-fifth.

A statement of facts was submitted by S. Rich, Jr., S. Larrabee, J. S. Ayer, proprietors; and H. Little, George F. Marston, J. P. Jackson and Joel D. Thompson, corporators and proprietors, for use



Yours sincerely  
A. S. Ladd,



on occasion of the re-opening, and was published in connexion with the sermon, conclusively showing the rectitude of the transaction above stated.

1841 was the year when Millerism was rampant. Brother George Webber, the pastor, was zealous in confuting the doctrine, by a course of lectures, so effectually as to save the church in Bangor, it is thought from the fearful consequences which have come to other places.

Previous to 1846, the subject of a second Methodist Episcopal church in Bangor, had been discussed; but nothing decisive was done prior to the Conference of this year, when a second preacher, to re-occupy the house abandoned on Summer street, was asked for; whereupon the house was repaired, and neatly furnished; and Brother H. M. Blake was appointed, with a missionary appropriation of one hundred and twenty-five dollars, to labor in connection with Brother William F. Farrington, as one charge. Soon God set his seal to the work, by several conversions. The work was gradual and progressive for six months, during which time thirty or forty were reclaimed or converted; nearly all of whom connected themselves with the society. In 1847 the Summer street society became a separate charge.

1853, Father Hinks and Sister Rich, names that recall sweet memories and hallowed associations, have been called to their reward. They rest from their labors, and their works do follow them.

In 1858, B. F. Tefft, Bangor, 1st church, December twenty-sixth, changed order of services to one a day. The same day Dr. Tefft was attacked with bleeding from the throat; and preached but five sermons during residue of the Conference year. In 1859, Dr. Tefft was reappointed. By request sent to the Bishop presiding at the New Hampshire Conference by the Presiding Elder, R. B. Curtis; after consultation with Dr. Tefft and wife, who said he, Dr. Tefft, would leave the matter wholly with the Presiding Elder, and official board; Rev. James Thurston was appointed, and May twenty-second, the order of services was changed to two sermons.

The official board were soon embarrassed by the question of amount to be raised for support, some claiming that each minister should receive full allowance, others, that the charge was not able to advance upon what had been provided for. A committee waited upon Dr. Tefft, which committee reported Dr. Tefft's disability for service, and said that he expressed a purpose to relieve the church of responsibility so soon as he could find business to support his family; but said, on the whole, he would strongly advise to raise no additional sum, and

that he would take overplus of what Brother Thurston was to have by estimate ; and estimate was made accordingly.

Harmony seemed entirely to prevail for the time being ; but soon dissatisfaction of some members of the church and congregation developed, because the board did not estimate Dr. Tefft's full claim ; which led to division, and serious embarrassment of Brother Thurston's labors. Under these circumstances, Brother Thurston felt it his duty to resign, and thereupon he notified the Presiding Elder that he withdrew his connection with the church, as pastor. Dr. Tefft, from November sixth to the close of the Conference year, preached five times. Dr. Tefft's friends were anxious he should remain still another year, local or supernumerary, of which the Board did not approve ; whereupon it was proposed to organize another meeting, in Norombega Hall, to be called the City Mission, of which the Bishop decidedly disapproved.

When, in Cabinet Council, Brother Curtis was asked if he would go to the Bangor 1st Church, he replied, " not unless Dr. Tefft and his friends will abandon the Norombega project ;" to which Dr. Tefft pledged himself, as did some of his friends, that he would have nothing to do with it. Dr. Tefft also assured Brother Curtis, that, if he would take the appointment, he would give him his aid and influence in gathering the church and restoring harmony.

Notwithstanding this agreement and these assurances, Dr. Tefft and friends, in June, 1860, opened an independent meeting in Norombega, a large number going from the chapel. Dr. Tefft's apology was, that a large number would leave the chapel any way, and if he started a meeting, he would save them and others to Methodism ; whereas, of about twenty families who left, only about seven have returned.

In November, 1868, Captain Nathan W. Chase died and gave his house, on Essex street, for a parsonage. His excellent wife died June 17, 1867. It was her joy that the will was made before her decease. It was a noble gift, and their names should be held in everlasting remembrance by the Brick Chapel charge.

During the years 1869, '70, and '71, many improvements were made in the church property. In 1871, a larger bell was placed in the church building.

Notwithstanding recent financial stringency, prior to 1877, about one thousand dollars were expended in repairs of church property.

BANGOR. UNION STREET. BY REV. C. B. BESSE.

(31.) In the year 1847, the Summer Street Church was made a



separate charge. Rev. H. M. Blake was continued as pastor. A score or more were converted.

In 1848, the Brewer class became a separate appointment, with a Conference preacher, which reduced the membership of Summer Street Church by thirty-two; but prosperity still attended Summer Street Church. At a camp meeting held on Long Island, (subsequently removed to Northport,—*Editor*,) God greatly blessed the people of this charge. Several were converted and others came home earnest seekers. Twenty-eight were received on probation and seventeen in full. In 1849, twenty, by letter, and nine, from probation, were added to the church. At the close of the year there were one hundred and thirty-three members and thirty-six probationers. During three years the church had been aided by the missionary society. This year it sustained itself, and returned to the missionary society more than principal and interest. 1850 was a year of prosperity, showing one hundred and forty-three members and twenty-five on probation. 1851 and 1852 were years of growth. Early in 1853, Rev. C. H. A. Johnson's health failed, and E. S. Preston came, by transfer, from North Indiana Conference. This year the question of a new church was agitated. Eleven professed conversion.

1854 was a good year. One hundred and twenty were converted or reclaimed and the new church was begun. In 1855, the church was finished, and dedicated November fifteenth by Rev. W. F. Farrington. Cost of church, \$13,000. Seventy-five professed conversion. In 1858, eight joined the church, by letter, and twelve from probation. In 1859, there was a debt upon the church of about \$6,000, which was the occasion of no little discouragement and some disaffection; whereupon an effort was made to create a sinking fund, looking to removal of the debt in four years. Thirty were added to the church during the year.

In 1864, Rev. T. B. Tupper found the debt to be \$4,832. But few thought it could be lifted; but the thing was done, and eighty-eight dollars and ten cents left in the treasury.

Here the record suffers both mutilation and suspension, and we must glean for subsequent years. In 1866, some conversions. 1874, '75 and '76, years of growth of congregation, church membership and of Sunday School attendance.

In 1877, '78 and '79, solid and substantial work was done. More than one thousand and six hundred dollars, spent in church improvement. 1880, '81, '82, years of earnest and faithful labor. Thirty-

five added to the church. 1883, '84 and '85, years of some tearful sowing, and some joyful reaping. A good number have been admitted to the church, both by letter and from probation.

The pews in the church have been re-cushioned; which, with some slight repairs, cost nearly six hundred dollars. All collections have been taken, and all apportionments have been met. A house for the preacher is now (1886) being finished, which promises to be, by far, the finest parsonage in the Conference.

(32.) Methodism, as it appears in 1885, over all the interior of Washington county, so far as can now be ascertained, originated as follows:

“In 1818, Rev. Eben F. Newell, appointed by the New England Conference to labor on the St. Croix Circuit, extended his labors into Plantation No. 15, (Cooper); which labors were blessed. Rev. Joseph Lull succeeded him in 1820, and organized a society in No. 15, which was considered as belonging to St. Croix Circuit, and was embraced in the same charge. The circuit was divided in 1823, Dennysville, Cooper and Plantations No. 10, No. 3 and No. 16, composing Dennysville Circuit; to which, in 1824, Josiah Eaton was appointed. Gorham Greeley was appointed in 1825, and labored with much success, assisted by Brother Cobb, (probably Jonathan Cobb of Bucksport.)

In 1830, the circuit was again divided, Cooper, Alexander, Crawford and Great Meadow Ridge, (Plantation No. 25,) constituting Cooper Circuit, to which Joseph Gerry and Francis J. Knapp, were appointed; but Brother Gerry, being sick, did not appear. Baileyville was annexed in 1831, and B. D. Eastman's labors were attended with much success.

In 1834, Moses Pilsbury Webster's labor in Cooper was much blessed. B. D. Eastman in 1835, a year of revival in Crawford. George Child, in 1836, revival, and about thirty added. The circuit was reduced to Cooper, Crawford and Alexander. D. P. Thompson, in 1837. The first three fourths of the year the circuit consisted of Cooper, Alexander and Princeton, Crawford being annexed at the third Quarterly meeting. A year of general prosperity. More than thirty added on trial.”

Of Wesley, nothing appears of record till 1836, when it is associated with Machias and Northfield. The only officials present at a Quarterly Conference, in October, being Winslow Getchell, R. Steward, Otis Titus, steward, and Benjamin Gray, class leader. Nothing more of

record till 1840, when at a Quarterly Conference in Machias, D. Copeland, Presiding Elder, "voted that the circuit, including Machias, Northfield, and Wesley be divided, and that Northfield and Wesley be, for the ensuing Conference year, disconnected from Machias. Recommend Joseph Hutchings and John Lee for admission to the Annual Conference."

May 15, 1841, a Quarterly meeting was held in Jonesborough, after which there is no record till, in another book, the following appears: "Quarterly Conference for Cooper and Wesley charge, at Wesley, August, 1857, F. A. Soule, Presiding Elder, voted to renew Brother C. H. Ellis and B. R. Rackliff's licenses to preach." Second Quarterly meeting at Cooper. At the fourth Quarterly Conference in Wesley, C. H. Ellis was recommended to the Annual Conference. At a Quarterly Conference held March 13, 1878, in Wesley, Perley J. Robinson was recommended to the Annual Conference.

In 1831, Joel Scott and Levi Dunn were licensed exhorters.

(The foregoing fragments have been gathered from two imperfectly kept, and badly mixed Books of Record—*Editor.*)

CAMDEN AND ROCKPORT. BY REV. C. I. MILLS.

(33.) From 1801 to 1826, Camden made part of Union Circuit; Daniel Barrett, class leader, who lived at Rockport, formerly called the River, afterward Goose river, to distinguish it from the Harbor. Till 1826, the preaching was generally at Rockport.

The preachers whose names do not appear in the appendix, were, 1801, Joshua Hall; 1802, Joseph Baker and Daniel Ricker; 1803, Daniel Ricker; 1805, Pliny Brett; 1807, Samuel Baker; 1808, John Williamson; 1810, George Gary; 1811, Nathan B. Ashcroft; 1812, Amasa Taylor; 1813, John Jewett; 1814, Jonathan Cheney and Joseph B. White; 1817, William McGray.

From 1828 to 1838, Camden was connected with Thomaston; during all which period Methodism was weak in Camden, with only occasional preaching.

In 1839, Camden was made a charge, with two preaching places, Harbor and River. In 1847, it was left to be supplied, and, apparently was not supplied. In 1848, it was made a mission, John C. Prince in charge.

In 1851, Camden and Goose River were made two stations. In 1852, the name "Goose River," was changed to "Rockport."

In Camden (Harbor,) in 1840 and 1841, a Methodist church was

built, costing \$4,637.60, and named "Trinity Chapel." The dedicatory sermon by Rev. John Hobart. In 1882, and 1883, the church was removed and rebuilt. A parsonage was built in 1852.

In Rockport a Methodist church was built in 1848, J. C. Prince, pastor. Dedicatory sermon by Rev. W. H. Pilsbury, Presiding Elder; which church was rebuilt in 1872 and 1873. In 1857, a parsonage was built.

The greatest revival ever occurring in this place, was during the pastorate of Rev. Charles E. Knowlton, in 1872 and 1873, which necessitated the building of the new church. David Talbot, a wealthy layman, furnished the greater part of the funds for the new building.

This specimen of church property, for comeliness, as well as beauty of situation, is not excelled in the Conference. It stands a monument of the interest in the Methodist Episcopal church of David Talbot and Rev. C. E. Knowlton, preacher in charge, who died in Rockport, June 2d, 1878.

#### RISE AND PROGRESS OF METHODISM IN TOWNSEND. BY REV. J. D. PAYSON.

(34.) The first preaching by Methodists was in 1808, by Rev. Mr. Rogers, a local preacher.

In 1809, the island, now called Southport, then being part of Boothbay, was formed into a circuit, called Boothbay; Rev. Caleb Fogg, pastor, of New England Conference. During the year there was revival, and a church was organized, at what was then called the "Cape."

From 1812 to 1830, there was no regular preaching, but was an occasional supply by preachers at Georgetown and Bristol.

In 1830, Rev. E. B. Fletcher was appointed to "Boothbay Circuit." During the year a meeting house was built, and about twenty were added to the church.

In 1840, the town of Boothbay was divided, and the island was incorporated as Southport, and about seventy-five were added to the church in Southport and Boothbay.

In 1844, a house was purchased and repaired for a parsonage.

In 1845, Southport was made a station. The meeting-house now used was built in 1868. No record can be found of first class or class leader.

#### BREMEN. BY REV. W. W. OGIER.

(35.) Bremen, formerly part of the town of Bristol, was incorporated in 1828. This part of Bristol Circuit had Methodist preaching early



in the century, but as there is no early record, facts can be gathered only from the memory of the oldest church members now living.

The first class leader at Broad Cove was Alexander Stevens. Among the first class members were Johnstons, Osiers, Farrars and Keens. Josiah Loudon was a prominent local preacher.

In 1819, in the north-west part of the town, the "Wellman neighborhood," Cornelius Irish was called to attend the funeral of Miss Fanny Wellman, and on the way to the funeral, her sister, Nancy, who afterwards became the wife of Major Elisha Hatch, of Walpole, was converted.

At this time, Father Irish left an appointment for meetings. A revival followed, and a class consisting of six members was formed; Miss Amelia Merritt, leader. Four of the number were members of the Wellman family.

The first Methodist sermon preached in this locality was about six years before, at the funeral of Charles Merritt, a soldier of 1812.

The only house of worship in the town is situated at Broad Cove, built in 1824, by Methodists and Congregationalists. In the north-west part of Bremen charge, in the edge of the town of Waldoboro', is a Methodist chapel, with seating capacity of about two hundred, built during the pastorate of William H. Crawford, in 1860 and 1861. A parsonage was built in 1875, at Broad Cove, the funds mostly raised by ladies of the society.

In 1854, there was an extensive revival under the labors of Ezra Sanborn, assisted by Theodore Scott and Gilbert Ellis. Among the remarkable conversions was of a couple nearly eighty years of age. Nearly every house was open for meetings, and people came from far and near, many on ox-sleds.

Bremen claims the honor of being the birth place of Bishop Joshua Soule, Revs. Lincoln Rhoades and George R. Palmer. Of the thirteen soldiers which Methodist families furnished to the war of the Rebellion, five were sons of Cornelius and Wealthy Rhoades, only one of whom survived.

ROUND POND. BY REV. W. W. OGIER.

(36) First Methodist preaching at Round Pond, early in the present century, by Enos Baxter, a local preacher whose only son, John, was also a Methodist preacher.

Father Baxter was converted under the preaching of Jesse Lee. Being present at a meeting at Walpole, at the close of the sermon he



rushed through the congregation, and kneeling at the feet of the preacher, sought salvation. He left the house a converted man, and was ever after a zealous worker in the Master's vineyard, pursuing his vocation as farmer, and holding meetings at his own house, and attending funerals far and near.

The first class was formed about 1820; John Fountain, leader. Among the members were Samuel Poole and wife, Betsey Yates, Nancy Fountain, William Yates, wife and daughter Nancy, Enos Baxter and wife. The members of the class were probably all baptized by immersion, by True Page. They had only occasional preaching till 1843, when Round Pond became a regular appointment on the Bristol charge, with D. P. Thompson, preacher. The public services were held in the school house, and social meetings at private houses, until 1853; when, under the labors of William H. Crawford, a fine church was built, with seating capacity of three hundred, dedicated in September of the same year, by A. Church. The upper part of the house was finished and used as a vestry until 1882, when a chapel was built in the rear of the church seating about one hundred and twenty-five.

The church, at the present time, 1886, consists of forty members and twelve probationers.

In 1834, under the labors of James Thwing and B. F. Sprague, more than seventy were converted, of all ages, from ten to seventy-three years.

During the past thirty years the main supporters of the church have been Bros. Wilson Erskine, Albert and Joseph Leeman, David Hawes, Alexander and Gideon Yates.

Special mention may be made of William Yates' family, consisting of eleven children, nine of whom became members of the Methodist church, one a staunch friend of the same, and the other a Congregationalist church member.

Mention may also be made of "Father" John Batcheller, who came here from Vermont about 1826, the following year married Barbara, daughter of Lemuel Richards of Bristol, and after a quarter of a century of active labor in the Conference, settled in Bristol, and died at Round Pond in 1873. His wife, who was ever an efficient helpmeet, survived him some twelve years.

The only local preacher at the present time is J. N. Jones.

Previous to 1856, Round Pond was supplied by the Bristol preachers. Since that time it has formed a charge with Bremen.

## SOUTH THOMASTON. BY REV. S. M. DUNTON.

(37.) The first Methodist preaching in this town was in 1855, by Rev. William T. Jewell, who was then preaching at Thomaston.

The first class was formed by Father Hutchings, a local preacher of Rockland, under the direction of Brother Jewell. This class met at the house of Joseph Newhall, leader, June 10, 1856, and the following persons were present: Joseph Newhall and wife, James Newhall and wife, Thomas Meservey and wife, and two other persons.

About this time Brother Newhall fitted up a hall in the loft of his mill, where Methodist meetings were held on the Sabbath for a few years.

In 1876, during the pastorate of Brother David H. Sawyer, the present chapel was erected and dedicated. Much credit is due Brother Sawyer for his indefatigable labors and personal financial sacrifice in this enterprise.

The church now numbers twenty-five, with a very flourishing Sabbath school.

## BOOTHBAY HARBOR. BY REV. W. F. CHASE.

(38.) The first regular Sabbath preaching by Methodists at Boothbay Harbor, was in 1858, when Rev. S. F. Strout was stationed at Boothbay. In consideration of the poor prospect of any permanent success at the Center, where meetings had formerly, part of the time, been held, and there being meetings in the Congregationalist church at the Harbor only every other Sabbath, it was decided to discontinue the meetings at the Center, and hold them half the time at the Mills (East Boothbay), and half the time at the Harbor. The hall over the store of Paul Harris was secured, seated, and occupied two years. After two years' use Mr. Harris declined letting it longer because of its unsafety, which necessitated building. Brother Marshall Smith offered a lot, and an effort was at once made to build a chapel, which was completed in 1860, at a cost of about eight hundred dollars. This chapel was used till 1879, when the church on Center street was built, at a cost of about five thousand dollars. The charge was then divided, B. C. Wentworth remaining at the Harbor, and A. J. Clifford being stationed at East Boothbay.

In 1882, a nice parsonage was built, costing, with the land, about sixteen hundred dollars.

The first class was formed in 1854; Rev. D. W. Sawyer, leader, who is a local preacher, and has done much to sustain and build up Methodism here. He paid largely towards the erection of the chapel, church and parsonage. He is still active for God and the church, and always ready in any good cause.

## WINDSOR.

(Material for the following brief statement has been collected with carefulness from an old book of record, well written and preserved, but which for want of dates, is not readily comprehensible.—*Editor.*)

(39.) “Records of the Methodist Episcopal Church on Windsor Circuit.”

The first Methodist preaching in the town of Windsor was in 1814, by Elders David Young and Joshua Nye. The former preached here often for several years, and his preaching was greatly blest.

In 1817, Windsor was annexed to “Bristol and Pittston Circuit,” which embraced Pittston, Woolwich, Georgetown, Wiscasset, New-castle, Bristol and Boothbay.

In 1829, Windsor was annexed to East Hallowell, and so continued till 1837, when Windsor, East China and North Whitefield were made a circuit; Rev. Samuel Jewett, pastor.

Windsor has been favored with several revivals. During the pastorate of Rev. E. F. Newell, there was a great revival among the children. During the incumbency of Rev. Samuel Jewett, twelve or fifteen were added to the church. During the first year of Rev. M. Donnell’s pastorate, thirty-four were added, and during the same year, 1838, the old meeting-house was burnt, which was built about 1819, after the old style of gallery on three sides. There was also some revival during Brother Donnell’s second year in China, and several joined the church. The “new meeting-house” was built, and dedicated August 29, 1839.

In Windsor, Class No. 1 (no date, but probably about 1837) consisted of James Linn, leader, Moses Donnell, local preacher, and thirty-five others. Class No. 2, John W. Jameson, leader, and twenty-six others. No. 3, John Merrill, leader, and nineteen others. No. 4, William Woodbury, leader, and sixteen others, four of whom were Cunninghams, and four Murrys. No. 5, Samuel Trouant, leader, and fifteen others.

In China, No. 1, Daniel Steritt, leader, and fifteen others. No. 2, Jason Chadwick, leader, and five others.

Whitefield, No. 1, Jared Bates, leader, and thirty-two others, nine named Wear, and five Davis. No. 2, George Marson, leader, and nine others, of whom seven were Pattridges.

Augusta class, Richard Turner, leader, and eleven others.

In the several classes are twelve Linns.

In 1872, good parsonage buildings were completed. A chapel has also been finished at North Windsor, an important part of the circuit. Years ago some of the best members colonized in the west, which, with incidental reverses, has weakened the society; but the present pastor, Samuel Bickmore, local preacher, says "Methodism is here to stay."

## SEARSMONT.

(40.) Rev. S. S. Gross says of Searsmont, "The old church record having been lost, I will give you all I can find."

In July, 1829, Searsmont, Lincolnville, Hope and Belmont were set off from Thomaston, and constituted a circuit; Rev. Benjamin Jones, preacher in charge. The church was built in 1845, and the parsonage in 1858.

As the Muzzy family has been a prominent feature of Methodism in Searsmont, the following from Rev. E. M. Fowler will not be out of place here: "The family ancestors came from Massachusetts to George's river, which they ascended, and by spotted trees found their way to Searsmont, then an unbroken wilderness, where they made an opening, clearing and making a farm.

"The first baptism in the township was of Joseph and Sally Muzzy's children, which was administered by Rev. Lovejoy, a Congregational missionary, and father of the Lovejoy of Abolition fame.

"Mrs. Muzzy, though not a church member, soon became anxious for the means of grace for her family and the few settlers, and having learned about 1816 or 1817 that a Methodist Conference was soon to be held in Boston, she sent her son, Baldwin, on horseback, to a settlement in Lincolnville, to ask 'young Benjamin Jones' to request the Bishop to send a preacher, whose support she would look after." (The minutes show "B. Jones, 1816, Union and Hampden."—*Editor*.)

Brother Fowler further says, "while in charge here in 1872, I attended the funeral of Mrs. Muzzy." And then adds, "Mrs. Muzzy was a Miss Baldwin, in whose family the famous Baldwin



apple was produced from a wild apple found in the woods, to which attention was drawn by its ruddy complexion."

In 1879, the church in Searsmont was rebuilt, and reconstructed inside, at a cost of one thousand dollars.

CLINTON. BY REV. J. R. BAKER.

(41.) Clinton Circuit now embraces the towns of Clinton, Burnham and Benton.

As nearly as can be ascertained, the first class was organized in 1802. Among the members were Jonathan Brown and wife, Betsey Michaels Brown, Polly Brown, who died in the faith June 4th, 1885, aged nearly ninety-three years, Lydia Flagg, and soon after, James and Joab Harriman and their wives, Asa Brown, and Eliza Weymouth, daughter of Jonathan Brown.

Mrs. Weymouth was of a family of twelve children, eight of whom are now living, and a singular fact in the history of this family is that no two children were born the same month, whereupon a wit of the family facetiously remarked, that, had there been more months the family might have been larger. Mrs. Weymouth remains a devoted and honored member of this church.

History does not record the first class leader, but Jonathan Brown was early appointed, who faithfully discharged the duties of leader till about ten years previous to his death, which occurred February 4th, 1861.

John Flye, now known as Father Flye, succeeded Jonathan Brown, and was distinguished for promptness, devotion, directness and quaintness of speech. He commenced his meeting precisely at the appointed time, even if no one but himself was present, and he has surprised the first to enter by his earnest supplication in the opening prayer.

The next appointee was Arthur McNally, who is still an official member, and whose voice is now often heard in social meetings.

Rev. L. Wentworth, a man of strong faith and consistent walk, and a man of God in the pulpit, was next appointed. He still lingers, but ever ready to depart.

Charles Jaquith was the next appointee, who still holds the position. To the weary itinerant, the latch-string of his dwelling is ever on the right side of the door, and he is greeted with a genial smile.

This little christian band worshipped in school houses and dwellings, and later in a so-called "Union church," but with the "Union" left out.



Early in the pastorate of the irrepressible man of God, Rev. H. P. Blood, measures were taken to build a house of worship, which was dedicated September 27, 1866. It was for free use, and was free of debt, and so remains.

A parsonage was built in 1861, during the pastorate of Rev. B. B. Byrne.

The church building has been enlarged, repaired, and much improved. A chapel has been erected, and so connected with the church building that by upward sliding glass doors, a large audience room is practicable. The old parsonage has been sold, and another purchased near the church.

About three thousand dollars have been expended on the church property, largely the gift of W. W. Brown, Esq., of Portland; H. W. Dodge, a trustee and steward, who is ever ready to aid any church enterprise, contributing one hundred and fifty dollars. Mr. Brown put a memorial window of his parents, Jonathan and Betsey Michaels Brown, in rear of the pulpit. It is now known as the Brown Memorial Church, and was dedicated January 4th, 1885, by Rev. C. A. Plummer, Presiding Elder, during the pastorate of Rev. J. R. Baker.

For taste and convenience, the church buildings rival any country church in Eastern Maine.

The first Sabbath school was formed in 1825, at Benton Falls, then part of Clinton. The school was conducted by Rev. Hobart Richardson, Mrs. Benjamin Hinds and Moses Brown. Mr. Brown, the next year, assisted by his sisters, Mrs. Harriman and Mrs. Blackwell, and Miss Lottie Hunter, formed a school at Hunter's Mills, near Clinton village. Miss Ruth Chadwick, afterwards Mrs. Oaks, says she attended the first school at Hunter's Mills, and being a mile below, and on the east side of the Sebasticook, she followed a foot path through the woods to the river, which she some times crossed on a small raft.

This church now numbers one hundred and three members, and thirty probationers, and others, recently converted, most of whom are of Methodist families have not yet joined on probation.

A bright future is before the Clinton Methodist church, if faithful to the trust Providence has committed.

A class of nine persons has just been organized at Benton Falls, and eight have since started in the christian life.

In this charge the coming pastor will find Godly men, and a goodly number of "elect ladies," who "coveting earnestly" the best gifts, with which to serve Christ and His church, can invoke divine influence

on the waiting congregation, and exhort with a zeal and eloquence which can come only from hearts full of the divine spirit.

WOOLWICH CIRCUIT. BY REV. JAMES BIRAM.

(42.) In 1831, there were only three members of the Methodist Episcopal church in Woolwich.

Rev. John Young, then in charge of Pittston Circuit, appointed lectures, and there being some prospect of a revival, a three-days meeting was held, and, as an immediate result, twenty persons gave evidence of a change of heart, and a class of more than fifty members was formed.

The members of this society requested that they might have the gospel preached to them, and, at the Conference of 1832, Rev. John Young was appointed to the charge. The circuit consisted of Woolwich, the part of Dresden known as the Cove, and Swan's Island, the latter being taken from Pittston Circuit.

Some years prior to this period, a small class was formed, but the members were soon scattered; the class ceased to exist, and the few remaining members were connected with a class in the north-west part of Wiscasset.

At the first Quarterly Conference in Woolwich, October, 1832, five stewards were chosen as follows: Benjamin B. Carney, Recording Steward, Eben Hatch, Seth Hathorn, 2d, Ulrich Reed, Nathan Webb, Jr.

At a Quarterly Conference held October 1st, 1835, N. Webb was licensed to preach. At a Quarterly Conference in February, 1836, a resolution as follows, was adopted:

"Whereas, the example of drinking ardent spirits, on ordinary occasions, is, in our opinion, not only unpopular, but irreligious in the extreme, therefore, Resolved, that any member of the church, who will be guilty of drinking, as above, be considered guilty of violating the most sacred obligations of his profession."

At a Quarterly Conference June 11, 1836, Brother Nathan Webb was recommended as a suitable person to be admitted to the Annual Conference.

May 13th, 1837, Brother Robinson laid before the Conference his doings in the purchase of a district parsonage; which was, that he had contracted for a house in Pittston for four hundred dollars, for which he wished our approbation, "voted that we approve of the same, and pledge ourselves to pay our part, which would be about twenty cents a member."

At the same Quarterly Conference, "Sundry resolutions were presented by the Presiding Elder, E. Robinson, from the Wiscasset Quarterly Conference, in regard to the propriety of representing the subject of American slavery to the next Annual Conference."

Brother Robinson does not appear as Presiding Elder the following year. Perhaps those resolutions cost him his Presiding Eldership.

Brother Alfred Reed, whose age is now eighty-eight years, who was a steward in 1843, still holds the official position.

At this Quarterly Conference (1837), Woolwich and Westport Circuits were united, and so remained till 1848, when Georgetown was united with Woolwich, and in 1855 "Woolwich and Dresden" again appear.

B. B. Carney remained Recording Steward till 1852.

A specimen of Quarterly Conference Book-keeping:

"Account of Collections on Woolwich Circuit for the Conference year, commencing July, 1832, and ending July 3d, 1833.

Woolwich.—Lemuel Trott's Class, No 1,	\$110.85
John Hanson's Class, No. 2,	44.09
Ferry class, No. 3,	7.44
Dresden.—Francis White's class, No. 1,	24.21
George Allen's class, No. 2,	7.63
S. Island, Jonah S. Tallman's class, No. 3,	27.25
Fuel,	12.00
	<hr/>
	\$233.47

#### DISBURSEMENTS:

Paid John Young, circuit preacher, Quarterage,	\$100.47
House rent,	12.00
Table expenses,	104.00
Fuel,	12.00
Traveling expenses,	5.00
	<hr/>
	\$233.47
Received at four quarterly meetings,	13.00
Paid E. Streeter, Presiding Elder, for services,	13.00

MONTVILLE AND PALERMO. BY REV. J. W. PERRY.

(43.) Palermo Circuit was set off from Unity Circuit, at the Annual Conference of 1830, Rev. E. C. Evans in charge, whose labors were not in vain.

At the first quarterly meeting, November 20th, 1830, stewards were chosen as follows: James Farmer, recording steward, Benjamin Stevens, Jonathan Prescott, Henry Woods, and Stephen Wentworth; and Eli Ayers' license to exhort was renewed.

In 1831, left to be supplied, and William McGray was employed, who, after laboring about eight months, had a limb broken by falling from his horse, by which he was disabled. In 1832, Moses Palmer was appointed, whose health failed, obliging him to leave, and the charge was supplied by a young man by the name of Brackett. In 1833, Ariel Ward was appointed, who preached acceptably, but could not do full work, because of ill health of his wife, who died within the year.

In 1834, official members were as follows: Thomas Ayer, James Farmer, Nathan Bachelder, William Durham and Jonathan Prescott, stewards; William Durham, James Farmer, Daniel Ricker and Eli Ayer, local preachers. Class leaders: Palermo class, Eli Ayer; South Freedom, William Durham; Liberty, Albert Cargill; Montville, Thomas Ayer.

The society meetings were held in school houses and dwellings, till about 1860, when a building was purchased, at Ford's corner, which was put in order and used for worship.

At an early date, in the history of this society, the Clifford family moved from New Hampshire, and settled in Palermo, where members of the family have resided till within a short time.

Brother W. J. Clifford, whose father was an exhorter, has been a local preacher, for a number of years, and has labored with success on this circuit and elsewhere, until failing health compelled him to retire from the work. He has, for some years, been afflicted with cancer; but has been wonderfully sustained by grace sufficient, and in patience, has ever possessed his soul. His excellent wife, in all his labor and suffering, has ever been a helpmeet indeed. Three of four sons have become Methodist preachers, and the fourth, who died in the army, had the same work in view. The only daughter is the wife of a member of the East Maine Conference. A remarkable family!

In 1860, Montville and Palermo, with parts of Liberty and Freedom, were set off from Knox Circuit, and made a separate charge, and the Presiding Elder put Brother George Herrick in charge.

April 16, 1878, voted to build a church at McFarland's corner, Montville, and, in due time, a very neat and comfortable house of worship, was completed. A. P. McFarland was much interested, and



helped much toward this building. Prior to the erection of this church, Rev. W. C. Clifford preached in the school house, and about 1860 and 1862, there was an interesting revival at the corner.

Brother James Lewis, a local preacher, has labored with success, as opportunity occurred. There have been several seasons of revival and, in many respects, this has been quite an important circuit.

## CHAPTER X.

EAST KNOX AND MORRILL. BY REV. WILLIAM B. ELDRIDGE.

(44.) The church at East Knox was built about fifty years ago by Methodists, Christian Order and Baptists, as a "Union house." The land was given by a Mr. Brown. It was dedicated by Elder Nutter, and the first Methodist sermon was preached, apparently, about 1816, by Rev. Oliver Beale.

The land for a parsonage was given by Brother Jacob Dutton, who was one of the most liberal contributors towards the erection of the house. The deed specifies that so long as it is occupied as a parsonage it shall be the property of the Methodist Episcopal church; but when it ceases to be so occupied, the land shall revert to the heirs of the donor.

Brother Jacob Dutton was the first class leader, and among the early members of the class were Francis Banan and wife, parents of the wife of Rev. George Pratt, Henry Sherman, Oliver Ray and Sister Blake.

As local preachers and exhorters, are the names of Elder Greenlaw, Father McGray and Samuel Plumer.

Brothers Seth Webb and John Stevens were connected with this class more than thirty years.

The earliest revival among the Methodists was under the labors of Rev. Henry True.

The church edifice, about thirty by forty feet, has a high gallery over the entry. It has been out of repair for some years, and has been almost abandoned, as a place of worship, except for funerals and Quarterly meetings in fine weather. About eight years ago, the congregation removed from this old church to a school house in the vicinity, in which they still continue to worship. A small Methodist church building is much needed in this locality.



There is also a "Union House" in Morrill, built by Methodists, Baptists, Free Will Baptists and Christian Order, built about thirty-seven years ago, and dedicated by Rev. Eben. Knowlton. It is thirty-six by forty-four feet, with pulpit and gallery by the door.

No one knows by whom the first Methodist sermon was preached, but Rev. George Mears, Free Will Baptist, was pastor here for some years, whose son, Joseph R. Mears, is now the Methodist class leader.

The denominations at present occupying this pulpit are Baptist and Methodist, each occupying two Sabbaths in four, the fifth being a matter of special arrangement.

Some revivals have been enjoyed here in the last few years. Brother G. Pratt had a good revival season, and another occurred under the labors of Brother Gahan. During the past year, there has been a united effort, an Evangelist, Rev. Vinall, assisting, which has been greatly blest.

By way of apology for delay and meagerness, I have to say, the burning of the house in which the records were kept, has necessitated the interviewing of several parties to get the little here furnished.

UNION. BY ERASTUS WARE.

(45.) The records of this church are very meager, and have been poorly kept, making it difficult to find much of interest; but from "Sibley's History of Union," and by interviewing, I have gleaned the following:

The first sermon preached by a Methodist east of Kennebec river, was in Union, by Jesse Lee, September 22, 1793, in Rufus Gillmore's barn, a short distance north of the lower bridge.

In 1796, a circuit was formed called "Bath and Union Circuit."

August 28, 1797, as the law allowed, the town in meeting assembled, "voted to hire a Methodist preacher, and to raise one hundred dollars by tax, to pay said preacher, none to pay but such as are willing. Edward Jones, Amos Barret and Matthias Hawes were chosen a committee, who employed Aaron Humphrey.

"July 16, 1798, the town voted to hear him another year, if the committee could agree with him for half the time as heretofore."

In 1798, Robert Yallalee and Aaron Humphrey were appointed.

"At the Conference held in Boston in 1803, it was provided, as the work of reformation had been great in different parts of the circuit, and as the prospect was enlarged, that the part of what was formerly

known as Bath and Union Circuit, situate east of Kennebec river, should be divided into two, one to be known as Union, and the other as Bristol Circuit."

In 1816, Union and Hampden were united, but were again made two in 1819.

In 1828, Union was made a station, retaining a class in Liberty, and another, partly in each, Hope and Appleton.

The Methodist society in Union was organized by Aaron Humphrey in Jason Ware's house, in 1797. The first preaching in the old free meeting-house, built in 1793 and 1794, being the first built in town, was by a Methodist, which was continued some time.

When a strong movement was made to settle a Congregational minister, the Methodists withdrew and held meetings at the dwellings of Jason Ware and Matthias Hawes, till the Round Pond school house was built, when they assembled there.

The Methodist meeting-house was built about 1810, by subscription, the sexes being seated apart. Wall pews were built, probably in 1811. Subsequently, pews were built in the gallery.

In March, 1830, the society was incorporated as "The First Methodist Episcopal Society in Union."

The first camp-meeting began June 29th, 1826, on the hill, south-westerly of Round Pond. The only other camp-meeting was held June 28, 1827, west of the Methodist meeting-house, where the house of Moses Luce now stands. About 1834, parsonage buildings were erected a few rods west of the meeting-house.

In 1851, the meeting-house was remodeled, costing about two thousand two hundred dollars.

In 1871, a chapel was built at the Common, costing, including land, about two thousand two hundred dollars.

During the years 1881 and 1884, about nine hundred dollars was expended in re-building the parsonage and stable.

Statistics in 1885: Number of classes, 7; Church members, 137; Probationers, 36; number of Sabbath schools, 3; Officers and Teachers, 29; Scholars, 193; value of Church property, \$5,200.

The following appointments to Union do not appear in appendix: 1799, John Finnegan and Comfort Smith; 1800, Timothy Merritt and Reuben Hubbard; 1801, Timothy Merritt and Comfort C. Smith; 1802, Joseph Baker and Daniel Ricker; 1803, Daniel Ricker; 1804, David Stimson; 1805, Samuel Hillman and Pliny Brett; 1817, William McGray.

## CORINNA. AN INCIDENT. BY REV. A. R. LUNT.

(46.) In 1852, I was appointed to "Palmyra and Corinna."

During the year there was a very gracious revival in Corinna, some one hundred becoming interested in religion, one of whom was Mary Fisher, a daughter of Dr. Fisher, and a young lady of much talent, who, a day or two before we commenced our meeting, told me that we might as well go into the middle of hell and hold a meeting, thinking of doing any good. That lady is now the wife of Rev. J. N. Marsh. That wonderful work of grace was in answer to prayer.

The ministers who assisted in the meeting, were Rev. M. Robinson, of the Free Baptist church, and residing in the place, Rev. M. Stewart, a Calvinist Baptist also there resident, and Elder Perry, of St. Albans, neither of whom, to my knowledge, is now living.

The Sabbath previous to beginning our meeting, as I rose to announce the appointment and pronounce the benediction, the spirit of God came upon me, and I talked and shouted for some time after the meeting was dismissed, and on my way home I shouted and praised the Lord, so that the people were amused at what they heard. I thought it very strange myself, and could not account for it, nor have I to this day, except on the ground that God meant it as an indication of what should follow, or of what the result of our meeting should be. In the beginning of the meeting a spirit of prayer took possession of the ministers, so that in our first prayer meeting some of them prayed twelve or thirteen times, with no abatement of interest.

## PENOBSCOT CIRCUIT. BY REV. D. W. SAWYER.

(47.) Penobscot is a historic town. The settlement of the town was one of the earliest in the District of Maine; Europeans having occupied it as a fishing and trading post, according to some accounts, prior to 1556, according to others, about 1604.

Penobscot was early visited by the pioneers of Methodism. It was here that Jesse Lee preached his first sermon east of Penobscot river, September 29, 1793. In 1795, Rev. Joshua Hall, then on the circuit extending from Union to Orono, resolved to extend his labors eastward to the Penobscot river. Accordingly he came to this town, which included Castine and part of Brooksville; Castine, as a town, being incorporated in February, 1796.

Mr. Hall preached with considerable success, and formed a class of earnest men and women, who petitioned the New England Conference,

that a minister might be sent to them, and in response, Rev. E. Hull was sent in 1796. Rev. T. Merritt was appointed in 1797.

The number of members of the Methodist Episcopal church in 1796, was 73. In 1797, it was 110, and in 1798, 263. Of Mr. Hall, a resident of Belfast, at whose father's house, the Elder was a regular visitor, says, it was his habit, on entering the house, to kneel by the sofa in the sitting-room, and offer prayer.

The first sermon by Mr. Hall, was preached in August, 1795, in the "James Miller House" His was the only house then owned on the Penobscot.

It is believed that Mr. Hall preached longer than any other minister of the denomination in the country, having begun itinerant work when only nineteen years of age.

The Penobscot church records show the following item :

"This circuit was formed, A. D. 1798, by Peter Jayne, deacon in the Methodist Episcopal church, who preached with good success, and under God, formed three classes, two at Penobscot, and one at Surry.

"In 1799, Reuben Hubbard was appointed to the Circuit, from the New England Conference, who under the Presiding Eldership of Joshua Taylor, regulated the circuit, and saw the good work of the Lord prospering. Glory be to God !

Signed,

JOSHUA TAYLOR.

REUBEN HUBBARD."

Penobscot, Feb. 8th, 1800.

Until this time, Castine, though included in Penobscot Circuit, had not heard the Methodist "heresy," but some time in 1800, Rev. Joshua Taylor went to Castine, and attempted to preach, whereupon, as tradition has it, he was shamefully handled, being ejected on a rail. He was reported to have been considerably injured, and, on being dropped across the line, he was taken to the home of Colonel Jeremiah Wardwell, who dressed his wounds.

The records again say, "There have been some small revivals since the coming of Methodism to this circuit in 1798 ; but nothing of special note transpired till the summer of 1819, when there was a glorious work near the centre of the town of Penobscot.

"Brother John S. Ayer, then having charge of the circuit, had an appointment at the dwelling of Daniel Wardwell, at which, but few were present ; but the word was accompanied with so much power to the hearts of those who heard, that three young women rose for prayers, from which occasion, solemnity rested upon the minds of the



people. As a result of the good work, more than thirty joined the class, most of whom were converted.

“Upon the subsidence, after a few months, of the revival in Penobscot, there was a glorious work in Castine, outside the village, which increased through the winter of 1820. Two classes were formed of about thirty members, and, in the two towns, about seventy professed religion.”

STEPHEN WARDWELL, Steward.

Penobscot, December 7th, 1821.

In September, 1820, the Lord began a gracious work in the north-east part of Penobscot, where a small class had been formed. The work commenced at a prayer meeting held at Brother William Hutchings, Jr., and continued, more or less, till the following April, extending into Orland, where part of our class resided, and, in this thinly settled place, about sixty were converted.

In the autumn of 1820, at a camp meeting in Orrington, two young men from this neighborhood experienced religion, which excited some inquiry in the minds of the people, and a few Sabbaths later, there being at meeting, for want of due notice, but twenty-six persons, sixteen of whom had not professed religion, without invitation, four of the unconverted, arose, and requested the prayers of Brother Hutchings, who knelt with them; and, in a few minutes, all in the room but two, were on their knees, when the almost universal cry was, “God be merciful to me a sinner.” Before the close of the meeting, nine were converted, the others still crying for mercy; and from this meeting, the work spread in various directions, and continued several weeks with slight abatement.

Late in March, 1821, the work, under a new impulse, and, for a few weeks, progressed rapidly. In autumn, about eighteen were converted in Sedgwick, and in February, four or five were added to the society in Surry, making, for the year, a net gain of ninety members.

STEPHEN WARDWELL.

Penobscot, Dec. 7th, 1821.

In 1821, Rev. Heman Nickerson was sent to this circuit, his first appointment. In his journal, part of which is still preserved, he writes of much mental depression, and of trials from within and from without, because of darkness and coldness on the circuit, though his anchor of faith and hope still holds fast. While in the previous year, as recorded by S. Wardwell, the religious interest was very great all over the circuit, the journal shows a decline in religious fervor, while



things wear a gloomy aspect, and "I am sometimes ready to take it all to myself, and say that I am the cause of all the prevalent darkness and coldness!" but soon he rallies with "I thank God, I still feel determined to try for heaven, at the expense of all things else, and I find many of the same resolution."

His appointments were in Penobscot, Orland, Castine, Brooksville, Sedgwick, Bluehill, Surry, Ellsworth, Sullivan, and Trenton.

To show the primitive, forest condition of these towns, the following is copied from his journal:

"After having filled an appointment at Sullivan, I set off, on return to my circuit, and as I was minded to go around the head of Taunton Bay, I missed my way, and took what proved to be a wood road, of which I soon found the end; whereupon I fastened my horse and went in pursuit of the right road, which, after considerable rambling through the bushes and over windfalls, I found. My troubles, however, were not yet at an end. I could find neither my horse nor the place where I had left him. On leaving him I had kept my eye on the sun, to preserve my reckoning; but I had been so much driven off my course by straits and bars that I was completely lost, and it was two hours and a half after leaving my horse before I found him."

A remarkable degeneracy in the church, or a singular exercise of administrative authority is indicated by the church records, especially of 1830 and 1831, in that so many members are marked "expelled," all in one hand writing. On two pages, of thirty-six names, sixteen are thus marked, and in all, forty names are thus dealt with.

Revival and decline have marked the history of the church on Penobscot Circuit, from the beginning.

In 1834, the circuit was limited to Penobscot and Castine.

In 1839, a gracious revival was enjoyed, particularly in North Penobscot, there being scarcely a house without a family altar, from which large accessions were made to the church. In 1840 and 1841, a revival of equal magnitude was witnessed in the lower part of the town and Castine, under the pastorate of Rev. Theodore Hill, whose labors were so successful, that, in 1842, Castine was made a separate charge.

There were interesting revivals in 1862, '63, '65, '66, '77 and 78.

The first Methodist meeting-house built east of the Penobscot river was in Penobscot, at the joint expense of Col. Jeremiah Wardwell and Capt. Thatcher Avery, in 1801, and on what is known as the "old

Dunbar farm," within a mile of the line between Penobscot and Castine.

Twenty-nine gallons of rum only were used. (Which, as the editor can remember, was not above the rule for the times.) The original bill is still preserved.

The building was of two stories, with gallery on three sides (as the editor also remembers, was the style of the generation), and had a seating capacity of one thousand. Such an audience room was needed, as in those days everybody went to meeting. Here gathered might be seen pious men and women from Surry, Sedgwick, Buckstown and Orland, as well as residents.

Among the first fruits of Methodism here was Charles Hutchins, who was one of the band of heroes who took Louisburg from the veteran troops of France, and Mr. Hutchins' still more distinguished son, William, who died at the age of one hundred and one years, six months and twenty-seven days, and was the last Revolutionary soldier in New England. Also, among the fruits of Methodism in Penobscot, were Rev. Stephen Wardwell, a local preacher and an efficient steward, and his four sons, Lorenzo D., Harrison B., Percival and Irving, who was lost in the late war. A cousin of these brothers, Rev. V. P. Wardwell, is now, 1886, a member of the East Maine Conference.

The church built in 1801 was, about 1840, torn down, and a new house of smaller dimensions erected, in part of the old material, about four miles from the site of the old, and in North Castine. This house was used about twenty-five years, when, about 1865, it was disposed of for other uses.

In 1842, a Union church was built, which was chiefly used by the Methodists, but, because of unsatisfactory conditions, after some years it was neglected and used at pleasure by sheep.

In 1871, it was sold, taken down, and converted into a mill, now in use, at what is called the "Cove," in Penobscot.

In 1836 and 1837, a Methodist church was built in North Penobscot. In 1858, another was built at the "Bay," and dedicated in 1859; the steeple being about one hundred feet high, was blown down January 10, 1878. Subsequently, the steeple was replaced by one more in harmony with the building.

Another house was built at South Penobscot.

A fourth house was built at "Doshen Shore" in 1864.

These houses are all in good repair, and are occupied.

The first parsonage was built near the Littlefield Union house in 1840, which, after a few years occupancy, was sold.

The second parsonage was built at North Penobscot about 1844. It has been used according to the intent, with occasional exceptions, the preacher preferring to reside at the "Bay."

Thus Penobscot circuit has passed through many changes since Rev. Joshua Hall came to these wild regions.

In 1821, the circuit embraced ten towns, but, at a later period, the town of Penobscot was divided into two charges, each having its minister.

The above mentioned territory of ten towns now embraces seven charges, and the membership of seventy-three has increased to seven hundred and seventy; and instead of a salary of perhaps less than one hundred dollars, there is now paid for ministerial support nearly four thousand dollars.

NOTE. Other appointees to Penobscot Circuit, whose names will probably not appear in the appendix, were the following:

1800, J. Gove; 1801, Joseph Baker; 1802, Asa Pattee; 1803, P. Munger and S. Thompson; 1804, W. Goodhue; 1805, Levi Walker; 1806, E. Fairbanks; 1807, Daniel Ricker; 1808, D. Kilburn. (Union River.)

CASTINE. ABRIDGED FROM ORIGINAL CHURCH RECORD BY EDITOR.

(48.) It is both pleasing and profitable to look back upon the past and remember the loving kindness of our God, and to trace the leading of that mighty arm, "which worketh and no man can hinder," for, in the retrospect, much may arise to excite gratitude, and to stimulate to increased labor in this holy cause. "We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in times of old. How thou didst drive out the heathen with thy hand, and plantedst them, how thou didst afflict the people and cast them out. For they got the land in possession, not by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them."

Tradition says that Joshua Taylor preached the first Methodist sermon in Castine village as early as 1800, and that, instead of being received as a gospel minister, he was sent away "shamefully handled."

Not surprising, in view of the religious condition of those times. (See Penobscot.)

The peninsula, and indeed the entire territory of the then large town of Penobscot, was under the exclusive, as it was regarded, supervision of a denomination backed by State aid and endowment, and the "Methodist heresy" was looked upon as an innovation not to be tolerated, the expulsion of which was reputed God service.

A small class was formed at the village, which, for want of care, was not sustained.

Because of Parson Mason's Socinianism, his society was divided, the Calvinistic wing withdrawing and organizing a new church, and the remainder being unable to sustain themselves, dismissed Mr. Mason, of whom a few were converted, but most of them degenerated to modern Universalism.

Such was the state of things, when, in 1834, Rev. Mark Trafton, stationed at North Castine (Penobscot Circuit), lectured occasionally in the village, and revived a class of five members. Rev. Mr. Trafton's successors occasionally preached to the class, but little accession was made to their number till 1841.

In 1840, Rev. T. Hill commenced Sabbath preaching in the village. His first sermon was preached from the embankment of "Old Fort George," and his second in the ship yard; and, to use his own language, "In the meantime the little class of eight or ten began to cry to God, and, as our faith increased, we began to see a small cloud gathering over this dark spot, where there had been no revival for a number of years. Universalism and practical infidelity were stalking abroad in open day, and the young were growing up without God and hope.

"Seeing this state of things, we called to our help Brother N. D. George (then at Orrington) who, in a course of lectures, exposed the gross absurdities of Universalism, which all the cunning of their leaders can not refute. God gave us victory, and a number were converted."

As a result of Mr. Hill's labors there was a glorious revival, and at the close of the year the class numbered about thirty.

In 1841, Mr. Hill instituted regular preaching half the time, on the Sabbath, at the "Court House."

In 1842, on petition, Castine was made a station.

The appointment of Rev. C. Munger was fortunate, as its results show. The pleasing address, sweet piety, and ardent zeal of Mr.



Munger, procured him many friends. He was invited, with his congregation, to occupy the Unitarian meeting-house, which had been remodeled to modern style, and which was unoccupied.

Many were converted during the year, some of them prominent men who had sheltered themselves from the force of truth, under the doctrine of Universalism.

The number in society at the close of the year was about sixty.

In 1843, being denied the use of the meeting-house, the society and congregation returned to the "Court House."

In the spring of 1845, some effort was made to build a Methodist chapel, but for some cause, operations were suspended; nevertheless in autumn of the same year, the effort was resumed, and \$1,500, was raised, by shares; whereupon a committee was appointed to make contracts, and a site was bought. The cost of the house, when finished, was \$2,000. After the dedication, by Rev. W. F. Farrington, the pews were all sold for enough to pay all bills. During the winter of 1845 and 1846, some five or six members were received.

At the commencement of the Conference year 1846, some twenty-five members were added from North Castine (Penobscot Circuit). In the winter of 1846 and 1847, the Lord graciously revived his work, and some fifteen were converted.

DENNYVILLE CIRCUIT. CULLED FROM A WELL-PRESERVED BOOK OF  
RECORD BY EDITOR.

(49.) In 1818, Rev. Eben F. Newell was appointed to St. Croix Circuit, who extended his labors into Plantations Nos. 3 and 15; where, through his instrumentality, many were converted.

In 1819, Rev. Joseph Lull was appointed, who formed a society in Plantation No. 3 (now Charlotte), and another in No. 15, (Cooper).

In 1820, Rev. John S. Ayer was the appointee, and Rev. Josiah Eaton, a local preacher, from Penobscot, by Rev. Benjamin Jones, Presiding Elder, as assistant. They extended their labors into Dennyville, where there was a revival, and a class was formed, at "Young's Cove," consisting of a goodly number, and a smaller class at "Ox Cove." Numbers were added to the society at Charlotte, this year.

In 1821, Rev. John Briggs was appointed; but, in consequence of his wife's affliction, he did not appear, and the Presiding Elder appointed Rev. Joseph Lull in charge, assisted by Rev. J. Eaton, and Rev. David Richards, local preachers. Brother Lull served but one



quarter. Brothers Eaton and Richards extended their labors into No. 10, (now Edmunds) where as the result of a revival, a society was formed, and another in Dennysville, at Denny's river.

In 1823, St. Croix Circuit was divided, and Dennysville, Edmunds, Charlotte, Cooper and Plantation No. 16, constituted Dennysville Circuit.

In 1824, Rev. Josiah Eaton was assisted by Rev. Gorham Greely, whose labors were blessed, and more than thirty were added to the society.

In 1825, Rev. Jonathan Cobb, a local preacher, from Orrington Circuit, was appointed to assist Rev. G. Greely.

In 1832, Rev. F. Masseure was appointed, and about fifteen were added.

In 1836, there was no appointment, and Rev. Joel Scott, local preacher was employed by the Presiding Elder.

In 1837, was supplied by Rev. Josiah Eaton. Some revival in Charlotte and at "Young's Cove."

In 1838, was supplied by J. Eaton and Alexander Bailie, local preacher. The same in 1839.

In March, 1840, two protracted meetings were held in Marion and Dennysville, resulting in the conversion of more than one hundred, and multitudes of backsliders were reclaimed. One hundred and thirty-five, chiefly in Dennysville, Edmunds and Marion, were added to the societies.

In 1840, Rev. Benjamin Lufkin was assisted by Rev. J. Eaton. About thirty were added to the societies, a temperance society was organized, and several Sabbath schools were formed, and a meeting-house, in Edmunds, was in course of erection.

There was no appointment in 1841. Rev. J. Eaton being continued, by Presiding Elder, assisted by Rev. Samuel H. Bradbury, a local preacher. The meeting-house in Edmunds, was finished and dedicated.

In 1842, Rev. J. Wesley True was appointed, of whom it is written "he was a man full of faith, and of the Holy Ghost; the doctrine of Holiness was prominent in his preaching."

A camp-meeting was holden in Edmunds, in September, being the first in this vicinity. It was interesting and profitable. The church was revived, and some were converted. We closed with the farewell procession (as was the general custom.—*Editor*).

In 1846, "the church lost a valued member, by the decease of Brother S. M. Foster." Some revival at the Coves in 1847.

PEMBROKE. BY REV. B. S. AREY.

(50.) Before the year 1800, a Methodist preacher landed at "Young's Cove," now South Pembroke, and preached what is supposed to be the first sermon by a Methodist preacher; but the name of the preacher cannot now be ascertained. (For further information, see "Dennysville Circuit."—*Editor.*)

The first reformation was probably about 1801, and the entire neighborhood has remained a group of Methodist families to this date. (Probably 1820, as per above reference.—*Editor.*)

This part of Pembroke has been united part of the time with Edmunds, part with Robbinston, but now with the head of the tide, and the Iron Works. About 1840, a class was formed at the Iron Works, William Hall, leader.

In 1859, John Mincher was appointed leader, and now occupies that position.

The meeting-house was built in 1863, dedicated the first Sabbath in October; sermon by Rev. J. A. Morelen. The trustees were William Hall, J. Mincher, D. Jones, E. Hickman, C. W. Hutchingson, D. Wright, Thomas Brown, S. Turner, and William James.

There is a neat chapel at the head of the tide, West Pembroke, and a class, E. B. Owen, leader. The charge now has five classes, four preaching places, and, for territory, the whole town.

DENNYSVILLE AND EDMUNDS MISSION. FROM SAME BOOK BY EDITOR.

(51.) The record says: "This field has been left without a preacher since 1850. The society was broken up; many of the members have died, many have been scattered, and but three or four families maintain the family altar. This was the state of the society when Rev. G. G. Winslow was appointed to the mission in 1857. Upon his coming, he found a small congregation.

In the fall a protracted meeting was held; quite a number were reclaimed and several converted. The good work has continued through the year. Sixty-three have joined on probation, and classes have been resuscitated. Our congregation is quite large, probably averaging one hundred and twenty-five.

In 1858, some were reclaimed and some converted.

In 1878 and 1879, Rev. Charles T. Estabrooks was appointed to Dennysville, who died December 4th, 1879. During the remainder of the Conference year, Brother Sheahan conducted the services with much credit, and was highly appreciated.

In 1880, the circuit included Edmunds, Ox Cove, Young's Cove, and Clark's Side.

In 1883, the charge was divided, South Pembroke being connected with West Pembroke, and Whiting with Edmunds.

In 1885, the circuit includes Edmunds and Marion.

(The two preceding circuits are, in 1885, as per Conference minutes, called "Edmunds and Marion," and supplied by L. B. Withee, local preacher.—*Editor.*)

WESTPORT. BY REV. GEORGE M. STILPHEN.

(52.) I have made diligent search for records of the early history of Methodism in Westport, but fail to find anything. I can, therefore, furnish only a few items, gathered from the older inhabitants living.

Methodism was first introduced on the island by one Rev. Mr. Parker, between the years 1820 and 1825. He preached in the school houses and the "Union church." Thus they continued to worship, one-half the time in the Union church, with the Free Baptists, till 1864, when the house was so out of repair that it was abandoned.

The Methodists then made an effort to obtain a house of worship of their own, and being greatly assisted financially by one James McKarty, they procured a building owned and used by a society called the "Sons of Temperance," which was fitted up by the Methodist society as a house of worship, and in which they have continued to worship. The house was dedicated in the year 1864, Rev. A. Prince preaching the dedicatory sermon.

Methodism seemed to become firmly established here under the labors of Rev. James Thwing, some more than fifty years ago.

We also have another house of worship in the north part of the island, called a chapel, in which we worship. It was dedicated in 1874.

LINCOLNVILLE AND NORTHPORT. BY REV. GEORGE E. FILES, LOCAL PREACHER.

(53.) Can find no early record, or any person whose memory goes back to the introductory history of Methodism in Northport.

The first class formed in Lincolnville, then part of "Union Circuit," was by Joseph Baker, in 1801 or 1802. Jonathan Fletcher was the first class leader, but no record of names of members can be found. The earliest record of classes dates 1849, when there were four classes, with one hundred and six members in Lincolnville.

The class leaders were Ephraim Mariner, Gideon Young, Cyrus Noyes and Samuel Prescott.

In 1858, in the same classes there were eighty-seven members; in 1860, ninety-four; in 1874, fifty-eight; and in 1886, twenty-eight, and two classes.

There is no record of revivals till 1858, when mention is made, and in 1859, of revival, under the labors of Rev. Hiram Murphy. There was also some revival during the pastorate of Rev. J. B. Beau, in 1866 and 1867; and in 1868, Rev. J. H. Bennett in charge. In 1885, under the labors of Rev. W. W. Ogier, there were some conversions at the Center, where ten or more were added to the class.

The society has a church at Lincolnville Center. They had a parsonage, which has been sold to raise funds to repair the church.

In 1849, Lincolnville and Montville constituted a circuit. In 1850, Lincolnville, Northport and Searsmont were together. Lincolnville and Northport remained together till 1856, when Lincolnville was connected with hope. till 1862, when it was again classed with Northport.

In 1864, the circuit consisted of Lincolnville, Hope and Searsmont, and so continued till 1869.

CUSHING AND SOUTH WALDOBORO'. BY REV. J. H. BENNETT.

(54.) Methodism here does not date much further back than 1830.

In 1833, a class was organized in Cushing, and Orcutt Togerty was leader.

In 1855, a "Free House" was built, and dedicated for worship, which the Methodists still continue to occupy, but it has been used only during a short period, and at sundry times, till 1866, when Charles Bray, a young student, was appointed to supply. He remained two years, and the second year there were twenty-five conversions, most of whom were young.

When their term of probation expired, other Methodists residing here obtained letters from the places of their membership, and a church was organized in Cushing. One young man converted during that revival is now a worthy member, Rev. B. C. Wentworth, of East Maine Conference.

In 1868 and 1869, Rev. W. J. Clifford supplied, who has recently gone to his reward. He was verily as "ointment poured forth" to the church here.

In 1870, George Buzzell, a young man, supplied, and there was some revival.



In 1873, Rev. Rufus Dix had some revival.

In 1874 and 1875, Rev. J. Crosby supplied, with interest and profit, in Cushing and South Waldoboro'.

Rev. Joseph Moulton supplied in 1876, and had some revival. He was the first pastor to occupy the parsonage, built in 1875 at a cost of one thousand dollars.

In 1877, 1878 and 1879, Rev. O. Tyler had revival in both towns.

In 1880 and 1881, Rev. D. Smith in charge. The church at South Waldoboro' was repaired.

In 1882, Rev. Sol. Gross in charge, who had some revival, and another young man, Dana J. Payson, a native of Cushing, was raised up for the ministry.

In 1883, Rev. G. B. Chadwick supplied.

In 1884, Rev. A. Plumer supplied.

The numerical strength, in 1886, is sixty-four members and fifteen probationers.

The first revival in South Waldoboro' was under the labors of Rev. Zebulon Davis, (a local preacher, always and everywhere good and true.) A class was then organized, William Winchenbaugh, leader, who served till death.

The editor uses his liberty to append the following extract from Brother B.'s work in the garden of the State :

In 1872, Aroostook Mission. Next, in Patten, three years of hard labor, yet not without spiritual success. Found a church burdened with a debt of nearly three thousand dollars, which was reduced to about one thousand dollars. Some members were added to the church.

During these years I traveled about six thousand miles and made three hundred and fifty pastoral calls per year, held six hundred services, attended seventy funerals, and married twenty-five couples.

In 1876 and 1877, Springfield and Topsfield. Had a blessed revival in different parts of the circuit.

In 1878, Lincoln and Mattawamkeag. Lincoln church repaired, at a cost of about six hundred dollars. Also put a town clock costing five hundred dollars, a present, in the spire.

At Mattawamkeag, a tasty church was commenced, and finished some years later, most of it the gift of Asa Smith, Esq.

Rev. C. A. Plumer adds: "At South Waldoboro', part of Friendship charge, Brother Irish, an aged and pious local preacher, preached, and was followed by Zebulon Davis. It became a separate charge about twenty years ago, but in 1886 it is part of Cushing and South Waldoboro' charge, supplied by Rev. N. W. Newbert."



MILLTOWN. BY REV. B. S. AREY.

(55.) I find no record of the first class, or of the first preachers, local or stationed.

A paper dated August 25th, 1835, sets forth the fact of a corporation known as the "Calais Milltown Methodist Meeting-house Corporation," with articles governing said corporation, the object being, "to build and finish a house for Divine worship, in Milltown, Calais;" one of the articles legally securing said meeting-house and property to the Methodist Episcopal Church and society in Milltown.

The land on which the house stands was deeded by William and Mary Todd, September 16, 1835, to Peter Bedy, Leonard Perkins and Nathaniel Lamb, the building committee. A quit claim deed, dated February 18, 1847, signed by Joseph and Harriet Granger, conveys house and land, the entire property, to Abner Wadsworth, Daniel Harmon, Nathaniel Lamb, William McDonald and W. W. Smith, "Trustees of Methodist Church, Milltown."

It was a fine house for those days, and gives proof of some strength of society prior to 1835.

A fine toned bell was purchased in 1848.

In 1872, during the pastorate of Rev. Abner Townsend, a vestry was built, on the opposite side of Church street.

The first parsonage was on "South Milltown street," and some distance from the church. This was sold, and the present parsonage, near the church, was bought.

## BELFAST. CONDENSED FROM BOOK OF RECORD.

(56.) Although Rev. Jesse Lee made a tour through portions of Maine as early as 1794, it appears from no record in our possession that he came as far east as Belfast.

(Jesse Lee, in his Short History, informs us that he preached in Penobscot, Buckstown, Orrington, Hampden and Frankfort, in 1793; also that he preached June 9th, 1795, at Belfast.—*Editor*).

In 1795, Rev. Joshua Hall was appointed by Bishop Asbury, to the Penobscot Circuit, including Belfast. Rev. Mr. Hall, on coming to this place, was welcomed to the house and hospitality of Mrs. James Miller, then living in what has since been known as the "Frothingham House," which was destroyed by the great fire of 1873.

Mrs. Miller was a Presbyterian in faith, but catholic and liberal in her views, and, as such, co-operated largely in this pioneer work of Methodism. She was a widow, her husband having recently died.

She also seems to have been a woman of note and considerable influence.

It is supposed that the first Methodist sermon in Belfast, was by Joshua Hall, in 1795, in the house of Mrs. Miller.

Mr. Hall's circuit then extended from Union to the uppermost settlement on the banks of the Penobscôt, which is believed to have been Orono.

In 1796, Rev. Elias Hull was appointed to the Penobscot Circuit, which then had a membership of seventy-three persons, the entire membership of the Methodist Episcopal church in the Province of Maine being but three hundred and fifty-seven.

Mr. Hull declined coming to his appointment, and Enoch Mudge, who had been appointed to Bath Circuit, exchanged places with him.

In 1797, Enoch Mudge and Timothy Merritt were appointed to the Penobscot Circuit, and labored conjointly, during the year. Joshua Taylor was then Presiding Elder.

In 1798, the circuit was supplied by Rev. Enoch Mudge and John Finnegan.

In 1799, the bounds of the circuit were lessened, and John Merrick was appointed to the charge in which Belfast was included.

In 1800, Rev. John Gove was sent to the circuit.

In 1801, Rev. Joseph Baker, pastor, and 1802, Rev. Asa Pattie.

In 1803, P. Munger and Samuel Thompson were appointed.

In 1804, William Goodhue in charge, Joshua Soule, Presiding Elder.

In 1805, Levi Walker, pastor.

In 1806, both the name and bounds of the circuit were changed, and it is supposed that Belfast was included in what was called "Orrington Circuit," Rev. William Hunt in charge.

In 1807, the circuit was further reduced in territory, and three preachers appointed to the several parts of what was the former circuit, making it difficult to determine which of three was pastor at Belfast, but as David Stimpson officiated on Hampden Circuit, he included Belfast in his pastorate, probably.

In 1808, Belfast was probably embraced in Union Circuit, John Williamson being pastor.

In the "old church book," which was lost about 1855, there was record of the fact that the Methodist society was organized in 1809, by Rev. John Williamson, prior to which there had been no formal organization, Belfast being only a place for occasional preaching.

Robert Miller, son of widow Miller, before named, was the first appointed class leader. The class consisted of the leader and Mrs. Joanna Patterson; but it was held weekly at Mrs. Patterson's house. Shortly Mr. Patterson was converted and became a member of the class, of which, during the year, there came to be five members, all, except the leader, being Pattersons.

Mr. Miller probably continued leader till succeeded by G. F. Cox, who removed from Hallowell to Belfast in 1821.

In 1810, Belfast was included in Union Circuit, David Stimpson, pastor, assisted by George Gary.

In 1811, Nathan R. Ashcroft, and in 1812, Amasa Taylor, were in charge.

In 1813, John Jewett, and in 1814, Jonathan Cheney and J. B. White, were pastors.

In 1817, Rev. William McGray, pastor.

In 1822, a new circuit was formed, called Thomaston, which included Belfast, and extended to Frankfort.

In 1823, no appointment, the place being supplied by Rev. G. F. Cox, by whose indefatigable labors a chapel was built, on the corner of Miller and Cross streets, at a cost of one thousand three hundred dollars.

It is believed that in 1835 and 1836 there was no appointment, but the pulpit was alternately supplied by Joshua Hall and Benjamin Jones. (The "minutes" say, J. Hall, 1835 and 1836, Sup., and B. Jones, 1835, Belfast, and 1836, Friendship.—*Editor*.)

In 1837, Brother Lull was appointed, but having a large family, and a prospect of failure of support, he declined coming, and the latter part of the year was supplied by Rev. Mark Trafton, who, for some reason, had declined his appointment.

Upon the division of the Maine, and organization of the East Maine Conference, Belfast was included in Thomaston District; W. H. Pilsbury, Presiding Elder, and D. H. Mansfield appointed to Belfast mission.

In 1852, Belfast was included in Bucksport District, W. H. Pilsbury, Presiding Elder, and E. H. Small continued as pastor. In 1855, left to be supplied.

In 1857, Rev. William J. Wilson was appointed to Belfast and Northport mission.

In 1859, the "new church" was built. The corner stone was laid, with appropriate ceremonies, August 25th, 1858; a tin box containing the history of the Methodist Episcopal church, in Belfast, being

deposited therein. The church was dedicated October 11th, 1859. Rev. E. O. Haven preaching the sermon from John 17: 17.

In 1867, Northport was again united with Belfast.

1876 was, financially, the hardest year Belfast has endured for half a century. Less people in the city and less money. The Methodist Episcopal church has endured bravely. Of the seven we have lost by death, special mention should be made of William Frederick, an old and fast friend of this church. He died in great peace, (just as such men, as the editor well knew Brother Frederick, to be, always die) much lamented and honored. For half a century he had graced her history, and for forty years had led a class.

In 1877, Rev. J. H. Moores was appointed and preached three months, when his health broke down utterly, and the pulpit was supplied by members of Conference and Evangelical ministers of the city, for some six months. During the year, a goodly number have been converted.

In 1878, some souls were converted, all collections taken, and all expenses paid. The society has also secured a parsonage, corner of Court and Spring streets, paying two thousand and five hundred dollars, including a donation of one thousand dollars, by the late P. R. Hazeltine. An additional four hundred and fifty dollars was also raised for repairs.

In 1879, a year of spiritual prosperity, two new classes have been formed, J. A. Mace and E. Frost, leaders, and one thousand seven hundred and fifty dollars expended on the church.

In 1880, one thousand four hundred dollars was expended on the church, which, after being closed several weeks, was reopened, and, on Sunday, September twenty-sixth, sermons were preached by Bishop Foster and Rev. N. G. Axtell. This year the church sustains a great loss in the death of Brother Isaac E. Hill, November 30th, 1880. He was a good man whose place it will be hard to fill.

#### FRIENDSHIP. BY REV. CHARLES ROGERS.

(57.) "I have been waiting for Brother Cook, one of the oldest of our church members, to write a sketch of the introduction of Methodism, but a very painful affliction has come to him. Several members of his family, we fear are lost at sea.

"Not being able to gather anything from the records, I send you the few facts I have been able to collect."

Methodism, according to tradition, was introduced into Friendship



by one. John Baxter, from Bristol, a local preacher, about 1818. He had some success in these parts, a number were converted, whom he organized into a class.

The following were some of the members: Bradford Davis, Elizabeth Davis, Frederick Bradford, Mary Bradford, Samuel Geyer, John Geyer, Martin Geyer, Cornelius Cook, and others. Frederick Bradford was class leader; of whose death the following is a notice: "A man of God is fallen! A father in Israel is no more!"

Frederick Bradford died, at his residence, in Friendship, Maine, December third aged sixty-two. He was descended from the family of one of the early Governors of Massachusetts. He had been a respected member of the Legislature of Maine, and a faithful and efficient class leader in the Methodist Episcopal church for thirty years. The way-worn stranger, and the weary Methodist preacher, always found a home at Father Bradford's. The widow and the fatherless never applied in vain for assistance. His sufferings, for ten weeks, were beyond all description, but in the most excruciating moments he could say, 'Though he slay me, yet will I trust in him.' He died the death of the righteous. His sons are walking in his steps, and his daughters will be polished corner stones in the Celestial City! May the hand of mercy sustain the heart stricken widow!

Thomaston, Dec. 14, 1844.

D. H. M."

Brother Moses Kenney followed him as class leader, and still continues to lead the class at Friendship village. We now have two other classes, one at Goose river, Aaron Wincapaw, leader: the other at Long Island, James Murphy, senior, leader.

The present status of Methodism is not strong financially or numerically. We have about seventy members, and about twelve on probation. Some of our members are poor, others are in fair circumstances, and none are wealthy.

We have a very convenient, but small parsonage, and a church edifice, which is now being repainted inside. There are two other denominations, Baptist and Second Adventist. We are here to stay, believing there is a brighter future for Methodism in Friendship. God hasten it, in his own good time!

Preachers serving in Friendship, whose names do not appear in the appendix, are as follows:

In 1853 and 1854, George Herrick; 1856 and 1857, Gilbert Ellis; 1860, John Cumner and Leonard Bean; 1861, Leonard Bean; 1864,



John Bean; 1865, '66, '67, Josiah Bean; 1869 and 1870, Abram Plumer; 1873, George Knowles.

CHINA. BY REV. D. P. THOMPSON.

(58.) Nothing can be found of record of the early history of Methodism in China, except in connection with some part of Vassalboro.

In 1844, it appears, in the Conference minutes, in connection with East Vassalboro, previously to which date, China village and South China were connected with some part of Vassalboro, from the time that Vassalboro was made a circuit, but what date that was, I cannot learn.

China was not made a station till 1860, when Benjamin A. Chase was appointed in charge.

The Methodist church in the village was dedicated by George Webber, in 1843, but it cannot be ascertained when the Methodist house at South China was built.

Rev. D. B. Randall and Elijah Crooker preached here occasionally, some fifty-five years ago.

(In 1831 and 1832, D. B. Randall, and in 1833, Elijah Crooker, were appointed to East Vassalboro.—*Editor.*)

Methodism has never found a fruitful soil in China; nor is the prospect bright for the future. Good seed has been sown, of which all hope and pray abundant fruit may yet be gathered.

#### WINTERPORT.

(59.) Culled with much care and labor, from three books. Any discrepancies existing, must be attributed, not to the editor, but to the imperfection of the record.

Account of the rise and progress of Methodism on Hampden Circuit:

This circuit was formed by Joshua Hall in 1795, and called Penobscot Circuit, including both sides of the river, and, through his instrumentality, societies were formed in Hampden, Orrington and Frankfort. He came to this country in autumn, and tarried till the next spring, when Philip Wager took his place, and tarried till the Conference in 1796, when Elias Hull was appointed; who, failing to appear, Brother Enoch Mudge served for the year, Peter Jayne assisting part of the year. Through their instrumentality additions were made to the societies previously formed.

In 1797, Brother T. Merritt was appointed, whose labors were successful, numbers being added to the churches.

In 1799, Daniel Ricker was pastor, whose labors were blest. In 1800, Joshua Soule was appointed, and preached to great acceptance. In 1801, John Gove. In 1802, Asa Pattee and Joel Wicker. In 1803, P. Munger and Samuel Thompson; but the former did not appear. Some additions this year. In 1804, William Goodhue. In 1805, Thomas Perry and Levi Walker. This year the circuit was divided by Penobscot river. In 1806, John Green. In 1807, David Stimpson, and additions were made to the societies.

In 1808, Joseph Baker was appointed, and numbers were added to the church. In 1809, Zachariah Gibson, and God wonderfully visited the people, and large additions were made to the societies. In 1810, Jonathan Chaney; and the work of the Lord continued to revive here. In 1811, Isaiah Emerson. In 1812, John Williamson. (The minutes say, "J. Wilkinson, 1812, Orrington."—*Editor.*)

In 1813, Amasa Taylor, was appointed, and considerable additions were made to the church, and new classes were formed. In 1814, Benjamin Jones, who endured a year of trials, numbers being excluded from the church. In 1815, David Hutchinson, whose labors were blest in Prospect.

In 1816, Hampden and Union Circuits were united. In 1817, the circuit was again divided.

In 1818, some additions made to societies of Hampden Circuit.

In 1819, some additions to the church. In 1822, Stephen Lovel, and Oliver Beale, supernumerary. It was a year of labor and trial, upward of seventy were excluded from the church. In 1823, John S. Ayer, assisted by Josiah Eaton, local preacher. Many were converted.

In 1824, Peter Burgess and Gorham Greeley, but in the autumn, the latter was sent to Dennysville, and William Douglass took his place, a number were added to, and some were excluded from the church.

In 1827, Hampden Circuit was divided, and David Stimpson was appointed to Frankfort. In 1831, some additions to membership. In 1833, David Richards, and Henry True, supernumerary; the former to officiate in Prospect, and the latter in Frankfort. In 1834, Moses Palmer; who, because of ill health, served only about two-thirds of the year. The circuit was again divided into Frankfort and Prospect.

In 1835, Elliot B. Fletcher was appointed to Frankfort, having fifty-eight members, and eight or ten on trial. The last quarter, E.

B. Fletcher was absent, and M. Palmer took his place. Five or six were added. In 1836, '37 and '38, some additions. In 1840, Rev. William Marsh, who, because of ill health, left in January, and Rev. Joseph Hawks served the remainder of the year.

In 1842, Rev. William McDonald appointed by Presiding Elder. There were about sixty conversions, mostly at the Cove, Oak Point and Cole's corner.

In 1843, the circuit was divided and Frankfort included the village, Marsh village, Deane neighborhood, and Oak Point."

Thus much has been gathered from the "Historical Record;" and now, to make the record here complete, two other book entries, must be used, the first being the earliest record of official members, apparently made about 1830, as follows:

Ephraim K. Smart of Prospect, local preacher, who died September, 1831; Samuel Merrill, Henry S. Trivett, Isaac Johnson, Page Moore, Timothy Gilman, Richard Trivett, William Holmes and Noah Littlefield, stewards; T. Gilman was also class leader, and died in 1834; Thomas Seavey, leader and exhorter. And the second consisting of extracts from Quarterly Conference records, as follows:

"Minutes of the Quarterly meeting Conferences of the Methodist Episcopal church, on Hampden Circuit, commencing July 11, 1818; the former minutes having been destroyed by the British troops, in their last war with America." September, 1818, voted, that E. K. Smart receive license as a local preacher. March, 1819, voted to renew the licenses of Ezra Patten and Charles Tucker, as local preachers. January, 1820, Mark L. Chase licensed as a local preacher. November, 1822, voted that C. Tucker, J. Gilman, H. S. Trivett, J. C. Jayne, and J. Black, Jr., be a committee to settle the difficulties in the Methodist Church at Bangor, with directions, first to labor to reconcile the parties, or let them withdraw, and if failing, then to try them, according to discipline."

The following extracts from Quarterly meeting Conference records are made, because of the novelty of the "process," by which to contribute to church expenses, of limited use, and long since forgotten. The editor well remembers, what he supposes to have been a similar case on a large scale, as it occurred about the same time, in a sister church, in a distant part of the State.

Both this and that probably proved to be non-paying, on the basis of "what is everybody's is nobody's business."

May, 1823, Hampden, "Voted, that Josiah Hopkins hold in his possession the original constitution of the 'sheep concern.' That

the agent of the sheep concern be instructed to repair the loss that said concern has sustained, or may sustain, until the next Quarterly meeting, according to article 2 of the constitution."

"Voted, that the agent of the sheep concern be instructed to appropriate the profits of said concern to the benefit of the preacher or preachers, who shall be appointed to the circuit, the year ensuing, consulting his or their wishes, at the time."

January, 1825, Frankfort, "Voted to submit the constitution of the sheep fund concern, to a committee of three, to say whether it shall be altered, and to report at the next Quarterly Meeting Conference."

"Voted, that Abel Ruggles be agent for the sheep fund concern, for the present year."

April, 1825, Hampden, "Voted to accept the report of the committee upon the constitution of the sheep fund concern, to sell the property, pay the agents, and dispose of the remainder, as the conference shall think proper."

"Voted, that Peter Burgess, Joseph C. Jayne and William H. Reed be a committee to send circulars through the circuit, with reasons why the conference disposed of the property of the sheep fund concern."

September, 1825, Frankfort, "Voted, that Heman Nickerson and Stephen Wardwell be a committee to instruct the people, on the circuit, why the conference disposed of the property of the sheep fund concern."

November, 1825, "Voted, that the stewards sell the property of the sheep fund concern, and forward the proceeds to the next Quarterly Conference."

February, 1826, Prospect, "Voted to pay Timothy Gilman seventeen dollars and twenty cents out of the proceeds of the sheep fund concern, to furnish things needed by the preacher."

April, 1826, Hampden, "Voted, that the residue of the sheep fund concern be appropriated to the purchase of heavy furniture for the use of preachers, who may be appointed to Hampden Circuit."

Quarterly meeting Conference, Hampden, April, 1826, Rufus C. Bailey and Ezra Patten recommended for admission to the Maine Annual Conference.

November, 1828, Frankfort, "Voted to accept the choice of



Trustees of the Methodist meeting-house, in Prospect, Mt. Ephraim, as follows :

"William J. Dodge, Alexander Black, 2nd, James Black, Jr., Josiah Staples, Elisha Thayer, Ephraim K. Smart, and Martin Bailey."

October, 1830, Mt. Ephraim, "Voted, that the committee appointed, proceed immediately to erect a parsonage."

In 1831, E. K. Smart recommended for Elders' Orders.

In 1836, "Voted to build a district parsonage in Hampden and to raise fifty dollars therefor, on Frankfort Circuit."

September, 1840, "Voted, that Brother Varnum Baker be licensed to preach."

April, 1848, Frankfort, "Resolved, that we relinquish all our right and title to the pulpit of the Union meeting-house, so called, in Frankfort, provided that, by negotiation with the Congregational society, a sum satisfactory to our committee, shall be obtained ; which shall be held, to be invested in another house, to be for the exclusive use of the Methodist Episcopal denomination."

To a Quarterly Conference, convened August 24, 1872, the pastor reports :

"I have lectured to the children twice, and Brother Rich, once. Some souls have been converted, both adults and children. Sunday school one of the best in the country. Brother R. A. Rich is a live man, and carries his life into the school. He loves the children, and the children love him. He is saluted by every child in the street, as 'Brother Rich, our Superintendent.'"

To which it affords the editor pleasure to add : Brother Rich was a man of truth, of justice, and of unflinching and unwavering piety ; always to be found in his place, when and where his services were wanted in the church. He was long time Sunday school superintendent, loved and respected more and more.

Near the close of the Conference year, 1885, the pastor, Rev. A. A. Lewis, writes :

"My pastorate here has been the pleasantest I have had. Quite a number have been baptized, and joined the church. During the year our vestry has been enlarged and remodeled, a new organ and communion rail, a new communion table and lamps have been put in to the church.

#### SURRY. CULLED FROM QUARTERLY CONFERENCE RECORD.

(60.) The first that appears of record was a Quarterly Conference for Surry Circuit, August 13th, 1831, at which "Chose John Moore



steward for Reed's Brook Class, and Benjamin Wood for Patten Bay class, and Bryant Morton, recording steward.

“Voted, that Sylvanus Smith's license be renewed, as an exhorter, and that the members of this conference pledge themselves to sustain the preacher in carrying to effect the rules of the discipline in regard to the use of ardent spirits.”

At a Quarterly Conference, holden November 15, 1831, voted, that Brother William Morgan's license be renewed, as a local preacher.

November 23, 1833, chose Rufus Clemmons, steward, and chose Moses P. Webster, Benjamin Lord, William Morgan, Benjamin Wood, Benjamin Morgan, Jonathan F. Wormwood, and Dominicus Lord, a committee, to provide for a parsonage.

February 22, 1834, Voted to raise a board of trust to superintend the building of a parsonage and have it secured to the Methodist Episcopal church.

May 31, 1834, Voted to recommend William Morgan to the next Annual Conference, to receive Deacon's orders.

June 16, 1838, Voted to recommend Brother William Morgan for Elders' orders.

September 4th, 1839, Voted to license Brother Herrick M. Eaton of Trenton, as a local preacher.

July 19, 1840, Voted, that we sustain the motion of the Trenton Quarterly Meeting Conference in recommending Herrick M. Eaton to the Annual Conference.

April 24, 1858, Resolved, that we, as members and officers, of the Methodist Episcopal church, will use all prudent and christian means to do away from among us the habitual use of tobacco.

In another book is a very imperfect record of membership, with very few dates, from which the items following are taken. The first entry is :

Dominicus Flood, received, 1799, died March 9, 1845. Benjamin Morgan, no dates. Jacob L. Morgan, died Dec. 26, 1839. Samuel Lee died May 6, 1834. William Morgan, no dates. David Greene, died December 15, 1831. Benjamin Young, died February 10, 1835. John Young, Jonathan Wormwood, Nathan Morgan, Abraham Meader, deceased, no dates ; Benjamin Young deceased, February 10, 1835.

BUCKSTOWN (NOW BUCKSPORT CENTER) AS REMEMBERED, AND AS COLLECTED, BY THE EDITOR.

(61.) October 1, 1793, Jesse Lee preached in Buckstown (meaning

North Bucksport,) which was, in due time, made part of the third circuit, called Penobscot, formed in the "Province of Maine."

In 1806, Orrington Circuit included Buckstown, where, in 1809, on the old river road, and not far from the north ferry, so called, a Methodist meeting-house, being the first church building erected in town, and the first Methodist church built east of the Penobscot river, was completed. It was finished with a box pulpit, and pews, having a tower, with two entrances to the porch, and a gallery on three sides. It was a first class house for the times, in which the town meetings were held till 1812, when a Congregational house, built after the same style, though of larger dimensions, was ready for use on "Oak Hill."

"Old Squire Abner Curtis," as familiarly called, who resided not far from the Methodist church, was a leading member. He was the first town clerk, elected in 1792, and serving till 1805. He also represented the town in the Legislature in 1823. He was a reputable citizen, and a worthy church member.

This society furnished to the Annual Conference, two members, Josiah and Phineas Higgins. It was also the home of Jonathan Cobb,—long time a very acceptable and useful local preacher, who traveled to supply and to assist in protracted meetings. Abraham Plumer, many years, and over a wide territory, supplying as a local preacher, was also born here.

The second session of the Maine Annual Conference, Bishop George, presiding, and Oliver Beal, Secretary, was held in the church above described, in 1826, at which the editor remembers seeing John Emory, then book agent, and afterward Bishop.

The eighth session, in 1832, Bishop Roberts, presiding, and Justin Spaulding, secretary, was also held here. It was here and in a grove near the cemetery, that, for several years a camp-meeting, whose intent and use was refreshing and conversions rather than rustication or recreation, was held, the meeting being old style in its conducting, its preaching, and its conversions.

Unfortunately this society, one of the oldest, and that might have become and should now be one of the strongest, has for more than half a century been wasting its strength against itself.

The church has consisted mainly of members residing on the eastern border of the Penobscot river, between Bucksport village and Orrington.

The first meeting-house, built early in the century, was so far from

what came to be the centre of the interested population, that sectional and discordant feeling soon developed, which, from time to time taking on new features, has been perpetuated to the chronic damage of the church, and detriment of its usefulness and growth; whereas, if instead of provoking to discord, christian men and women had provoked each other "unto love and to good works," letting "brotherly love continue"—the few might have become strong in their unity.

The editor is happy in 1886, to add: there is prevailing a better condition of feeling and conduct. In all parts there have been conversions, and, for the present, union and good feeling throughout, prevail.

## DIXMONT CIRCUIT. BY REV. F. W. TOWLE.

(62.) Dixmont Circuit formerly embraced part of Unity, and was set off, with Jackson, Thorndike, Troy and Burnham, at the Annual Conference of 1839, and was called Dixmont Circuit.

In 1841, Rufus Day was appointed, and was blest with a glorious revival at North Dixmont and South Plymouth.

In 1842, Jackson, Thorndike, Troy and Burnham were made a charge and Dixmont, with Plymouth another.

In 1845, Thorndike, Jackson, Troy, Burnham, and Brooks were again classed with Dixmont and Plymouth. This year the parsonage at North Dixmont was repaired, and made a good home for the preachers.

Nothing more appears of record till 1856, when James Hartford was appointed.

In 1858, Rufus Day was appointed to the charge for the fourth time. The Lord blessed him as before, and quite a number were converted. He was again appointed in charge in 1859. I find no further record.

In 1826, Brother John Whitney of Thorndike, succeeded in getting means to build a Methodist Episcopal meeting-house at North Dixmont. The house still stands, but is not in condition to be occupied.

Bennett Morse was the first class leader in Dixmont.

There was revival under the labors of John Tinling in 1880, 1881, and 1882. In 1885, there was revival at Plymouth, North Dixmont and Dixmont Corner, under F. W. Towle.

## GOULDSBORO. BY REV. H. W. NORTON.

(63.) In autumn of 1883, a forest fire having burned over some six or seven hundred acres of fine forest, suddenly turned and swept down

upon the little village of Gouldsboro, taking all before it. A dwelling house, two barns, town hall and Union church were burned.

Sorrow filled the hearts of many, and it was a serious question what should be done for a place of worship. The Methodists were the first to agitate the question of rebuilding, and, not feeling equal to the attempt alone, they consulted the leaders of the Baptist denomination, one of whose deacons replied: "I think each denomination better look out for itself."

Whereupon, under the leadership of Rev. C. L. Banghardt, the Methodist people secured pledges to the amount of over four hundred dollars to build a Methodist Episcopal church.

In the spring of 1884, H. W. Norton was appointed to Gouldsboro and Steuben charge, who found the work of preparation to build begun; and here let it be recorded, that much of the success of the undertaking was due to the labors of Brother George Whitaker, who toiled both day and night, and ceased not to pray for the success of the enterprise.

As in the autumn, nearly two years previous to this, the hearts of many had been sad, now, in this opening of the summer many hearts were gladdened, as it was announced that, on the eighteenth day of July, 1885, the first Methodist Episcopal church in Gouldsboro would be dedicated. On which day Rev. C. E. Libby, Presiding Elder, preached from Isa. 1:18, and St. John, 14:26. During the evening of the same day, one hundred and twelve dollars was raised, which enabled the trustees to pay all indebtedness, and Methodism took a new lease of life in this promising field of East Maine.

They have now a church that they can call their own, costing about two thousand dollars, which stands as a reminder of what pluck and perseverance will accomplish.

ORLAND. FROM RECORDS BY EDITOR.

(64.) The following record was made by Rev. E. W. Hutchinson, in 1869.

"It is a duty to keep in remembrance the past loving kindness of the God of our Salvation. One generation shall praise thy work to another, and shall declare thy mighty acts. It is good thus to remember the days of old; for we have heard with our ears, O, God! our fathers have told us what work thou didst in their day, in the times of old. While we remember the past with gratitude, and are delighted to examine the records, which men of former times have



left, we know it is our duty to leave some memorial of God's dealing with us, and the history of the church, in our times; that those who succeed us may know what reason there is to trust him, who worketh and none can hinder."

At a Quarterly Conference held in Bucksport village, April 22, 1843, it was voted to connect the society at Orland with Bucksport, which connection was continued until 1848, when it became a separate charge.

In 1848 and 1849 some religious prosperity was enjoyed. January 4, 1850, a meeting was called in legal form to incorporate for the purpose of building a "Methodist meeting-house, in Orland." At which meeting held January 12th, Gilman Crane was chosen chairman, and Rev. David Higgins, clerk, and duly sworn. It was then voted "to build a meeting-house upon a lot, which was afterward deeded by Joshua R. Howes to trustees, with the house erected, for the use and benefit of the Methodist Episcopal church forever."

The trustees were J. R. Howes, Enoch Page, Gilman Crane, Eben Eldridge, and Thomas Sparks. In October, the same year, the house was dedicated, the sermon being preached by Rev. David Higgins. In 1858, J. O. Knowles, and 1862, Edwin Parker, were supplied by Presiding Elder, and 1866, '67 and '68, J. B. Crawford supplied, though appointed Principal of East Maine Conference Seminary.

Though a good degree of religious prosperity has from time to time been enjoyed, still the society is small. It has had to contend with difficulties, and has sustained heavy losses in its membership. Of the prominent members, Brothers Howes, Page, Eldridge and Sparks have gone to their reward.

Brother Hutchinson, having been re-appointed, September 20th, records: "I have this day, without any seeking on my part, received the appointment of Superintendent of the Maine Reform School, and regarding it as a Providential opening, I have accepted. I feel sad to leave the little flock, over whom I have had the pastoral care, but trust God will overrule it for their good as well as mine."

Rev. George N. Eldridge records as follows:

"The society had been destitute of preaching from October 1st, 1870, to July, 1872, which caused spiritual death in a great measure, but like good soldiers of the cross, there has been a general rallying around the standard of Christ. Twelve or more have professed to have found pardoning grace. Death has removed a mother in Israel, Sister Mary Gerry, who, on the way to meeting, fell and broke her hip, and died October twenty-fifth."



In 1875, Rev. William H. Crawford was in charge, who says: Notwithstanding obstructions were in the way, God has honored the work, and encouraged the workers. Two have given good evidence of conversion. I leave the charge more united than I found it. Three have died. Widow Polly Atwood was received years ago. One of her neighbors said, she was one whom all loved dearly. Her age was eighty-seven years. Joseph H. Viles, after years of suffering, passed away. The testimony of all was, he was a good man. Widow Abigail Saunders died at seventy-six years, an acceptable member. Rev. R. M. Wilkins supplied in 1877, who records neither conversions nor deaths, though on other parts of the charge souls have been saved. No further record of history.

MACHIAS. BY REV. THEODORE H. MURPHY.

(65.) The following sketch of early Methodism in Machias, is copied from the church records.

In the latter part of the winter of 1837, and 1838, Brother Abel Baker, who had been a member of the church for many years in the western part of the State, but then a resident of Machias, was called to his reward in heaven. The family of the deceased, wishing to procure a minister of their own persuasion to officiate at the funeral, invited the Rev. C. C. Cone, then laboring on the East Machias Circuit, to preach on the occasion. While with them he learned that several individuals residing there were Methodist in sentiment and were desirous of enjoying the privileges of that church with which some of them had been connected.

In March a class was formed by him, consisting of the following persons: Samuel Beckwith, leader, Thomas Baker, Abram Williamson, Jane Baker, Safah Williamson, Deborah Baker, Amos B. Longfellow, Patience A. Longfellow, Nancy P. Longfellow.

The class remained in connection with East Machias Circuit until March, 1839, when by the action of the Quarterly Conference of East Machias and Wesley Circuits, with the consent of the Presiding Elder, it became connected with the latter, and was supplied with ministerial service by the Rev. John Cleaveland, who, at the preceding Annual Conference, had been appointed to the charge of East Machias. In the fifteen months immediately following the formation of the class one member was dismissed at his own request, and six individuals added to the society, leaving, at the close of the Conference year, fourteen members.

At the ensuing Annual Conference, Rev. Parker Jaques was appointed to this field of labor.

At the commencement of the year, the number in the society was, in Machias, fourteen, as stated above, and in Wesley, thirty; in all forty-four. The appointment of an unmarried man to the circuit had been anticipated, and some disappointment was felt at the coming of Brother Jaques on the ground of inability to support a family. In Machias the members were poor, and but little of the world's influence at that time was thrown in favor of Methodism.

Preaching one-fourth of the time, on the Sabbath, was decided upon, and the court house hired as a place of worship. Brother Jaques settled his family at Wesley, and entered upon the duties of the circuit early in July. Nothing of importance transpired, save some quickening in the church, until late in the fall, when, at a protracted meeting, holden in Wesley, some were converted, and twenty added to the society there. Immediately after this, a similar meeting was held in Northfield, which was attended with the divine power, and resulted in the conversion of many souls. A society of forty members was raised up there, where none before existed.

The little class in Machias, hearing of the work of God in the places above named, became aroused and encouraged to labor and pray for a display of the power of God among themselves.

In December a protracted meeting was commenced in the village, which continued thirteen days. A revival attended the effort made, and soon became general, extending to every part of the town, and indeed through the county, resulting in the conversion of not far from twelve hundred souls. The society numbered, in December, fifteen; in January, 1840, forty; in February sixty-two; in March, eighty-eight members.

The congregation at this time being large, the society increasing, and all things appearing prosperous, the upper part of the circuit was otherwise provided for, and the labors of Brother Jaques, on the Sabbath, confined to Machias. He moved his family to the village about the first of April.

At the first session of the East Maine Conference in August, 1848, Machias Circuit was made a mission, comprising Machias, East Machias, Machiasport, Whitneyville, Marshfield and Cutler, and Rev. Caleb D. Pillsbury was appointed to labor, but, on account of personal and family affliction, etc., he did not come to the mission during the year.

During all these years, meetings were held in the court house and school house; but in the year 1849, the society in Machias commenced

building a meeting-house, the land on which to build being given by Nathan Longfellow. It was finished in 1850.

Through varying degrees of prosperity and adversity, the church has held its way, till, at the time of present writing, (July, 1886,) the membership in Machias proper, is seventy-seven, with fifty others in adjoining districts and towns.

During the past year the church has been graciously blessed in the conversion of souls. Fifteen have joined in full, and nearly fifty added on probation. The social services are largely attended, and all branches of the work are in a prosperous condition. A new church is now greatly needed, the old one having become too small and inconvenient for present use.

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## CHAPTER XI.

HARRINGTON. BY REV. F. L. BROOKS.

(66.) Methodism was introduced into Harrington by Rev. H. M. Eaton, Pastor in Cherryfield, who came to West Harrington, and had a successful revival in 1842.

Meetings were first held in the old Baptist church of that place. In a short time, however, its doors were closed against him. He then went to the district school house, which people threatened to burn.

In 1844 he built and dedicated the church now standing. The church prospered, and grew rapidly, being bathed from time to time with gracious Pentecostal showers. Oakes, Morelen and Small, each had sweeping revivals.

In 1859, Elder Cookson held meetings in the school house in Harrington village. Much opposition was manifested against the Methodists, by the Baptist church. In 1861 the meeting-house was built, and it soon became apparent that Methodism came to the village to stay, and the church grew under the labors of efficient pastors and laymen.

In 1874 a parsonage was built at a cost of \$2,800, under the direction of Rev. G. N. Eldridge, who also had an extensive revival in 1875. The building of the parsonage involved the church in debt \$1,400, of which they still owe \$1,000, which, with the blessing of Heaven, we will pay the present year of 1886.

In 1882, a chapel was built at Randall's Cove in Harrington, where the church is prospering.

DEER ISLE CIRCUIT. SUPPOSED BY REV. F. E. WHITHAM.

(67.) The history of Methodism in this circuit commences with the year 1842, Rev. Hezekiah C. Tilton being the pioneer.

For two years the society worshipped in the Baptist house, at South East Harbor. Then a commodious and substantial church was built near to the Baptist house, in which so many had been born to God. The society struggled against many discouragements, until the year 1885, when victory was secured, and a powerful revival enjoyed, under the labors of Rev. M. G. Prescott.

EAST CORINTH CHARGE. BY REV. ARTHUR J. LOCKHART.

(68) In 1818, Benjamin Jones organized the Exeter Circuit. It had previously been included in what was known as the Norridgewock Circuit. This sufficiently indicates the extent of territory originally embraced.

The Exeter Circuit embraced Exeter, Corinna, Palmyra, Dexter, Harmony, Ripley, Garland, Corinth, Bradford, and perhaps other towns and unincorporated territory.

A membership of two hundred and fifty-six is recorded, as within this circuit, chiefly in the more westerly part of it. We can learn but little of the progress of the work till the organization of Corinth and Bradford, in 1833. We may, however, from some facts, infer a healthy state of the societies.

In 1819, one preacher supplied the entire work. In 1828, an assistant was needed. In 1835, the circuit had been divided and re-divided, until three or four circuits had been formed, and one of them, Corinna and Palmyra, required two preachers. It will also be seen that the work on Corinth and Bradford demanded more labor than one could supply. The advance in the receipts also shows increase of strength of the membership. The receipts were meagre but were satisfactory, for though barely meeting pressing necessities, the preacher was cheered by the consciousness that it was to the extent of ability, and often out of deep poverty, that they had remembered those who had cared for their souls. Their love for both the master and his servants was evidenced by the steady increase of their contributions as members and ability increased. Proportionate liberality at this day would, perhaps, so enrich the minister, that the



servant would no longer be as his Lord. This, thought, is illustrated by the items here following.

In 1819, S. Bray was appointed to the charge, and as he had been but one year in the Conference, his claim was only of a single man, as the discipline did not then allow claim for a wife until the preacher had travelled four years. His receipts were fifty-seven dollars. In 1820, True Page succeeded him, and his receipts were sixty-two dollars. In 1821, Peter Burgess received seventy-one dollars. In 1822, M. B. Cox reports sixty-six dollars. In 1823, John Atwell, forty-two dollars. In 1824 and 1825, extensive revival attended the labors of Otis Williams, whose receipts were for the first year, one hundred and six dollars, and for the second, sixty-two dollars. In 1826, the receipts were one hundred and nine dollars. In 1827, one hundred and twenty dollars. In 1828, two preachers, one receiving ninety-six dollars, the other fifty-eight dollars. Some forty were received into the society.

Here follow extracts from the diary of M. B. Cox, (the first missionary of our church to Liberia, in 1832, who died July 21, 1833, aged thirty-five years.) "From the Bath Conference I received my first appointment from the bishop. As was usual in such cases with novitiates, I was sent to Exeter Circuit, then called the "Methodist College" meaning "training school") I wept like a child when I heard the appointment read out.

Exeter was a new part of the country, and its inhabitants generally poor, although it had many precious brethren in its humble log huts. Many of them were men of sterling worth. Religion, though not much extended, was revived among the brethren, many prejudices were softened, and Methodism assumed a higher stand. "If I had confined myself to the plan, I might have had rather an easy time of it, but there were too many calls for help to permit this, and, wherever I had an invitation I would go, and at least preach once. Sometimes I had to wade swamps, sometimes to follow footpaths through the woods. Once I went to Ripley, to Frazierville, and to Sebec, and several other towns not recollected." On one occasion he had been preaching at some remote settlement on his Exeter Circuit; when it had come to be late in the evening of a cold winter, after a hard day's work, he was told by the family with whom he had taken tea, that they could not accommodate him with a bed. He expressed his gratitude for favors already received, and started off in the night, through the woods, a perfect stranger in the region, with



roads crossing in every direction, to find the house of a former acquaintance.

Another winter night he rode on horseback from half-past nine till two in the morning, between Sebec and Exeter, to attend a Quarterly meeting. "That night and the deep forest" he says, "were to me as a paradise." Nor can we suppose all this was endured for money or fame, when we recall his pay for the year's labors, and the estimation in which Methodist preachers of that day were held.

In 1833, Corinth and Bradford, with Hudson, Levant and Charleston, were made a circuit, with a membership of one hundred and thirty-eight. The first report of Sunday schools appears this year, embracing four teachers and thirty scholars.

The circuit raised one hundred and seventy dollars, which was paid out as follows: to J. Spaulding, Presiding Elder, seventeen dollars; to J. Marsh, steward, ten dollars, and the balance to J. Lord, preacher in charge.

During 1835, Brother R. E. Schemerhorn's health failed, and quarterly meetings were not regularly held. He was a man of deep piety, and of much promise in the church. (He came to Maine with W. H. Norris and Moses Hill, in 1826, and died April 18, 1836.—*Editor.*)

In 1837, arrangements were made to provide a parsonage, but the effort failed. In 1866, Brother William H. Crawford started a subscription for a parsonage, and the present property was the result. There are few charges where the preacher can find a more comfortable home.

In 1837, there was extensive revival, especially in Corinth. There were large additions to the membership in all parts of the town, members and probationers numbering two hundred and three, divided into nine classes, three at West Corinth, four at East Corinth, one at Weston's Mills, and one in Bradford of forty-four members.

In 1848, '52 and '56, quite extensive revivals occurred, adding a number of stable members to the church. In 1868, a good revival occurred, to which we were largely indebted for a young and promising membership, on the west part of the charge.

The meeting-house at East Corinth village was built in 1837, and dedicated September, 1838. The house on the west side was raised April 30, 1845, and dedicated February 21, 1849. In 1871, it was repaired at the cost of four hundred and twenty-five dollars. Since 1871, the religious interest has been small, comparatively, with

few conversions, and few accessions. There has been serious loss in the death or removal of several prominent members.

HISTORY OF THE METHODIST EPISCOPAL CHURCH IN EASTPORT. FROM  
RECORDS:

(69.) Previous to 1838, the Methodists preached in Eastport, but there was no regular preaching, nor was a class formed till November, 1838, by Rev. William Brown, who, while stationed in Robbinston, frequently visited Eastport, where he preached and formed a class.

The first Quarterly meeting in Eastport was held by Rev. D. Copeland, Presiding Elder, in 1838. In 1839, Eastport was made a mission station, to which Rev. Isaiah McMahon was appointed, who found thirteen class members. The first Quarterly Meeting Conference was held May 2, 1840. Members present: D. Copeland, Presiding Elder; I. McMahon, preacher, Isaac Bridges, leader; Joseph Bridges and James Luckley, stewards, and John Lovely was chosen additional steward. Of Benjamin Harris it is recorded, "He was the first that joined the society. He was zealous, and, for a season, almost its entire support;" but in a few years he backslid, and ceased to be of the fold.

The Baptists' old meeting-house, so called, was procured at a price per week, where, in a short time, our membership was increased more than four-fold.

Methodism had to combat the old doctrines, and withstand persecution from the established churches, but it has prospered. In 1840, Eastport continued, in part a mission. The congregation continued to increase, and there was a very decided improvement in the conduct of our youth. About fourteen professed conversion.

In 1841, the congregation increased, so did the religious interest. The spirit was poured out, and a gracious revival ensued. But consequent upon the meeting-house being taken from us, our congregation was much scattered, whereupon it was concluded to buy the meeting-house, which was effected July 1, 1842.

In 1842, a few were expelled, a few were converted, and a few were added. There was a large number of removals, and not so much holiness as there ought to be. The pastor preached one-fourth of the time at Pembroke, where he organized a small class.

In 1843, preaching at Eastport only three-eighths of the time, Eastport being connected with South Lubec.

In 1844, preaching all the time, and no missionary help. This was a year of as much prosperity as any since Methodism came to Eastport. The society increased one-third, and the congregation about one-half. The membership numbers seventy-eight.

In 1845, the Lord was present in power, and many were converted.

In 1846, many of last year's converts went back; but during the winter some ten or twelve were converted. But little pastoral service and few sermons in 1847, because of impaired health of appointee.

In 1849, paid \$300, on account of church debt. Some revival, and four converted.

In 1850, paid balance of church debt. Some revival, and six added to the church.

In 1853 repaired the church and purchased a house for a parsonage, on which expended two hundred dollars.

In 1866 and 1867, left to be supplied.

In 1868, '69 and '70, A. S. Townsend in charge. He found Methodism at a very low ebb. During the first year his labors were about equally divided between Eastport and Lubec, and under his preaching there was considerable religious interest.

In the third year many improvements were made, and it was a year of much religious interest, during which many valuable additions were made to the church, and every lover of Methodism, in Eastport, will ever hold in grateful remembrance, the name of Abner S. Townsend.

From 1867 to 1875 the church continued in a healthy condition, uniformly advancing in grace.

In 1875, church difficulties had developed, but during this and the following two years the church was harmonized, and union restored.

In 1878, the preacher extended his labors into Perry, and in 1879 Eastport and Perry were united. In January 1880, Brother L. C. Blakey died, leaving to the church in Eastport a valuable piece of real estate, of which it came into possession in 1882.

During 1880 and 1881, the church finances were in good condition, every department running smoothly.

In 1884, it was decided to remove the old church and vestry, and erect a church edifice after plans furnished by the board of church extension. The new church was dedicated June 14, 1885, and called the "Blakey Memorial Methodist Episcopal Church." It has seating for about five hundred and fifty, and cost, exclusive of material from the old building, which was used, about \$6,000.

Events out of the ordinary course, put three pastors, consecutively,

in charge, during the Conference year 1885, and the record says: "we still live and flourish."

SEARSPORT. FROM RECORDS MADE BY THE SEVERAL PREACHERS IN CHARGE.

(70.) The society in this place originally formed a part of the society at Mt. Ephraim, which, at that time included the whole of Prospect. The first class was formed in this place by Rev. Benjamin Jones, in 1814, and consisted of about twelve members.

The society was supplied with no regular preaching on the Sabbath, until 1830, at which time brother G. Greely supplied part of the time, on the Sabbath, being assisted by brother Smart, then a local preacher, living in the place.

In 1839, it is recorded, "The Methodist society had many severe trials to pass through, and no small amount of opposition; but God has been with them, and at times added to their number such, we trust, as shall be saved."

The recorder writes: "This item of history I have from the widow of Brother Smart, the deceased local preacher." "The society has as yet, (suppose 1839) scarcely been free from severe trials."

The meeting-house was built in 1840 and 1841, but was not finished till 1842, since which time, West Prospect, (now "Searsport") has been a station, distinct from Mt. Ephraim. The house was dedicated by Rev. George Webber.

In 1841 and 1842, Rev. Parker Jaques was appointed to "West Prospect station." The first was a year of much prosperity, the second, a year of trials, which continued through the Conference years 1843 and 1844.

In 1850, Rev. M. R. Hopkins was appointed, with Rev. Joel Adams, Local Deacon at North Searsport; some prosperity, and uninterrupted peace during the year, a few conversions at the village, and some twenty or more, at North Searsport. Though the appointee, Rev. M. R. Hopkins, in 1851, was laid aside from all labor about one-half the time, it was a year of great prosperity, more than forty being added to the church.

Here follows a record written by himself, of one of the most beloved, as he was deserving to be one of the best loved pastors, above whom none could more deserve esteem, or could be more highly esteemed.

In 1852, he writes, "a few conversions, and a small increase of



members, but no general prosperity, and it is to be feared, a quite general decline of vital piety, with both the pastor and his flock. *Lord have mercy on them!!*" And in 1853, "No prosperity, save that a few souls were dismissed, to join the church above. How could there be more? An incompetent, unfaithful pastor, and a worldly church, *enough to ruin any place!* Trials enough, but all self-imposed, persecutions, but not for Christ's sake, the church struggling with the world, and sinners dying. *The Judgment! O The Judgment!!*"

In 1854 and 1855, another pastor, still living, records: "The preacher came in weakness and fear, and much trembling, and through a year of sickness and inefficiency, himself and family experienced naught but kindness from the people, and mercy from God. The year closed without any material prosperity." And in 1855, "no prosperity. Preacher feeble in body, and weak in faith. The church grasping after the world, sadly lacking in christian union, deaths and removals, it is not strange that prosperity has not attended us."

In 1858, the pastor writes: "Came with a trembling, but hoping heart. Was blest with a feeling of his own weakness, imperfections, and lack of Divine power; some quickening on the part of the church; several backsliders reclaimed; no general revival; good people with good hearts, but very quiet." In 1863, the appointee "found the society united in the common interests of the church. Several were converted, and added to the church."

In 1864, the church was raised some six feet and lengthened seventeen and one-half feet, a basement story put in, furnishing a commodious vestry. The auditorium was remodeled, an organ put in and the church well furnished throughout, the whole costing about eleven thousand dollars.

In 1865, a few were added to the church, and the year closed with a large and attentive congregation, a working membership, young and active.

During the three years following in each year, there were conversions but in each of the years financial depression was felt so seriously that there were many removals, some twenty families, seriously decreasing the congregation and membership.

HISTORY OF METHODIST EPISCOPAL CHURCH ON MOUNT DESERT. BY REV.

O. H. FERNALD.

(71.) The early history of the present inhabitants of Mount Desert dates back to A. D. 1762, when Abraham Somes, Jr., came



from Gloucester, Massachusetts, and settled at Somesville, near the centre of the island, and was followed the next year by James Richardson, and a little later by Davis Wasgatt, Esq., who settled on a ridge of land, known as Beech Hill.

These gentlemen were the ancestors of a hardy race, many of whom, at a later date, helped form and swell the ranks of the Methodist Episcopal church.

#### 1. THE ORIGIN OF THE CHURCH ON MOUNT DESERT.

Rev. Rufus Bailey, of sainted memory, was once journeying along the coast, and stopping at South West Harbor, Mount Desert, was shocked at the deplorable condition of the people. This was more than sixty years ago, and not long after the last war with England. He therefore held meetings, which resulted in a great revival, and many were converted.

This led to the origin of the church and formation of the first Methodist class on Mount Desert, consisting of thirteen members, of whom Davis Wasgatt Clark, afterward Bishop, his mother, Sarah Clark, and his cousin, Sister Sophronia Fernald, nee Wasgatt, are particularly worthy of mention.

This feeble beginning eventually culminated in classes at Oak Hill, Eden, South West Harbor, Bass Harbor, Goose Cove, Center Tremont, Long Pond, Cranberry Isles, Sandy Point, and other places of less note.

Since the organization of the church the following brethren have officiated as pastors: Rev. Brothers Bailey, Mayhew, Doe, Tuell, Robbins, Samuel Plummer, Boynton, Hathaway and Whitney. (For others, see appendix.—*Editor.*)

Brother Tuell ended his labors on this charge, and passed to his reward in holy triumph, called early, but ready to go. His "works do follow him."

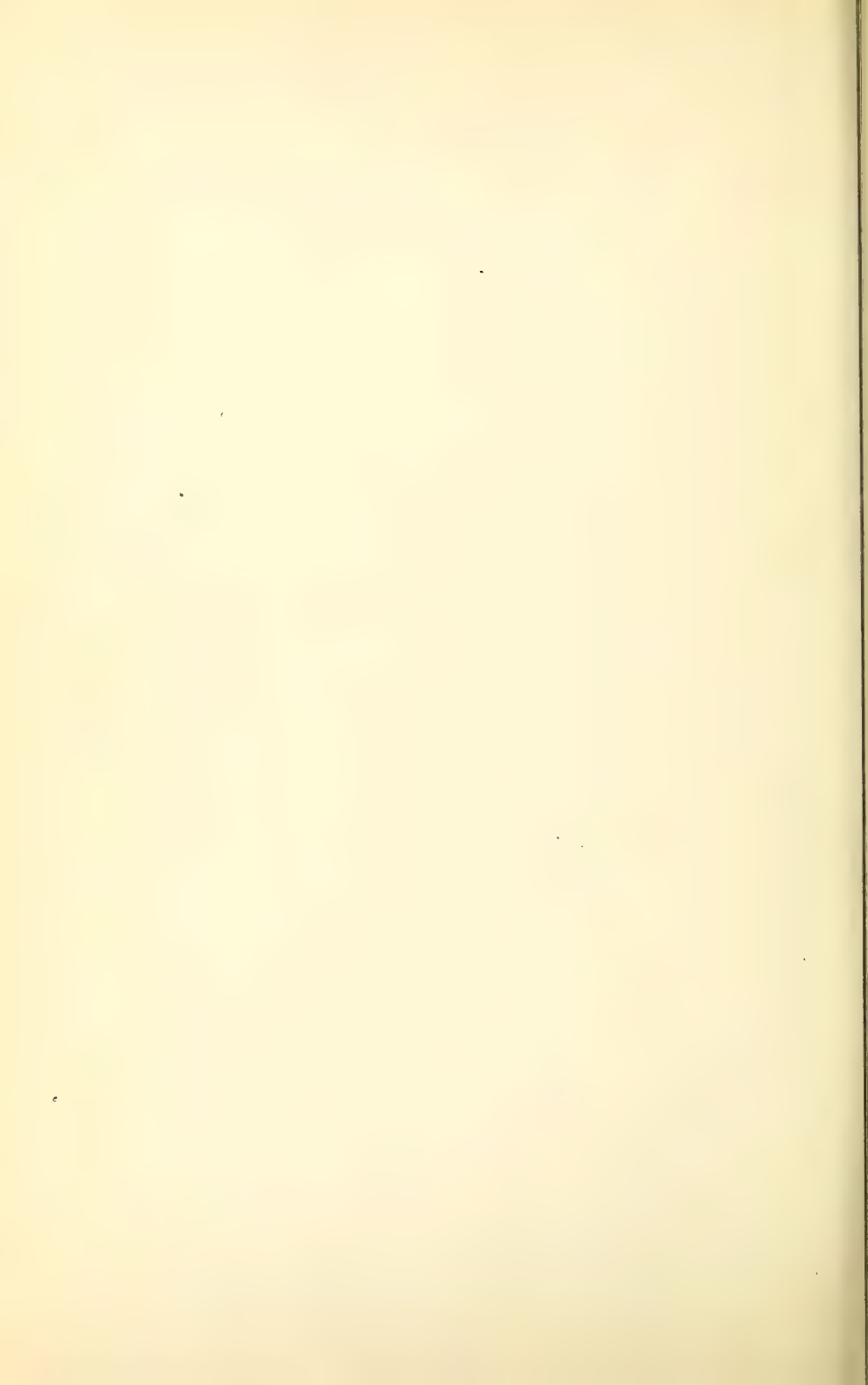
Once, during the history of the church, a camp meeting was held within its borders, and on the east side of the sound, near its mouth, and nearly opposite Fernald's Point. Its fruits still endure, though held more than fifty years ago, and its memories are like a sweet aroma in the minds of the aged inhabitants.

#### 2. WHAT IT HAS DONE FOR THE WORLD.

This church has reared its notable sons and daughters, made eminent in the learned professions, in literature, and in humbler



*Oliver Haley Fernald*



walks of life, as business men. There have been several local preachers, and deacons among its communicants, of whom, Rev. Asa Wasgatt, uncle to Bishop Clark, is worthy of mention.

Two from its ranks graduated at Wesleyan University, passed the course of study in theology, and entered the itinerancy. The first, Davis Wasgatt Clark, showed an aptitude for letters early in life, and through the aid of his father, who mortgaged his farm to educate him, took the degree of A. B., in 1836. The debt incurred by the father, was afterward paid by the son. From 1837 to 1843, he was Principal of Amenia Seminary, after which he joined the New York Conference, and for several years was pastor in some of its first churches. In 1856, he was elected editor of the Ladies' Repository. He was elected Bishop in 1864. As an author, his style was clear and perspicuous. Of his published works, "Life and Times of Bishop Hedding," "Mental Discipline with Reference to the Requisition and Communication of Knowledge," "Man all Immortal," were some of his best. He died of heart disease in Cincinnati, Ohio, May 23d, 1871, in holy triumph.

The second, who graduated in 1863, was the son of sister Sophronia (Wasgatt) Fernald, cousin of the bishop. He also was obliged to educate himself, but, stimulated by the example and advice of Bishop Clark, he was graduated in 1863, and was ordained deacon in 1864, and elder in 1869. In 1863, he was elected Professor of Latin in the East Maine Conference Seminary, but declined because of a previous engagement. He was Professor of Higher English, and Languages in Scholfield's Commercial College, from 1863 to 1870, when he entered Providence Conference, and in 1884 he was called to the head of East Greenwich Academy, which position he resigned on account of failing health, and returned to the pastorate in his own State.

This church has furnished from its laity, one noted educator, Professor Charles H. Fernald, Ph. D., who is making his mark in natural history. He is also a son of sister S. (Wasgatt) Fernald.

These are only the first fruits of Methodism on Mount Desert, where we trust a brighter day may yet dawn.

This humble sketch has been gleaned from the memory of many a saintly sister, and father, after scores of years.

GLENWOOD CIRCUIT. BY REV. L. W. GLIDDEN, LOCAL PREACHER.

(72.) In 1879, Glenwood was supplied by Rev. R. L. Nanton, under whose labors there was a revival, and, though having to contend

against much opposition from another denomination, a society was organized.

In 1882, Rev. L. W. Kilgore supplied (Hainesville and Molunkus) who formed a church, called Hainesville and Glenwood, a branch of Kingman church.

In 1885, Rev. L. W. Glidden supplied, and enjoyed revival at Hainesville and Glenwood, adding to our numbers enough to make eighteen members, and twenty probationers. The people being very poor we have no church property. This is the first year of trial to support preaching, and without missionary aid it will be difficult to go on.

KINGMAN. BY REV. F. W. BROOKS, LOCAL PREACHER.

(73.) The Methodist Episcopal church at Kingman, was organized July 20, 1884, with eleven members, by Rev. L. W. Kilgore, who had been supplying since 1882. Soon after organization, four members were added.

Rev. L. W. Glidden supplied during the Conference year, 1885. This church, though small, is very hopeful, situated in a new, but growing town. It is believed that, with proper shepherds, to guard and guide, the church will increase in numbers, gain strength, and be the means of much good. There are several probationers. There is no church property, meetings being held in a hall.

VASSALBORO AND WINSLOW. BY REV. W. WOOD, LOCAL PREACHER.

(74.) No record of Methodism in Vassalboro prior to 1875, can be found. Back of that date, there was in Vassalboro occasional Methodist preaching for years, by local preachers. There was no church organization till 1853, when Rev. B. M. Mitchell formed classes, and appointed L. M. Mitchell the first class leader.

From that time there was Methodist preaching in the "Old Academy" till 1868, when the church now occupied, was built and dedicated.

Many other things might be said, but that all is so clouded in uncertainty. Memories have failed as to dates. Of Methodism in Winslow, all records prior to 1874, have disappeared. It is supposed they have been destroyed.

The following facts are furnished by Brothers Blackwell and Drummond. The latter was a member of the building committee, when the church was built, which was during the summer of 1829,



and dedicated in December of the same year by Rev. R. E. Schemerhorn.

As at Vassalboro, there had been preaching for years by local preachers. Memories also fail to serve here.

ORRINGTON CENTER AND SOUTH ORRINGTON. BY REV. W. T. JEWELL.

(75.) Orrington Centre was made a separate charge in 1847.

During the pastorate of Rev. C. B. Dunn, in 1848 and 1849, there were several additions to the church by conversion, yet all the time, and for years after, a modified form of millerism exerted an unholy influence, drawing mistaken souls from the church.

When this pernicious error was propagated from the pulpit, in 1842, the Methodist Episcopal church was enjoying much religious prosperity and its members were united by the strong bands of christian charity. Many accepted and believed the pulpit dogmatism, that Christ would appear on the earth corporeally, in the spring of 1843, and soon became conceited, uncharitable, and censorious dogmatists.

Brother Dunn says, "after their time expired, they became still more unkind," calling "the church Babylon, and leaving it by scores, wasting their property, neglecting their business, and plunging deeper into error, with which faction the church has had to contend ever since 1843." Again in 1850, a new time was set, and still again in 1872 and 1873, every time adding a few unwary souls to their number. Those, however, who do not believe in annihilation now generally treat the church with respect, and some are fair specimens of christian piety.

"South Orrington" first appears in the minutes in 1852, and then as "Mill Creek," supplied by Joseph P. French, then a local preacher. South Orrington, as a charge first appears in the minutes of 1853.

In 1862, South Orrington and North Bucksport were united, as "North Bucksport charge."

In 1865, "South" and "Centre" were again united.

The records show that the largest number gathered into the church was in 1854 and 1855, though there were some converts in 1853, '56, '57 and '59. The largest number uniting with the church by baptism, at the Centre and South Orrington was, in 1876 and 1878, during the pastorate of Daniel M. True (who died February, 5th, 1880, in Brownville.—*Editor*). He was a minister much loved, few more so. The pastor from 1873 to 1876, was successful in gathering to the church, by conversion and baptism. There were some additions in 1879, '81, '82 and '83.

All ministers are spoken of kindly, and "I have heard nothing said of any preacher, who has served this charge, either harsh or unkind. All have sowed good seed, and left a good influence."

CALAIS AND MILLTOWN. BY REV. J. F. HALEY.

(Brother Haley says: I send you material, which, I trust, will help you in writing a history of the church in Calais and Milltown. I chanced to find a little book written by a Universalist clergyman of Calais, and as it was intended to be sold in Calais, it ought to be quite generally correct.—*Editor.*)

(76.) "Wesleyan Methodist church, St. Stephen, New Brunswick," has the honor of being the oldest on the river above St. Andrews. Its founder was Rev. Duncan McColl, who, in many respects, was one of the most remarkable and influential men that ever dwelt in the St. Croix Valley. His name is interwoven with all the early life of St. Stephen and Calais. He was many years a soldier in the British Army, from which he resigned in 1783, and afterwards married a zealous Methodist lady, a most excellent woman. There was no religious society in St. Stephen, where he resided. He invited a religious gathering at his house, the last Sunday of November, 1785, and then and there the King St. Methodist church of St. Stephen was born. Mr. McColl, not pretending to preach, led the devotional exercises.

In January, 1786, after long and severe mental struggle, he felt sure that he was called to preach, and from that time till the close of a long life, he continued to break the bread of life to perishing men. He made many converts in Calais and St. Stephen, and the converts called themselves Methodists, and felt that they belonged to the church of Christ.

Mr. McColl, though a true Methodist, never submitted to the circuit regulation of his denomination. His only home and parish was in St. Stephen, though he often preached in Milltown and Calais. But, after his death, in 1830, his society received ministers by appointment and is now a leading Methodist church of New Brunswick.

For more than thirty years after its first settlement, Calais had no religious society, or regular Sabbath meeting. A few of the more religiously inclined attended church in St. Stephen. Mr. McColl had a fair audience in Calais, but, with a few individual exceptions, religious interest was very cool, for which Mr. McColl was somewhat

to blame. He evidently wished to do all the preaching, and whenever there was talk of organizing a society in Calais, he strenuously opposed; but, after much controversy, in the autumn and winter of 1815, the Methodists of Calais and Robbinston had preaching on alternate Sabbaths by a clergyman of their own faith and choosing, but some of the brethren still crossed the river to attend church, and Mr. McColl denounced the new minister, who went away.

But he left a determination among the people to have a meeting and preaching of their own, and Providence favored them.

In the latter part of the cold and gloomy year 1816, Rev. Thomas Asbury, a Methodist, from Great Britain, came to Calais and preached whenever he found opportunity, and notwithstanding Mr. McColl said many severe things against him, he continued to preach, and the half famished people flocked to hear him. He was an enthusiastic, dramatic, and pathetic speaker, and many of the hitherto undevout people were startled and thrilled by his vehemence. A sweeping revival ensued. His meetings were frequently scenes of wild excitement. Children cried, women wept, and under the intense excitement, even strong men fainted. Many were hopefully converted, and some twenty persons were baptized. It was the first baptism of adults in Calais. On a bright Sunday morning, as the tide was coming in, the candidates knelt in a row, facing the river. Mr. Asbury, walking between the candidates and the stream, took water therefrom in his hands and performed the rite by sprinkling.

Immediately a church was organized, of thirty-six members, among whom were the Brewers, Hills, Knights, Pettigroves, Lambs, and others of the best people in Calais. This was the first church in Calais. A class was organized, which has been perpetuated to the present time.

A meeting-house being now needed, Stephen Brewer, Esq., a member of the church, moved a building, formerly used as a store, to Main, near Downes Street, which was fitted for worship, and is said to have been comfortable and convenient. Subsequently it was moved to Hinckley Hill, where it was used as a church and school-house till 1838.

Mr. Asbury preached to the society about two years.

In July, 1818, the Wesleyan Conference of New Brunswick sent Rev. Mr. Newell to preach in Calais and vicinity, who did good service. He appears to have been a quiet, thoughtful, pious and scholarly man; but not a great preacher. While here, it is said, he wrote a biography of his deceased wife. If the tradition is correct, this was

the first writing for the press done in Calais. In 1821 Mr. Newell retired, and Rev. Ezra Kellogg took his place. He remained about two years, and appears to have been a man of solid worth and healthy influence.—(Conference minutes show as follows:—"E. F. Newell, 1818, St. Croix; '19 and '20, located." "E. Kellogg, '23, '24, St. Croix," which appointments were, no doubt, from the New England Conference.—*Editor.*)

Thus the Methodist Society had a fair start, and being the leading society in the town, with apparently nothing to hinder its prosperity, it ought to have run a good race. But the flame of its enthusiasm soon died out. Some of its members became lukewarm. The hum of business awoke the people to a new ambition; and there was earnest talk of building a Congregational church. The Methodist Society lost its prestige, and went into a decline that lasted more than twenty years.

Nothing further of importance transpired in the Methodist ranks in Calais village, till about 1845, though Methodism did not die out.

In 1827, Rev. Josiah Eaton, of Barre, Mass., settled in Milltown and preached in the "Red School-house," and in Baring. He afterward preached in Pembroke and Dennysville. About 1840 he returned to Calais, and here spent the remainder of his busy and useful life. He died in 1853, and is remembered as a genial and reliable citizen.

In 1835-'6, there was a powerful revival of religious interest, the Methodists enjoying their full share of its benefits. Thus encouraged and strengthened, they determined to erect a meeting-house, and the Congregationalists and Unitarians seeming to be sufficient for Calais village, it was decided to build in Milltown, whereupon Peter Beedy and Leonard Pickens were chosen building committee, and the house was dedicated the latter part of 1836.

About 1840 the dormant society of Calais began to show signs of life. Its increasing membership, disliking to walk the distance to Milltown on Sunday, in 1845 that old cradle of churches—the Central school-house, on Main Street, near the foot of Church Avenue—was purchased and remodeled into a meeting-house.

Determined this time to secure permanency, the society—June 6, 1846—was legally organized a corporate body, and during the summer the school-house was transformed into a church, at an expense of a little more than \$350. As Luther B. Knight furnished most of the money and material, the edifice was named "Luther's Meeting-house," in which, for ten years, the society worshipped and prospered.

At a Quarterly Conference—probably the first held in Calais—



August 21, 1846, the societies represented were Milltown, Calais, and South Calais. At a Quarterly Conference, August, 1847, the state of religion was reported very good in Calais; but low in Milltown. At the Annual Conference in 1848, Calais and South Calais were united, as were Milltown and Baring, making two charges.

In 1849, Levi C. Dunn was licensed to preach. In 1851, the preachers present in Quarterly Conference were W. H. Pillsbury, Presiding Elder; C. H. A. Johnson, Milltown; L. D. Wardwell, Calais; J. Eaton and L. C. Dunn, Local Pastors.

In 1856, the Calais Society bought the Baptist Church on Main Street, paying \$2,800. A revival followed, and a large number joined the church.

Brother Haley then says: "Among other papers held by one of the present trustees is a deed of land for the purpose of erecting a house of worship for the Methodist Episcopal Church, which was given quite early in the history of Methodism in Calais. The locality is in the lower part of the town, and, I believe, no church was built there. The church society in the south part has been merged in the village society. The deed referred to was given by Francis Pettigrove to the trustees of the Methodist Episcopal Church, being Thomas Asbury, Jones Dyer, Jr., James Sprague, Samuel Darling, Francis Pettigrove.

The names of trustees to whom the Baptist Church was deeded in 1856, were Charles Cottle, Wm. Pool, Joseph Hutchins, James Noble, George Turner.

The house just mentioned was remodeled in 1878-'9, at a cost of upward of \$6,000, and was re-dedicated in 1879.

The society has come into possession of two pieces of property in recent years. Mrs Mary Gibson deeded her homestead to the Methodist Episcopal Church, in 1877, to be used for the purposes of the society. It has since been sold for \$825. She was a most estimable member of the church; whose memory is precious.

In 1872 Mrs. Sophia Knight deeded her homestead, situate in the central part of the city, to the trustees of the church. It was valued at something like \$8,000. A part of which has been sold; another part leased, and the house and a large portion of the land are still retained, and rented. The entire property is well invested, yielding a good income.

In July, 1885, the trustees purchased a centrally located lot, with buildings upon it, for a parsonage. The buildings are in excellent condition, making one of the best parsonages in the Conference; its



value being at least \$2,000. The society is harmonious, and is respected by all of the religious bodies in the city.

Under the blessing of God, and wise management, the Church of Christ will be strengthened in Eastern Maine, for many years to come, through the influence of the Methodist Episcopal Church in Calais.

In honor of the memory of Sister Sophia Knight, who, with her husband, in former years, did so much for the church, the church has been named the "Knight Memorial" Methodist Episcopal Church, Calais.

EAST BUCKSPORT. BY REV. H. W. NORTON.

(77.) In 1831, under the labors of a devoted school teacher, Phineas Higgins, a glorious revival was enjoyed, and so sweeping was the good work that there was scarcely a family in which from two members to the entire family did not become active workers in the meetings.

The following year, Rev. John Cobb (probably Jona. Cobb, Local Preacher—*Editor*), came regularly once a month and held religious service, and during the year a church was organized, the interest continuing through the year.

In 1842, under the labors of Joab Harriman, another season of revival was enjoyed, and quite a number of additions were made. In 1856 a church edifice was completed, at a cost of \$3,500, Brother Doan Brown paying one-half, the society contributing the other half. Soon after a parsonage, and one acre of land very near the church, was purchased, costing \$500, one half of which was contributed by the same Brother Brown.

(In 1855, Rev. Jos. P. French was the appointee to "Orland," which charge included East Bucksport, and, as the writer remembers, for a period of time, Rev. L. L. Knox, then Principal of the East Maine Conference Seminary, and W. H. Pilsbury, supplied Sabbath service alternately, in the new church. In behalf of East Bucksport it ought to be said here that very few societies, in a single generation, have suffered so much from inevitable decline of thrift, as well as from emigration and death, all apparently being beyond control or remedy.—*Editor*.)

NEWPORT. BY REV. C. A. SOUTHARD.

(78.) The first sermon preached by a Methodist minister in Newport, was in 1818, by Rev. John Whitney.

The first class was formed by Rev. Jesse Harriman, about 1845; Peter Judkins, leader; and members: Sherborn Fogg, Lois Fogg, Peter Rowell, Belinda Severance, Joseph Pressey, Sarah Pressey.

The first house of worship was two-story, consisting of audience room and vestry, and built in 1834-'5. Belinda Severance has the credit of holding the fort when others were ready to give up.

HARMONY. BY REV. NATHAN R. TURNER.

(79.) Methodism in Harmony is interwoven with its earliest history.

Samuel Baker, a local preacher, settled on the north-west shore of Moose Pond, in Harmony, the year before it was incorporated; and preached there, and in the regions round about, for many years, and formed the first Methodist class, whose place of meeting was at his house.

In 1818 there was a great revival of religion in Harmony, bringing under its power almost the entire population. Many of the converts joined the Methodist Church, which prospered more than twenty years, when its membership came to be diminished by deaths and removals; and its interest and power declined till—had it not been for a few pillars, who were founded on the Rock—the cause would have become extinct. Among those who have “fought the good fight and kept the faith,” under discouraging circumstances, are Gilbert Rhodes and Nancy, his wife; Andrew W. Davis and Hannah, his wife; Eli Merrill and Mary, his wife; Amos and William Brown, John Page, James Laughton and Sister Nancy Hurd; of whom some remain, as veterans of more than half a century; but the greater part are fallen asleep.

From time to time God has blessed the labors of his people with revival and increase; so that there is, at this time, a good Methodist element in Harmony.

The old charge, “Harmony, Hartland and St. Albans,” has been broken up, and Harmony is now alone. For many years the Methodists have occupied the Union House, at the village, part of the time; and the old Methodist house at Mainstream has been neglected, and finally deserted; but within the last two years it has been well repaired, in which meetings are now held every Sabbath afternoon, and there is promise of a good work, which has already begun, and the church is praying that Methodism may come to be a saving power throughout all these regions.

GUILFORD, SANGERVILLE AND PARKMAN. BY REV. J. T. CROSBY.

(80.) In August, 1836, Sangerville and Guilford were set off from Dover Circuit, and called Sangerville Circuit, Rufus Day, Preacher, Elisha Streeter, Presiding Elder. There were two local preachers, William Withee and Oran Strout, residing within the limits of the circuit, which included Sangerville, Guilford, Parkman, Abbot, Monson, Shirley and Greenville. R. Day remained two years ('37, '38, R. Day, Dover, minutes). The charge now consists of Guilford, Sangerville and Parkman; Guilford being the stronger of the three and the most methodistic.

FOREST CITY AND VANCEBORO. BY REV. L. BOSWORTH.

(81.) About the year 1860, a Mr. Hill purchased land on the shore of Grand Lake, erected a tannery and several cottages, and named the new settlement Forest City.

The first Methodist clergymen came from the neighboring Province of New Brunswick, and held regular services semi-monthly in a hall. A class was formed which met weekly in the village school house.

The lack of records renders it impossible to furnish statistics of the work accomplished by those who laid the corner stone of Methodism in Forest City.

The clergymen who supplied the field prior to the year 1879, were Revs. Crisp, Bell, Penney and Pepper.

In May, 1879, the Presiding Elder sent Rev. S. M. Small to supply, and in July of the same year the Forest City Methodist Episcopal Church was organized, and ten probationers were admitted to membership.

During the year 1880, a parsonage was built. Brother Small served as pastor two years, during which he performed good work for the church. During the pastorate of Rev. I. H. W. Wharff in 1881, carefully arranged plans were made for the erection of a Church building. In 1882, through the indefatigable efforts of Rev. J. W. Price, seconded by the members of the parish and congregation, one of the neatest houses of worship in the Bangor District was erected, which was dedicated March 7, 1883. The cost of the building was \$3,500. Linneus M. Bosworth supplied in 1886.

The number of communicants is about twenty warm hearted workers; who are endeavoring to sustain the church and extend its borders.

Brothers John E. Haley and Charles H. Vose are the pillars of the church. Brother George Fletcher is the genial class leader.

Perfect harmony prevails among the members. With a house of worship nearly complete in its appointments, the society is in a position to do a good work for the Master.

In Vanceboro', Methodists were the pioneers in religious work, holding the ground several years before the organization of any other society.

Rev. S. F. Page was the first pastor, who was followed by Rev. S. M. Small. The only place available for holding services was a hall, which was also used for other purposes. The need of a church building was much felt, but nothing was attempted in that direction till the summer of 1883, when, through the earnest efforts of Rev. J. W. Price, a small chapel and parsonage combined were built, at a cost of about \$1,200.

During the year 1885, five adults were baptized and admitted to the church.

The society is small, and weak financially, but doing what they can, and due credit should be given for sacrifices made to extend the Redeemer's kingdom.

Vanceboro' is an important town, and the church has a great work to do, but the laborers are few.

LAGRANGE, BRADFORD AND ARGYLE. BY REV. ELI S. WALKER.

(82.) In Lagrange, there was occasional Methodist preaching as far back as 1830, but no class was formed till 1878, Benjamin Marsh, leader. A church was organized the same year by Rev. W. W. Marsh. There were no revivals or additions till 1885. The class now numbers twelve, Hosea Heal, leader.

There was occasional preaching at Bradford Corner in 1848. A class had been organized before that time; leader, John M. Clarke.

About 1854, Elder Partridge, who lived in Hudson, came occasionally to preach at East Bradford, where a class of nine or ten members was formed from Christians there resident; Lewis H. Todd was leader.

A Methodist church was organized here about 1855, Elder Whitney being the first preacher. (Nelson Whitney, 1852, 1853. Lincoln. Minutes.)

Under the labors of Elder Browning, (Charles L. Browning, 1855, 1856. Patten. Min.) there was quite a revival, and twelve or more



were added to the church, which was greatly quickened; from which time, for a number of years last past, a few have been converted each year. All have not joined the church here, many of whom have moved away. The class now consists of thirty-five members, Lewis B. Randall, leader.

Rev. John Atwell, probably in 1819 or 1820, preached in Argyle occasionally. The first class was organized probably in 1830, William Foster, leader.

The first church society was formed about 1836. Since 1838, occasional seasons of revival have been enjoyed, with additions to the church, but many have moved away. The membership now numbers about twenty-seven; leader, William L. Fresse.

ORONO. BY REV. P. J. ROBINSON.

(83.) The church at Stillwater originally was part of what was called Bangor Circuit, but in 1829, it was made a station, including the town of Orono.

The first Quarterly Meeting Conference was held August 1, 1829, at Sister Jameson's. There was no special reformation this year, though fifteen or more experienced religion, and the meetings generally were interesting.

In the Conference year, 1830, there were a few conversions. In 1831, nothing of special interest, except action taken to erect a meeting-house.

There was much interest in 1833, not only from the fact that some were converted, who have proved to be worthy members, Brother and sister Gordon being of the number, but also, that our meeting-house was raised, and finished, and the pews sold in June of the following year. In 1856, as in previous years, there were some conversions. During the year sister Ann B. Doe died in hope of a glorious immortality.

During 1836 and 1837, the village was visited by revival, excelling all the church had ever enjoyed. About one hundred were converted, and the parsonage was nearly completed.

November 1, 1837, Brother Charles T. Halley died happy in the Lord.

In 1838, some fifteen or twenty were converted, many of whom have backslidden or removed.

In 1840 there were about twenty conversions, some sixteen of whom were children, who have backslidden.



June 26, 1841, Sister Sarah Marsh (mother of Elijah, Benjamin and William,) died very suddenly. She retired in health and was found a corpse in the morning. She was a mother in Israel indeed.

In 1841, a church trial caused much unhappy feeling in the church; nevertheless, there were some interesting conversions in the village, and quite a number in other parts of the charge. At the corporation a class was formed, now numbering twenty-nine.

September 30, 1841, Brother Winthrop Allen died. He was a worthy leader and steward.

From 1842 to 1846, quite a number of probationers were received.

In 1848 and to 1851, were years of some prosperity.

In 1857 and 1858 a large number were received on probation, a few of whom, one being Rev. Wm. W. Marsh, of precious memory, came into the church.

In 1867, the church, which had been a long time in a dilapidated condition, was thoroughly repaired and made neat and comfortable, and was re-opened Nov. 7, 1868.

During the year, Rev. John Atwell, a father in Israel, and sister Irene McPheters, died.

In 1872, the Annual Conference convened in Orono. It was a year of grand success, some fifteen being converted; some of our best citizens being included.

DANFORTH, BANCROFT, AND WESTON. BY REV. J. W. PERRY.

(84.) So far as can be ascertained, the first sermon preached by a Methodist on what is now Danforth, Bancroft, and Weston Circuit, was in 1833, by Rev. J. Lull, in a school house in Weston.

Some time prior to this date a small class had been formed, consisting of William Butterfield, leader, Mrs. William Butterfield, Samuel Springer, George J. Springer, Amy Springer, Robert Hench, Janett Haskell, Edward Haskell, Sarah McFarlen, and probably a few others. There was no Methodist preaching in Danforth till some years later. Topsfield, for some years, was made part of this circuit.

About 1835, a small Methodist church was formed, which, notwithstanding deaths and removals, has steadily increased till the present.

Meetings were held in school houses till about 1875, when a house of worship was provided and dedicated in Weston.

The society have bought a desirable lot in Danforth, where they hope, not long hence, to build a church.

In past years several revival seasons have been enjoyed, the most

important of which was about 1871, while Rev. H. P. Blood was in charge of the circuit. John S. Springer entered the ministry from this church, who labored successfully while in the work. Of the members, male and female, worthy of special mention, were the Springer family, who were connected with this society from its beginning, and have always been among its leading members; laboring earnestly to advance the cause of Christ. Other persons and families are entitled to much credit for the good work done for and in the church.

In some respects this has been one of the most important circuits in this part of the State. The village of Danforth, where the society intend soon to build a church, is having a rapid growth.

MONTICELLO. BY REV. D. B. DOW.

(85.) The first Methodist sermon preached in Monticello was by Rev. C. Andrews, in the fall of 1839, while Rev. B. Lufkin had charge of a circuit including Monticello, Littleton, Ludlow and Limerick (?) ("1839, C. Andrews, Weston." B. Lufkin's first Conference appointment was "1840, Pembroke," as per minutes.—*Editor.*)

In the spring of 1840, two classes were formed by Brother Lufkin.

Peter Lowell was the first class leader, the members being John Folsom and wife, Rachel Stackpole. \* \* Joseph Dean, and Cordelia Briggs, with others.

The first house of worship was built about the year 1872, and, by a fire of unknown origin, with all its furniture, including an organ, was consumed Saturday night, November 6, 1886. Loss about \$2,000.

The first Quarterly Conference, of which record remains, was in Monticello, June 13, 1874.

BAR HARBOR. FROM THE MOUNT DESERT HERALD.

(86.) On Tuesday, May 10, 1796, Rev. Jesse Lee got into a canoe, with several others, and went over to Mount Desert, where a multitude had gathered to witness a militia drill. He thrust himself among them, announcing his intention to preach. "Many women," he says, "had also collected to see the men muster, and afterward to have a dance. But when they found out that I intended to preach, they were at a loss to know what to do; some said they would have a dance; others said nay, but we will have a sermon. The woman of the house said, if they would not hear the gospel, they should not dance. The man

of the house spoke out aloud, saying, 'If the Lord has sent the man, let us hear him, but if the devil has sent him, let the devil take him away again.' So I told them I would preach at another house, at four o'clock."

He set off for the place, but had a rencontre on the way with one of those sturdy theologians, who so often crossed his path in New England. "He was then brim full of religious talk, but I soon discovered that he was a strong fatalist. When he found out that I believed that Christ died for all men, and that the Lord called all men, he got into a violent passion, and with abundance of fury, called it a damnable doctrine, and appeared to be ready to swear outright. Poor man! how small a thing it is for a man to call himself a christian, while he is governed by wrath and by an evil spirit."

Arriving at the appointed house, he preached with his usual power and effect.

"The Lord was very precious to my soul, and many of the hearers were melted to tears, and heard the word as though it had been for their lives. But while I was preaching the forementioned man and another of his party, kept shaking their heads at each other, as much as to say, that's not true! At last I stopped and said to one of them, I shall be glad if you will try and keep your head still. He behaved better afterwards. Mount Desert is now divided into two towns; the one I preached in is called Eden. This was the first Methodist sermon ever preached in the town, and I feel a pleasing hope that a lasting blessing will attend it. I lodged with Mr. Paine that night."  
—*Memorials of Methodism by Abel Stevens.*

Rev. Winfred Baldwin says: The above account is doubtless correct. The next to the closing sentence is almost a prophecy. The Paine house ought to be found. It is most likely that this Paine family was of some prominence in the religious history of the Island.

Methodism was again introduced on the Island of Mount Desert, in the year 1828, by Rev. David Stimpson, who was appointed from the Maine Conference to Penobscot Circuit, with Rev. Rufus C. Bailey.

In traveling this circuit, the preachers visited the mountain island, which had not been visited, save by Rev. Jesse Lee, in 1796. In their travels they found their way to the island dell, where lived John and Sarah Clark, the parents of Davis Wasgatt Clark.

A small class was formed in the Beech Hill neighborhood, which became the nucleus of a Methodist Episcopal church. Among its

members were Sarah Clark and her son, Davis Wasgatt, then a youth of sixteen years.

At Beech Hill was built and dedicated, in the summer of 1838, by Rev. James W. Dow, the first Methodist Episcopal church on Mount Desert Island. Hardly any trace of it can now be found.

Rev. Rufus Bailey was the first Methodist preacher that visited Bar Harbor, in Eden. The first convert baptized by him, at Bar Harbor, 1830, was Julia J. Lyman, the wife of John Connors. She is now a member of the Clark Memorial Methodist Episcopal church, Bar Harbor.

That devoted, spiritual minded man, of abounding ardor and zeal, Rev. Mark Tuell, took his first appointment, which also proved to be his last, in 1840, to Mt. Desert. He died July 15, 1841.

In 1881, Rev. James H. Mooers, of the East Maine Conference, formed a class at Bar Harbor of nine members and four probationers, church services being held in the Union church. At the close of the year it was evident that the need of Bar Harbor, and the life of Methodism, was a new church.

Eligible church lots were exceedingly scarce, and enormously high. At last one was secured on school street, and in a central part of the village, at a cost of \$3,000. Work on the church was begun in May, 1882, and the latter part of July, though unplastered, it was used for religious services, Rev. James McCosh, president of Princeton College, New Jersey, preaching the first sermon. There was, on the lot, a small cottage, and a stable. The cottage was moved to the rear of the church, and the stable was converted into a parsonage; the whole cost of the enterprise amounting to nearly \$7,000.

August 12, 1883, the church was dedicated, Rev. James McCosh officiating, using for his text, Matthew XV: 21, 28.

A fine memorial window, bearing the name of Bishop Davis Wasgatt Clark, and the names of the principal donors to the enterprise, has been placed in the church.

On account of failing health, Mr. Mooers did not complete his term of three years. Rev. Henry H. Clark, Chaplain in the United States Navy, supplied the pulpit from September, 1883, till May, 1884.

The pastorate of Rev. W. Baldwin has been a success, spiritually and financially.

Methodism at Bar Harbor is a success.



LEVANT AND EXETER. BY REVS. AMMI PRINCE AND A. CHURCH.

(87.) In 1818, Benjamin Jones organized the Exeter Circuit, formerly making part of Hampden and Norridgewock charge. Exeter Circuit embraced Exeter, Corinna, Palmyra, Dexter. Harmony, Ripley, Garland, Corinth, Bradford, and perhaps other towns, on which there was a membership of two hundred and fifty-six. During the fifteen years, up to the organization of the Corinth and Bradford Circuit, the work evidently extended in this direction, for few were reported here up to that time.

In 1822, Melville B. Cox, the well known martyr missionary to Africa, was appointed to Exeter. It is related of this eminent man that, upon his arrival at the usual stopping place of the preachers, he found it was a log house, and sought a more congenial home. He found a frame house, where he lodged; but his room-mate was so profane that he returned the next day to the place first visited, made a humble confession, and there fixed his headquarters.

The society worshipped in a Union house till it was burned, about 1830.

In 1835 a church was built, and dedicated the same year, by Henry True and Jeremiah Marsh.

This church is still standing, from whose pulpit the gospel has been proclaimed to three generations, who have there heard and heeded the divine message. Many noble men and women have bowed at its altar and found the favor of God.

Data for history of Methodism in Levant cannot be found. No persons can relate, and no documents exist.

FORT FAIRFIELD CIRCUIT. BY REV. J. W. PRICE, LOCAL PREACHER.

(88.) The first appointed Methodist minister was Rev. A. Hatch, in 1841 and 1842. (A. Hatch, 1841, Aroostook. 1842, Howland.—*Editor.*)

In 1844, there was a "Beach Class" as follows: Alexander McDougal, leader, Susannah McDougal, Isaac McDonald, Mahaly McDonald, Solomon Pile, Amos Pile, Mahaly Pile.

The first class leader was Levi Hoyt, in 1846; a parsonage was built in 1852, and the first church, 1882.

In 1886, the appointee to supply is J. W. Price.

MAPLETON CIRCUIT. BY REV. S. M. SMALL, LOCAL PREACHER.

(89.) The first appointee to this charge was M. Kearney, local



preacher, in 1883. The circuit extended from Bridgewater to Canada. The membership was thirty-five in full and eleven on probation.

In 1885, S. M. Small was appointed by the Presiding Elder.

In 1886, the preaching places are Mapleton, Chatman, Easton and Mars Hill. The circuit numbers forty-seven members and thirty probationers.

LINCOLN. BY REV. W. T. JEWELL.

(90.) My father moved to Lincoln in 1835, and Abel Alton was appointed to the mission, which extended to Topsfield, etc.

In 1836, E. B. Fletcher was appointed to Lincoln.

In 1837, Jeremiah Marsh (then a local preacher) came to the charge, and a very extensive revival prevailed. J. B. Husted, then Presiding Elder, rendered very valuable service, and I think fifty or more were converted, many of whom came into the church. It was probably the most extensive religious work ever known in that place. Some of the most influential citizens were converted.

In 1838, John Hobart supplied a few months, and Levi C. Dunn finished the year.

In 1839, William Marsh came to the station, and a church was built, which was dedicated in the winter of 1840 by J. B. Husted.

In 1840, John Cleavland, a superior preacher, but somewhat eccentric, was in charge.

In 1841, the appointees were J. G. Pingree and S. S. Cummings.

In 1842, H. C. Henries, a local preacher, supplied.

In 1843, William McDonald was appointed, who, though a controversialist, was also a revivalist, during whose pastorate some fifteen or twenty were added to the church.

In the winter of 1844 I was converted, as were two of the deacons of the Congregational church.

In 1845 and 1846, A. C. Godfrey, a local preacher, supplied. (In 1846, A. C. Godfrey, Aroostook, Minutes.)

In 1849, True P. Adams had some revival outside the village. In 1850, C. H. A. Johnson, quite an eloquent young man, was appointed.

In 1857 and 1858, Ephraim H. Small had some revival.

In 1859, William Trewin supplied.

As a rule, revival effort has not yielded so large returns in Lincoln as in most other places, and it has been a difficult field to cultivate. Our church is quite small, but the people have been very kind to the

ministers serving them, and they are very respectful to religious institutions.

And later, a paper from Rev. W. F. Prince, from which extracts are made as follows: The first record in the old church book is dated 1836: but, as seventy-five members appeared of record, it is evident that preachers had been here before that date. In 1851, there were four classes and fifty-three members; a class in Springfield of thirty-three members; one in Enfield of twenty-two members; one in Chester of sixteen members.

About this time there were local preachers as follows: Andrew Edwards, Billings Clapp and E. S. French.

In 1853, Patten is included as a mission.

In 1855 and 1856, the following appears: Lincoln Village, Elias Hunt, class leader, twenty members; North Lincoln, Tyler Woodbury, leader, eighteen members; Half Township, John Tuck, leader, eight members; South Lincoln, Andrew Twombly, leader, ten members; Chester, Micah Barrows, leader, two members; Pattagumpus, Elkanah S. French, leader, four members; West Indian, Samuel Cram, leader, six members; Lowell, William H. Black, leader, nine members; Enfield, William Gray, leader, fifteen members; Springfield, Phineas S. Woodman, leader, twenty-six members.

In 1857, there was a class of three in Moluncus, William Hadley, leader: a class in Burlington of thirteen members; in Lee, of two members, and one in Deerfield of six members.

In 1861 and 1862, the church was repaired.

In 1869 and 1870, about twenty were admitted to the church in Mattawamkeag and Half Township.

In 1885 and 1886, the church was again repaired at a cost of about four hundred dollars.

The church is small and feeble. An iron bond has held the hearts of the people for years. The rum power is dominant, and the conviction is deepening that right here the blow is to be struck.

SHERMAN CIRCUIT. BY S. P. HIGGINS.

(91.) The first Methodist sermon was preached by Rev. Edwin Parker in 1838. No house of worship has been built in town by the Methodist society.

The first class was formed in 1847, consisting of J. B. Foster, leader, Dorothy Foster, Levi C. Caldwell, Edwin Parker, Rachel

Parker, Helen V. Parker, Elbridge Gerry, Laura J. Gerry, Edwin R. Foster, Elizabeth Curtis, Louise McNamarra.

Local preachers: Edwin Parker, Samuel Chandler, Moses Palmer.

Brother Parker was a man of ability, and preached with power and effect. On rising as a member to address the House of Representatives, he was recognized as "The gentleman from Golden Ridge."

There were revivals in 1847, 1850, 1855 and about 1867. Most of these were quite extensive, especially the last named.

OLDTOWN. BY REV. JOHN TINLING.

(92.) As early as 1829, Orono, Oldtown, and Upper Stillwater, with some other places, constituted a circuit, with Greenleaf Greely as preacher. ("1828 and 1829, Bangor, Greenleaf Greely," as per minutes.—*Editor.*)

The first love feast in this village (Oldtown,) was held in the house of sister Joanna Davis, who is still living, at the age of eighty-eight years. She, and one or two others were received as members of the society in Orono, there being no organization in Oldtown at this time.

In 1837, a class was formed, consisting of Joanna Davis, Betsey Stinson, Maria Marsh, Louisa Emery, Mary Snow, Catherine Palmer, Sarah Johnson, and Ruth Sterling, all of whom have gone to heaven, except Sister Davis.

During the ministry of Benjamin Bryant, who resided in Oldtown, in 1842 and 1843, a small house of worship was built.

During the ministry of Daniel Clark, in 1853, a new church was built on Brunswick street. (As per minutes, "1853 and 1854, Luther P. French, Oldtown."—*Editor.*)

In 1863, a Methodist Sunday school was organized consisting of nineteen officers, teachers and scholars. In 1864 it numbered thirty-nine members.

Rev. J. W. H. Cromwell while here, died August 23, 1874. From the time of his death until 1883, when it was again connected with Orono, there was an occasional sermon preached by ministers on other charges, but no minister was appointed here.

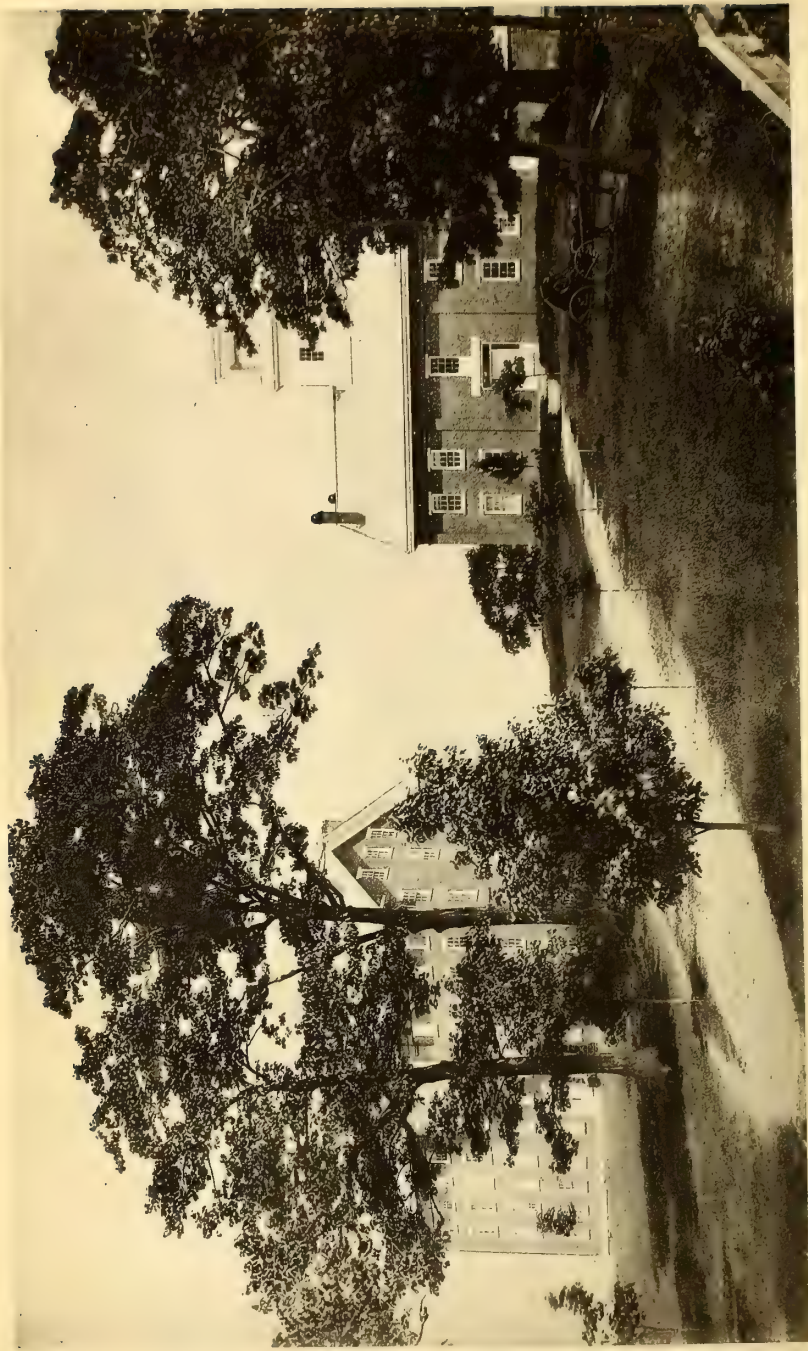
During L. L. Hanscom's ministry here, in 1883, the old house was thoroughly repaired, at a cost of about \$2,000.

In 1884, Oldtown was connected with Upper Stillwater, and Brother Porter sent to supply.

In 1886, Rev. John Tinling in charge, two classes were organized,







EAST MAINE CONFERENCE SEMINARY.



and, during the year, twenty were added to the membership in Oldtown, which has now a membership of thirty-three.

DENTER. BY REV. E. H. BOYNTON.

(93.) Church organized in 1822 ; M. B. Cox, pastor. Official members : Joshua Abbott, Briggs Curtis, Daniel Puffer, Jonathan Weatherbee, Ebenezer Small, Eleazer Keene.

Church edifice dedicated 1834, as a Union church, Calvinist Baptist and Methodist. Dedicatory sermon by Rev. Peter Burgess. Rev. R. C. Bailey, preacher in charge at the time separation took place, about 1845.

Class leaders : 1st, Ebenezer Small ; 2d, Joshua Abbott ; 3d, Nathaniel Thompson ; 4th, Henry Glass ; 5th, E. M. Tibbetts ; 6th, P. L. Sewell.

Present membership, one hundred twenty-five.

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## CHAPTER XII.

EAST MAINE CONFERENCE SEMINARY.

Desiring to put the school, from its beginning, clearly and fully before beneficiaries and patrons, this article will be largely made up of extracts from official records.

True to the university origin of the denomination, wherever it has wrought its way, one of the first questions mooted has been of a school of adapted grade. Adapted, excepting, perhaps, the first. A college, projected and partly erected, in Abbingdon, Maryland, in 1787, which, because—may it not have been?—of beginning at the wrong end ; or with a grade too advanced, before completion went up in flame “ mysteriously ; ” perhaps providentially, to relieve the denomination, yet only in infancy, of the humiliating results of rushing too fast ; not in providing early for education, but in projecting beyond ability to finish ; not counting the cost before laying the foundation ; thereby bringing humiliation rather than exaltation, and weakness instead of *strength*, the destiny Divinely designed for the denomination. Work was soon begun in the same direction in Baltimore, but with no better result.

The East Maine Conference, immediately upon its organization, acting in accordance with precedent and usage, as well as demand and inclination, at its first session, in 1848, took under consideration the matter of a Conference Seminary, and planned as follows :

“ First. Resolved, That we deem it our duty to make a spirited effort to establish a Conference Seminary, to be located somewhere on the Penobscot. Second. Resolved, That we elect a board of trustees, consisting of twenty-four. Third. Resolved, That we recommend that a committee of five be chosen from the trustees, to receive proposals for its location. Fourth. Resolved, That the trustees be instructed to apply to the State Legislature for an act of incorporation as soon as they judge proper.”

As per second resolution, a board of trustees was elected as follows : Asahel Moore, W. H. Pillsbury, John Atwell, W. Marsh, H. M. Blake, Benjamin Bryant, Cyrus Scammon, Seth H. Beale, George Pratt, Albert Church, Sullivan Bray, Caleb D. Pillsbury, Mark R. Hopkins, Sylvanus Rich, Joseph Doane, Charles Beale, Joseph Cargill, Henry C. Lowell, Horace Muzzy, R. A. Ricker, John A. Jarvis, Micah J. Talbot, W. G. Chase, and Theophilus Doe.

The first meeting of trustees was held in Bangor, August 8, 1848 ; and officers of the board were elected as follows : A. Moore, President, W. H. Pillsbury, Secretary. In accordance with a recommendatory resolution of the East Maine Conference, a committee to receive proposals for the location was chosen as follows : A. Moore, W. H. Pillsbury, W. Marsh, J. Atwell, H. M. Blake. Voted, that W. H. Pillsbury and H. M. Blake be a committee to address a circular to the public, calling attention to the project of the institution. At a meeting June 22, 1849, proposals for location being in order, David Higgins, in behalf of citizens of Bucksport, proposed as follows : “ To make a donation to the trustees of land to the value of five hundred dollars, and, in other forms, to the value of twenty-five hundred dollars ; provided the seminary shall be located in Bucksport.”

No other proposals being received, and the former committee having been discharged, a committee to receive further proposals was appointed, as follows : Sylvanus Rich, W. H. Pillsbury, M. R. Hopkins, A. Moore, with power to locate the East Maine Conference Seminary where, in their judgment, the object sought can most certainly be secured, having reference to facilities of access, to the state of society, health of the situation, the bonus offered, and the best accommodation of the several sections of the Conference terri-

tory; the time of locating being August 15. At a meeting of trustees September 6, 1849, upon notice in *Zion's Herald*, dated August 16, 1849, as follows: "A meeting of trustees of the East Maine Conference Seminary will be held on the Camp Ground at Northport, on Thursday, September 6th, at one o'clock, of which all will please take due notice, and attend, if possible. As measures for active operations will come before the board, it is important that there be a general attendance. The names of the trustees may be found in the minutes of the Conference. Will the preachers inform any lay trustees, who may not see this notice, of the meeting;" it was voted to confirm the location of the seminary at Bucksport village, and on the Hill, as recommended. Also, "Voted, that William G. Chase be, and he is hereby authorized to take a deed to the trustees of the East Maine Conference Seminary, and their successors in office, of the old meeting-house lot, so called, in Bucksport village; and to commence and proceed in the erection of a seminary building, as the means may be furnished." At a meeting of trustees, July 30, 1850, the charter was adopted, a copy of which here follows:

"STATE OF MAINE.

In the year of our Lord one thousand eight hundred and fifty.

An Act to incorporate the Trustees of the East Maine Conference Seminary.

Be it enacted by the Senate and House of Representatives in Legislature assembled, as follows:

Section 1. Asahel Moore, William H. Pilsbury, William G. Chase, John Atwell, Sylvanus Rich, Joseph Doane, William Marsh, Charles Beale, Benjamin Bryant, Henry M. Blake, Joseph Cargill, Henry C. Lowell, Cyrus Scammon, Seth H. Beale, Horace Muzzy, George Pratt, Albert Church, R. A. Ricker, John A. Jarvis, Micah J. Talbot, Sullivan Bray, Theophilus Doe, Caleb D. Pillsbury, and Mark R. Hopkins, with their associates and successors, are hereby constituted a corporation by the name of 'Trustees of the East Maine Conference Seminary,' for the promotion of literature, science, good government and morality.

Section 2. Said corporation may have a common seal; may sue and be sued; make such by-laws, not repugnant to the laws of this State, as they may deem expedient for the management of their affairs; remove any of their number, whom they shall deem incapable of discharging said trust; fill all vacancies occurring by such removal,

or otherwise, and choose additional trustees ; provided, however, that the number of said trustees shall never exceed twenty-seven.

Section 3. Said trustees are also hereby authorized to take and hold estate, real and personal, that they may now possess, or hereafter receive, by donation or otherwise, the annual income of which shall not exceed three thousand dollars ; and are vested with all the powers and privileges, and subject to all the liabilities and duties incidental to similar corporations.

Section 4. The first meeting of the corporation may be called by any two of the persons named in the first section of this act, by giving two weeks' notice in *Zion's Herald* and *Wesleyan Journal*.

Section 5. This act shall take effect from and after its approval by the Governor.

In the House of Representatives, June 13th, 1850.  
This bill, having had three several readings, passed to be enacted.

SAMUEL BELCHER, Speaker.

In Senate, June 13th, 1850. This bill, having had two several readings, passed to be enacted.

THOMAS M. MORROW, President pro. tem.

June 14th, 1850. Approved.

JOHN HUBBARD.

SECRETARY'S OFFICE,

Augusta, June 24th, 1850.

I hereby certify that the foregoing is a true copy of the original deposited in this office.

ALDEN JACKSON,  
Deputy Secretary of State."

Upon the adoption of which, July 30, 1850, A. Moore was chosen Moderator, and W. H. Pillsbury, Secretary, when a code of by-laws was adopted, as follows :

#### " BY-LAWS

Of the trustees of the East Maine Conference Seminary.

Article 1. This organization shall be known by the name of 'The Board of Trustees of the East Maine Conference Seminary,' and its object shall be to act under a charter to said trustees from the Maine Legislature, for the purposes therein specified.



Article 2. The officers shall be a president, vice president, secretary, treasurer, a prudential committee of five, and three auditors, to be chosen at the annual meeting of the board.

Article 3. The annual meeting shall be on the second day of the annual sessions of the East Maine Conference.

Article 4. The secretary shall keep a record of the doings of the board; give due notice of the annual meetings thereof; and call special meetings whenever so requested by any five members of the board.

Article 5. The prudential committee shall meet as often as their chairman shall direct. It shall be their duty to transact such business as the board may require. They shall have power to inspect the affairs of the seminary at any time; to require answers to any inquiries which they may address to the instructors, or other officers of the seminary, and to advise them thereon. They may also do such incidental business, not contrary to the charter and by-laws, as they may judge necessary, subject to a revision of the trustees.

Article 6. It shall be the duty of the treasurer, after giving such bond as the trustees may, from time to time, require, to receive all monies belonging to the seminary, and to pay out the same as the trustees may direct. He shall also make an annual report of his doings to the trustees, having his account at all times open to the inspection of the prudential committee.

Article 7. At any regular meeting of the trustees, *seven* members shall constitute a quorum for the transaction of business; but *any number*, who meet upon proper notice of such meeting, shall have power to adjourn, from time to time, as they judge expedient.

Article 8. The board shall have power to fill vacancies and effect changes at its annual meetings, and then only.

Article 9. These by-laws shall be subject to amendment and alteration only at the annual meetings of the board, two-thirds of the members present and voting, voting in favor of the proposed change.

Article 3. As amended at the Annual Meeting, May, 1861: 'The Annual Meeting shall be holden at Bucksport, on Tuesday next preceding the close of the spring term;' also further amended June 19, 1884, substituting Thursday for Tuesday."

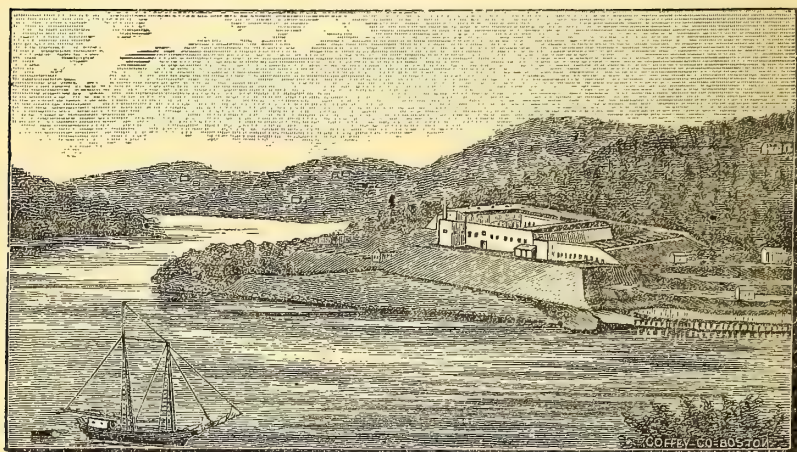
The by-laws having been adopted; voted, July 30, 1850, to proceed to the appointment of three additional trustees, which will make the whole number *twenty-seven*, the limit of the charter; whereupon



Putnam Simonton of Searsport, Chauncey Cochran of Corinth, and Jeremiah Merithew of Searsport were elected.

The trustees then proceeded, by ballot, to the election of officers for the ensuing year, as follows: A. Moore, President; Joseph Doane, Vice President; W. H. Pillsbury, Secretary; W. G. Chase, Treasurer; W. G. Chase, Charles Beale, H. Muzzy, S. Rich, and Jeremiah Merithew, Prudential Committee; A. Church, S. H. Beale, and C. D. Pillsbury, Auditors.

Moody Pillsbury, Esq., then came in, by request, and administered the oath of office to the secretary, treasurer and auditors.



FORT KNOX.

Bucksport was the *accepted* location, because, in addition to the most liberal pecuniary bid, it was of easy access from all parts, and at all seasons, by land and by water. Beautiful for situation was "Oak Hill," on the summit of which, and just where the seminary building now stands, the first village church (removed, and now used for town purposes) was built in 1812. It is on the north-western margin of, and overlooks, the village; and as well the entire harbor, Verona, (formerly Wetmore Isle), and Fort Knox, with the "Narrows" between; through which the river changes its course, southerly, into Penobscot Bay, with Marsh Bay and Winterport westerly.

There is nothing to mar the outlook. The beauty of the entire surroundings could not easily be equalled. Its healthfulness has long been noted. Illustrative of which the town records show, in 1886, human longevity, as follows: Covering a period of about five years last past, during which term the death of persons between seventy and ninety-nine years, with an average for the whole number of seventy-nine years, has been at the rate of a fraction more than two for every three months; and from where the editor is now domiciled, he can look upon (all being, from a central position, within a strong arm's stone throw), the residences, including his own, of eighteen persons, all being nearly life-long residents and being above seventy years of age.

The boarding house stands a few rods westerly from the seminary, both buildings having a southern frontage, and are at an elevation of about one hundred and twenty feet above, and at a distance of about fifty rods from the harbor, the entire seminary land area being about three acres.

The Annual Conference of 1851 adopted resolutions as follows:

“Resolved 1, That we regard with intense interest the project to establish a Conference Seminary within our bounds, and we hereby pledge to that seminary our warmest sympathy and our hearty co-operation.

Resolved 2, That we will make a vigorous effort, in connection with the agent, to raise the sum of TEN THOUSAND DOLLARS (including what has already been raised), for its permanent establishment, considering this to be the smallest amount with which we can enter fully into operations, with the hope of success.

Resolved 3, That we approve the arrangement of the trustees to employ a board of instruction, and to open the school during the present season, pledging ourselves to patronize and support it as far as in our power.”

Like others, this institution has had a varied history, as this article will show, sometimes elevated, and at other times depressed; but, up or down, always on the “Hill.”

March 12, 1851, Charles F. Allen was elected Principal, and Jane Johnston, Preceptress.

At the Annual Meeting, June 12, 1851, officers were elected as follows: Asahel Moore, President; Joseph Doane, Vice President; W. H. Pillsbury, Secretary; W. G. Chase, Treasurer; W. G. Chase, Charles Beale, H. Muzzy, S. Rich, and J. Merithew, Prudential Committee; A. Church, S. H. Beale, and C. D. Pillsbury, Auditors.

C. F. Allen not having accepted, the committee authorized to correspond further, presented proposals of L. L. Knox and S. R. Adams, whereupon the trustees proceeded to elect, by ballot, L. L. Knox, of the Oneida Conference. Voted that, should the principal-elect decline, W. H. Pillsbury be a committee to employ S. R. Adams. Voted, that the committee to employ a principal, in case L. L. Knox declines, be authorized to pay one hundred dollars more, if necessary. Voted, that the terms of tuition be, for common English studies, three dollars, and for higher branches, four dollars, per quarter.

August 20, 1851, the school opened with thirteen males and fourteen females. September 4, 1851, voted, that "common branches," for which three dollars is charged, include English grammar, arithmetic, geography, history, and natural philosophy. Voted, that three dollars be the term for tuition in drawing, and six dollars for music. Voted, that students shall not be received for less than half a quarter.

April 20, 1852, a committee was appointed "to consider a plan of limited scholarships, and report at the Annual Meeting;" which committee, at the Annual Meeting, June 24, 1852, reported by resolutions as follows: First. Resolved, That an immediate effort be made to raise a sum not less than \$25,000, for the permanent endowment of the institution. Second, That the said endowment be raised by the sale of scholarships, according to the following scale, viz: for a scholarship entitling the holder to the benefit of instruction in the institution, free of charge, for tuition in the solid branches (all branches, except such as are charged with extra tuition) for one year, eight dollars; for three years fifteen dollars; for ten years, thirty dollars, and for twenty-five years, fifty dollars. Third, That any person holding a certificate for either of the above-named scholarships, shall be entitled to its benefits for himself or for any other person, whom he shall duly designate for the whole time specified in such certificate, whether it be taken in successive terms, or otherwise; provided only that no scholarship shall be available for more than one student at the same time. Fourth, That subscriptions for the above-named scholarships shall be first obtained; and that those subscriptions shall be payable when it has been publicly announced by the secretary that the whole sum of \$25,000 has been obtained in good and valid subscriptions. Sixth, That the transfer shall in no case be valid, until due notice thereof has been received by the secretary. Adopted.

By request, the Bishop presiding at the Annual Conference in 1852,

appointed D. H. Mansfield, (who served till 1855) agent to sell scholarships.

Incidentally just now coming to light, will the reader allow the insertion of a letter, to show how the hearts of the men of 1851 were burdened with interest in the Seminary :

“Evanston, Cook County, Illinois, January 24, 1851. Dear Brother Pillsbury: I have but a few moments to write, for it is now after midnight. I heard that you was sick, and have been hoping to hear from you again. What I wish to say now is, if the friends of the Seminary will take hold in earnest to free it from debt, I will help them, as poor and feeble as I am, at least \$2,000; that is, I will get so much if the rest of the money can be raised. One thousand dollars is promised already, and if the desired sum is raised I will be responsible for one more. Now I do think, if I can raise that much, there ought to be twenty-eight preachers in the Conference that can raise one thousand each. Do that and the thing is done. Affectionately, J. C. Prince.”

May 10, 1853, voted, unanimously, to proceed forthwith to the erection of a boarding-house. June 11. The agent, D. H. Mansfield, reported the receipt of subscriptions on the plan of scholarships to the full amount of \$25,000. Report adopted. Voted, that the interests of the institution would be best promoted by temporarily investing a portion of said (scholarship) funds, say \$6,000, in purchasing a suitable site at Bucksport, and erecting thereon a convenient boarding-house.

This provision very soon came, apparently, to be an absolute necessity to success, and the entire subsequent history of the institution has contributed to show that it could not have been a permanent success without this annex. 1. It only would bring students under immediate supervision of the faculty. 2. It was the only apparently practicable method of making suitable accommodation a certainty. 3. It would furnish board at a minimum cost to the student.

June 29. The building committee were instructed by several votes, as follows: to build, of bricks, a boarding-house one hundred feet long and forty feet wide, with a pilaster front, and attic roof finish; to be three stories high. October 4, the committee were further instructed as follows: to add one story, making four stories, and that the stories be—the first ten feet in clear, the second nine feet in clear, the third and fourth eight feet in clear.

The boarding-house was of sufficient capacity for one hundred and



fifty students, beside rooms for teachers ; with dining hall of sufficient dimensions for all. All which capacity was soon filled, and during the incumbency of the first steward, John Randall, every part was occupied ; and the margin of profits, notwithstanding the low rates, being for students occupying first-class rooms two dollars and forty-five cents, and for second-class two dollars and twenty-five cents, per week, was about four per cent on \$20,000.

March 1, 1855, the committee to prepare resolutions on occasion of the death of Rev. D. H. Mansfield, reported as follows : "Whereas, it has pleased the all-wise God, in his providence, to remove from among the living the Rev. D. H. Mansfield, an honored and beloved minister in the East Maine Conference, a trustee and agent for the East Maine Conference Seminary ; Therefore, Resolved, That we bow to this dispensation with a profound sense of bereavement, feeling that the church has lost a minister of unflinching fidelity, this institution a valuable trustee, and an agent of singular energy and success, and ourselves, individually, a friend of stern integrity, of a warm heart, of peculiarly tender and acute sensibilities, and of the highest sense of honor. Resolved, That, while we lament this general loss, we are greatly comforted with the reflection that he died a true christian death, sustained by grace, and triumphant in hope. Resolved, That we hereby acknowledge, with sincere gratitude, the kind sympathy and generous aid shown to our departed brother by the citizens of Augusta, and especially by the officers of the State government, and the members of the Legislature," which report was adopted.

Somewhere special note should be made of Rev. Daniel H. Mansfield, and perhaps this is a place appropriate. Not more because of his exclusive and unselfish devotion to his work in behalf of the seminary, than because of his self martyrdom in its interest. Emphatically, he fell at his post with his armor on. As agent, he procured, on account of certificates of scholarship, about \$25,000. Brother Mansfield when under excitement, of which his fine strung nervous system was acutely susceptible, was eloquent, logical, and forcible. Gifted with remarkable readiness of perception and thought and with an unlimited ready and easy flow of language, in controversy he could not be taken by surprise. He was direct to his point, and intolerant of rebuff by evasive issues, by which he would not allow himself to be turned aside, and which he managed to turn upon his man, to his own purpose. As an agent, he was indefatigable. Having marked and measured his man, he approached him with the intent of getting something, and he seldom failed.



At a meeting of Trustees June eighth, 1855, "Voted, that during the ensuing Conference year an effort be made to raise \$20,000, in addition to current expenses," and July fifth, "Resolved, that in view of the embarrassed financial state of the country, and the immediate necessities of the Seminary, it is not expedient to make an effort to carry out the \$20,000 plan the present year."

Consequent upon the issue of seven hundred and forty-seven certificates of scholarship, all which were *prima facie* available for use, the necessitated increase of expenditure for added Faculty force, together with various other necessarily consequent expenditures, the trustees came to feel the embarrassment painfully.

When, added to all this they considered the stringency of the money market, and the severity of the business crisis, so immediately following the flush period in which the boarding house had been erected when wages for work ranged from two dollars and fifty cents to five, six and even seven dollars for masters per day, and for material such as went into the structure of the building, in the same ratio, they were driven to every possibly promising expedient, such as mortgages at the prevailing usurious rates. Finally, after many meetings, and much anxious deliberation, they were compelled to appeal to the people, as per following resolution :

August 12, 1856, "Resolved, That a committee be appointed, whose special duty it shall be to make an appeal, with the statement (heretofore provided for) of receipts and expenditures in hand, to monied friends, informing and assuring them, that, unless \$25,000 can be secured before the next annual meeting, we must then suspend the school until the above sum may be raised, which sum of \$25,000, after deducting \$5,000, to pay debts, shall be funded for the permanent relief and support of the institution.

The "appeal to monied friends" failing to bring relief, the trustees were driven, by the combination of embarrassments already enumerated, together with the fact that a few speculators were ungenerous enough to buy up certificates, and let them, per term, to coming students, who would otherwise pay for tuition, to a choice, as a matter of business, between repudiation of scholarships and suspension of the school ; and, as the former was not to be seriously thought of, the latter must be the resort.

After long debate, November 5, 1856, the following action was taken :

1. Resolved, That, in view of present financial embarrassments, it is inexpedient and impracticable to continue the Seminary in operation, and, that, at the close of the present term, it be suspended till such time as a sufficient amount of funds is obtained to place the institution above embarrassments.

2. Resolved, that C. Beale, W. G. Chase, Joseph Doane, and J. Merithew be, and hereby are authorized and instructed to procure by loan, as soon as may be, on a mortgage of the premises, a sufficient amount to pay all outstanding demands against the Seminary over and above the amount due W. G. Chase, already secured by mortgage, said loan to be payable in two years from date of mortgage. The question was then taken by yeas and nays, upon the first resolution, with the following result: Yeas, eight; nay, one; blank, one; and excused one.

The Principal then tendered his resignation as a member of the board of trustees and as Principal of the Seminary; whereupon the following resolution was adopted:

“Whereas, Rev. L. L. Knox has tendered his resignation as a member of this board and as Principal of the East Maine Conference Seminary:

“Resolved, That the trustees hereby express their deep sense of the value of his faithful and efficient services as a member of the board of Trustees, and as Principal of the Seminary. That during his term of service he has endeared himself to us all by his christian and gentlemanly deportment, and won our respect by his scholarship and general adaptedness to his work, and that we more deeply regret the embarrassed state of the institution, because it renders a dissolution of his connection with it necessary, and obliges them to accept his resignation this day tendered.”

In May, 1857, Ammi Prince was elected to the board, and in October, elected agent, and, at the Annual Conference, in 1858, appointed by the Bishop, with instructions by the board to proceed on the following basis:

“1. To raise \$30,000, \$25,000 of which shall be a permanent fund, the balance to be appropriated to pay present liabilities.

2. To procure subscriptions, the payment of which shall be conditioned upon the above sum being subscribed; sums less than twenty dollars to be paid when the whole amount is subscribed. Twenty dollars and upwards to be paid in four annual instalments, with interest annually.”

August 4, 1859, the agent, A. Prince, reported, that he had deposited with the treasurer, pledges and certificates of deposit, to the amount of \$25,000, which was accepted. R. P. Bucknam was elected Principal.

Voted, That Miss Eliza A. Flanders, of Lawrence, Massachusetts, be employed as Preceptress.

August 5th, Voted, that the Seminary be re-opened the second Wednesday in September next.

Voted, that the price of board be fixed at one dollar and eighty cents, or two dollars, according to rooms selected.

May 16, 1861, Miss Almira Louder elected Preceptress.

May 5th, 1863, J. B. Crawford elected Principal.

May 4, 1864, Voted, that Miss C. C. Meader be employed as Preceptress for the coming year.

May 2, 1865, elected Miss C. C. Meader Preceptress.

May 22, 1867, "Voted, That the State appropriation of ten thousand dollars be added to the endowment fund, and that so much of the centenary contributions as may be necessary to make the sum thirty-five thousand dollars be also appropriated to the same purpose."

The above named "appropriation" was made some years prior to 1867, and the Seminary had been receiving annual interest from the State.

May 5th, 1869, Miss Etta C. Stone elected Preceptress; M. F. Arey elected Principal.

Voted. To increase the rates of tuition, from three to four, and from four to five dollars.

July 27, 1869, "Accepted the resignation of E. W. Hutchinson, as steward, after having passed a vote expressive of their high satisfaction in regard to his services, and earnest desire that he remain."

A committee appointed July 29, 1868, to inquire into the financial standing of the Seminary, reported, July 6, 1870, as follows:

Bonds, notes, etc. on hand,	\$22,818.20
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And the treasurer reports for the year, commencing

July, 1869, and ending July 5, 1870, expenses,	3,281.34
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Interest from loans, tuition, etc.,	2,764.65
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Expenses in excess of income,	516.69
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May 3d, 1871, elected Mrs. E. C. Haskell, Preceptress.

June 10, 1873, Miss Jennie C. Donnell was elected Preceptress.

June 10, 1876, Resolved, That in the recent mysterious death of

Hon. William McGilvery, President of this board of trustees, the East Maine Conference Seminary has sustained the loss of a fast friend and firm supporter.

Resolved, That while we feel deeply, and lament earnestly our loss, we express our warmest sympathy with the doubly afflicted family of our deceased co-laborer, and liberal patron.

June 11, 1878, Miss Trecarten was elected Preceptress, having been employed in 1877, by the Prudential Committee.

In 1880, Miss E. O. Pratt was elected Preceptress. Rev. George Forsyth served as Principal till 1881, when he resigned; whereupon the following was unanimously adopted:

“Whereas, Rev. George Forsyth, having been transferred to the Wyoming Conference, is about to leave the East Maine Conference Seminary, whose interests he has ably and faithfully served for nine years; Therefore, Resolved, first, That we, the trustees of said Seminary, express our high appreciation of Brother Forsyth, as a christian gentleman, judicious administrator, successful teacher, and able preacher of the gospel, and cheerfully commend him to the confidence of any people among whom his lot may be cast, praying the blessing of God to attend him in all his future work.”

Rev. Morris W. Prince was then elected Principal.

At the annual meeting in 1882, Miss A. M. Wilson was elected Preceptress.

In June, 1883, the following appears in memoriam, as reported by the committee:

“Rev. George Pratt was born in New Vineyard, and after a long career of usefulness, died in Winterport, June 28, 1882, aged nearly seventy years. He was early converted, and in 1838, entered the itinerant ministry. He was a charter member of the board of trustees of the East Maine Conference Seminary, and was elected President of the board in June, 1876. I had no acquaintance with him prior to his itinerant relation. Since his Conference admission, I have known of him much good, and I can say more emphatically than of most men, I have known no ill. If there was an exception, it was an extreme leaning to the better side, in giving, as a rule, too broad a construction to the scripture, “and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins;” injudiciously perverting its meaning; whereby his good “should be evil spoken of,” or abused. Nature did much for him, and grace thoroughly sanctified his nature, putting all in Divine subjection.



He was more a student of nature than of books, one book excepted. He learned just the things it was best he should know. Brother Pratt was a specimen of the "noblest work of God, an honest man." He was a man of clear and potent convictions, thoroughly imbued with the piety he professed, and professing no more than he possessed. He was clear, bold, and positive in the expression of his piety; always, and everywhere unswerving in adhesion to his principles.

He was emphatically converted, soul, body and spirit; holding all as the Lord's, and at the bidding of the church, recognizing no rule but duty. He was especially remarkable in his charities, his giving being limited only by the worthiness of the object, and his ability to contribute. This Seminary was a cherished recipient of his contributions. Living economically, he distributed his receipts, in toto, to the several benevolent causes, making the Seminary a residuary receiver, having for years last past, pledged in advance, to be honored as he should find himself in funds.

Having lived thus well, he could not otherwise than die well. He only slept to awake in a better likeness. Permit me, therefore, to offer for consideration, of the trustees, the following Resolutions:

1st That Rev. George Pratt was a marked specimen of the noblest work of God.

2d. That the trustees of the East Maine Conference Seminary owe him gratitude, and will ever cherish his memory as a friend in their every time of need.

3d. While we mourn his taking away, we record, with more than ordinary emotion and gratitude, his uniform life and pious deeds."

The following is extracted from a paper offered by the financial agent, at the annual meeting in 1883:

"I suggest a plan of operations that shall include five distinct features: 1. To solicit, in an easy and honorable way, surrender of scholarships. 2. Enlargement by the addition of a new building. 3. Increase of the endowment fund. 4. Securing pledges, payable in five equal annual instalments, sufficient to meet current deficiencies for the next four or five years; also, if possible, make good any over drafts that, in the past may have been made upon the treasurer. 5. To invite donations in cash or approved securities, the trustees to pay the donors legal interest on the amount while the donors live, and invite persons that may have to retain their means to leave legacies to the Seminary, when they dispose of their estates."

Whereupon the following paper was accepted, and referred to the financial agent:



"The trustees of the East Maine Conference Seminary, having reached the conclusion that the said institution cannot long sustain and survive the draft of sholarships upon its resources.

"Therefore, we, by signing our names hereunto, do severally promise and obligate ourselves, our heirs, executors and administrators, for and in consideration of the payment or tender of one dollar, for each and every certificate of scholarship in our possession severally, or that may come into our possession hereafter, or that may appear, or stand to our credit severally upon the Seminary Register, to surrender each and every such certificate and credit on register, to the said trustees, their agent, their treasurer, or their secretary, whenever the said trustees shall declare that the said board of trustees are satisfied that the institution shall be, and is, relieved from embarrassment because of the few then outstanding unpledged certificates,"

In 1886, it appeared that the outstanding certificates of scholarship had been reduced to one hundred, most of which have been more or less used.

In June, 1884, Professor A. F. Chase was elected Principal.

At the annual meeting, June, 1886, voted to amend the third article of By-laws, so as to hold the annual meeting of trustees on Wednesday of Commencement week ; also voted to create a "Normal Department" in the school, and to create a "Department of Biblical Study."

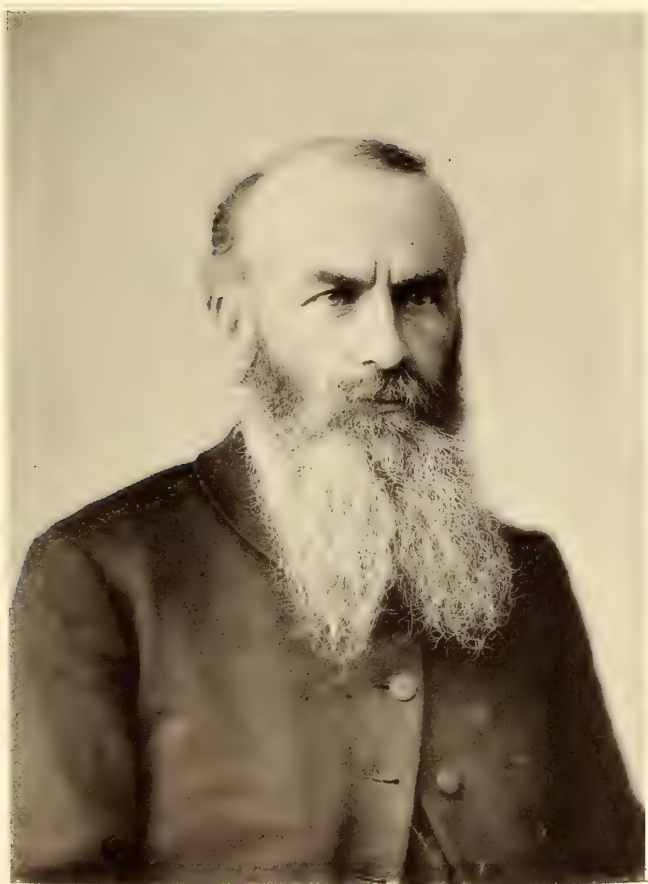
Frequent lectures, often accompanied with experiments, are given by members of the Faculty and others.

The institution has a valuable cabinet of minerals, affording ample facilities for the study of Geology and Mineralogy. It is furnished with good chemical and philosophical apparatus, also globes, maps, charts, a telescope, sciopticon and caligraph, with appropriate drawings and illustrations in Natural History and Astronomy. The "Natural History Society" has a large and increasing collection of mounted specimens.

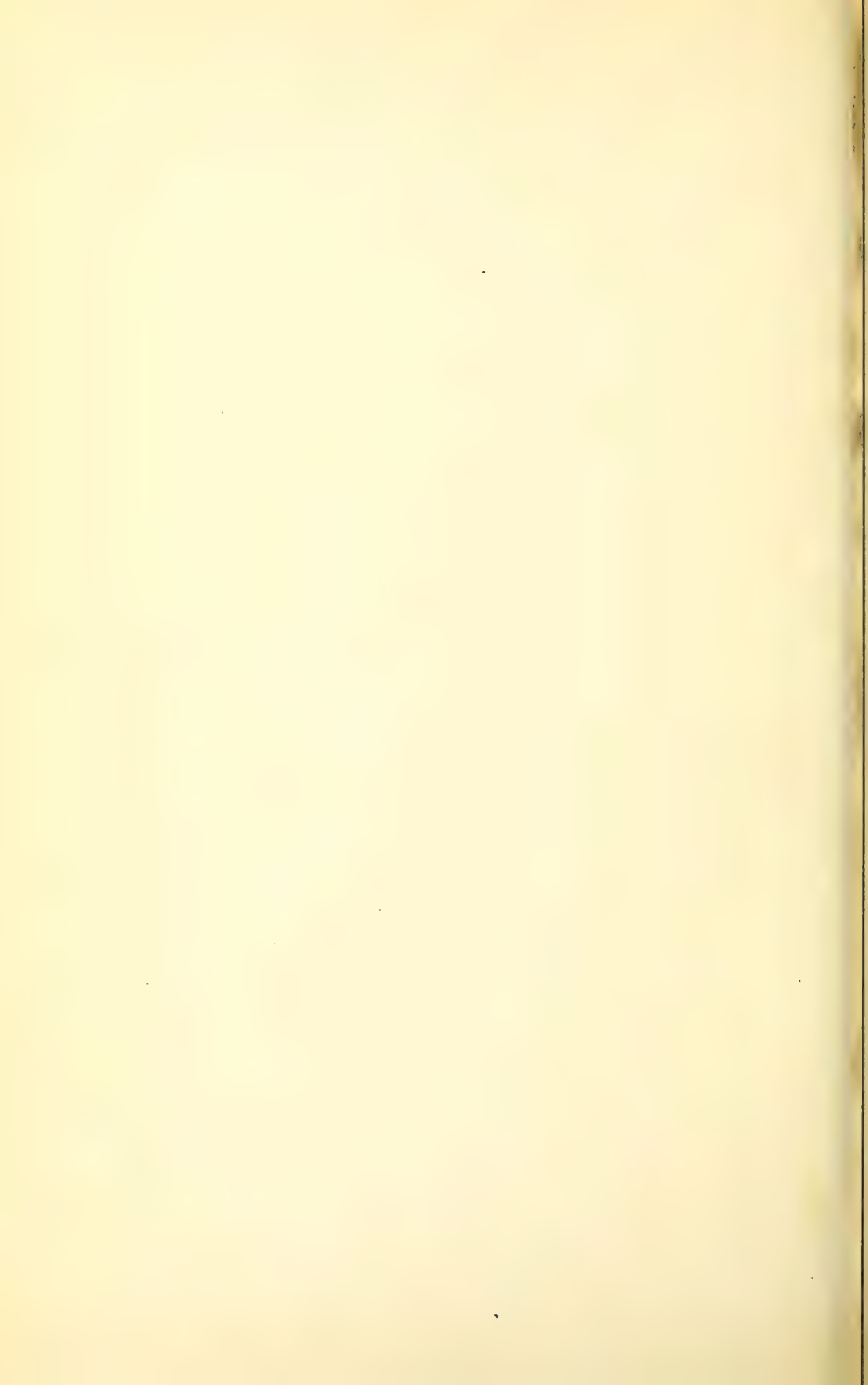
The extensive houses and grounds of Mr. F. H. Moses, Florist, are generously opened to students in Botany.

Connected with the institution are two flourishing literary societies, the Calorhetorian, sustained by the gentlemen, and the Eulalian, by the ladies. A reading-room is maintained, furnished with fifty papers, magazines and reviews, including four dailies.

A literary paper, "The Ariel," edited and managed by the students, is published periodically.



*A. F. Chase*



The school has a library of more than three thousand volumes, to which additions are constantly being made.

Prizes are awarded annually :

1. To that gentleman who shall excel in Declamation.
2. To that lady who shall excel in Declamation.
3. For excellence in Moral Science.
4. For excellence in Botany.
5. For excellence in Political Economy.
6. For excellence in Book-keeping.

7. The Principal's prize to that member of the Calorhetorian or Eulalian Society, who shall write the best English essay on the subject. The subject assigned for 1887 is, The Legitimate Methods for the Preservation of the Christian Sabbath.

The courses of study are :

1. The Academic.
2. The Classical.
3. Advanced course for ladies.
4. The Scientific.
5. The Commercial.
6. The Musical.
7. The Normal.
8. The Department of Art.

The summary of students for the academic year 1885, 1886, is as follows: Fall term, 147; Winter term, 123; Spring term, 132; total, 402.

### CALENDAR.

Fall Term opens August 23, 1886.

Winter Term opens November 29, 1886.

Spring Term opens March 14, 1887.

*Tuition. Per term of thirteen weeks.*

Common English (as basis),	-	-	-	-	\$3.50
Each study in Higher English, Greek or Latin (extra),					1.00
Each study in Modern Languages (extra),	-	-			1.50
Oil Painting,	-	-	-	-	10.00
Water Color,	-	-	-	-	8.00
Crayoning,	-	-	-	-	8.00
Crayon Portraiture,	-	-	-	-	10.00
Perspective Drawing,	-	-	-	-	4.50

Free-hand Drawing (twenty lessons),	-	-	1.50
Pastel,	-	-	8.00
China Painting,	-	-	8.00
Piano or Organ (twenty lessons),	-	-	9.00
Piano or Organ (ten lessons),	-	-	5.00
Harmony (twenty lessons),	-	-	9.00
Harmony (ten lessons),	-	-	5.00
Vocal Culture (in class, twenty lessons),	-	-	1.50
Use of Instrument (one bell per day),	-	-	1.00
Phonography (private),	-	-	5.00
Phonography (in class),	-	-	2.00
Use of Caligraph (one bell per day),	-	-	1.50
Incidentals, Library and Reading-room,	-	-	1.00
Chemicals and use of apparatus in Chemistry or Physics,			1.00

*Commercial Department. Tuition.*

Full Commercial Course,	-	-	-	\$25.00
Partial Course, one term,	-	-	-	15.00
Single Entry Book-keeping,	-	-	-	3.00
Penmanship, twelve lessons,	-	-	-	1.25
Penmanship, twenty-four lessons,	-	-	-	2.00
Flourishing (Penmanship),	-	-	-	4.50

Two terms are required to complete the course. No tuition is charged for the two daily recitations in academic studies connected with this course.

The make-up and organization of the several departments, in 1887, is as follows :

*Board of Trustees.*

J. H. H. Hewit, Esq., President.

Rev. W. H. Pilsbury, Vice President.

Rev. S. L. Hanscom, Secretary.

Hon. Hiram Ruggles, Treasurer.

Rev. A. Prince, Financial Agent.

Rev. A. Church, Rev. C. A. Plumer, Rev. S. H. Beale, Rev. C. B. Besse, Rev. W. T. Jewell, George Brooks, David R. Straw, Esq., R. B. Stover, W. F. Brann, Hon. Fred Atwood, Parker Spofford, Esq., Rev. M. W. Prince, Rev. C. E. Libby, Hon. James Weymouth, George M. Warren, A. M., Hon. Eugene Hale, Hon. Andrew P. Wiswell, Rev. J. W. Day, E. O. Thompson, M. D., C. C. Libby, M. D., Rev. G. G. Winslow.



*Prudential Committee.*

Parker Spofford, W. H. Pilsbury, C. E. Libby, R. B. Stover,  
S. L. Hanscom.

*Examining Committee.*

Rev. G. R. Palmer, Rev. W. H. Williams, Mr. A. A. Littlefield,  
Mrs. R. P. Bucknam, Miss C. Homer, Rev. A. A. Lewis, Rev. J. W.  
Day, Rev. A. J. Lockhart.

*Conference Visitors.*

Rev. B. C. Wentworth, Rev. D. H. Sawyer, Rev. W. H. Crawford,  
2d, Rev. F. H. Osgood, Rev. A. W. C. Anderson.

*Board of Instruction.*

Rev. A. F. Chase, Ph.D., Principal,  
Metaphysics and Mathematics.

Amanda M. Wilson, A. M., Preceptress,  
Latin and Modern Languages.

A. R. Sweetser, A. B.,  
Natural Science.

J. F. Knowlton,  
Commercial Department and Phonography.

Wendell P. Parker,  
Greek and Mathematics.

Eva F. Pike,  
Music Department.

Emma E. Clarke,  
Art Department.

Rosalie Blanchard,  
Elocution.

Maud E. Muzzy,  
Librarian.

S. P. LaGross,  
Military Tactics.

Laroy Rogers,  
Steward.

The Faculty, as a whole, is entirely satisfactory, and in entire  
harmony, in personal relation toward each other and the trustees.

The Principal and Preceptress, as educators and disciplinarians,

were, in an extraordinary sense, to the manor born. Much more might be said in this direction, but for the apprehension that some jealous rival institution, in neglect of weighing in the scale of justice, or of equal rights, the obligation of doing to others as we would have others do to us, may enter our fold with tempting inducements, as has been done, because of financial inability to compete and protect ourselves.

Notwithstanding the Faculty work hard, some of them perhaps too hard, for small compensation, the trustees find themselves perpetually doomed, either to trench upon the fund, or anticipate possible, and only possible, income. They are sometimes painfully pushed to their wits' end, under constraint of circumstances, and moved by a worthy and justified conviction that the institution *must* be sustained, or the church dwindle, it being impossible to keep the church in healthy working order against the outside odds.

In behalf of the trustees, as public, and pecuniarily disinterested intermediaries, as well as in justification of further appeal to be made by the trustees to the generosity of the friends and patrons of the institution, the editor knowing whereof he affirms, takes the liberty to make the following statement and plea.

For years the reports of the treasurer and the steward have shown a balance of small average, annually, against the seminary, which deficiency has every time come as a result, neither of defective book-keeping nor of extravagant expenditure in any of the departments, but has come of a fixed, but judicious purpose to adapt the school, in all its parts and departments, to the demands of the times, and to furnish education to the extreme of its possibilities, and to furnish suitable board at such rates as public approbation will allow.

It is the public that reaps the harvest of the trustees' anxious and careful sowing. All the trustees look for, or desire, is the satisfactory recollection of having done what they could for the best education of existing and coming generations.

It is, therefore, apparent that the public gets the benefit of all its contributions, and the embarrassments of the seminary come of its doing more for the public than the public is doing for it; from which the conclusion follows, legitimately and mathematically, that the institution is worthy of, and may in justice ask, more attention and more liberal patronage, as well as contributions, donations and bequests, both at home and abroad.

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## CHAPTER XIII.

## MISCELLANY.

What next? The important question, in this year of our Lord one thousand eight hundred and eighty-six, in the order of events of vital interest to the churches, especially to the Methodist Episcopal church, is "what next?" We have not quite reached stagnation, but are we not dangerously near the line of demarcation? Has not the effort in the direction of revival in the church and outside come to be only spasmodic, of easy tiring, and too aimless to draw and hold the attention of the masses, converted and unconverted, to the subject of experimental and practical religion, a religion not only defensive, but aggressive? Humanity, ever agog after "something new," and ever cloying of the old; dissatisfied to-morrow with what is entirely satisfactory to-day, a circumstantial automaton, like the wind mill, moving while the wind moves it, or the water wheel revolving while the weight of water propels it, though, unlike both, requiring more wind or more water to-day than yesterday, to perpetuate uniform motion, cannot safely be left to itself, with no pilot to direct to safe mooring.

Human masses must be taken as they are found, and, if the "saints" would be "the salt of the earth," they must, while "harmless as doves," be "wise as serpents," hoping, by providentially suggested and adapted measures, to lead them to consider, and to see themselves as God sees them, and then to lead to the fold.

In this direction, and to this end, Methodism has always aimed, in the adoption and use of agencies, accepting and using the measures Divinely indicated. Indeed Methodism was born of Providence, and adapting its economy to the conditions of the age of darkness and spiritual death in which it had its birth, it has been a glorious success. Its very novelty drew the attention of the masses, gave it force, and brought success of the very simplicity of its methods, from which it will not, even in this "advanced" and "ripe" age be politic to depart. And, incidentally, may not as much be said in defense and support of a limited pastorate, lest the pew as well as the pulpit occupant, both go to sleep, lulled by monotonous routine?

The agencies, succeeding each other, that have been instrumental in keeping up a general interest in, and adding materially to the

membership of the Methodist Episcopal church, may, with propriety here be briefly reviewed.

The campmeeting, though not of Methodist origin, early became in the east, a prominent and useful institution, and everywhere, in its first period, it was attended with revival, showing by a census taken, from twenty to one hundred conversions, beside always more or less convicted, who were afterward converted. These results came of the exclusive religious aim, purpose and use of the meeting, as a means of grace.

As a rule, some time during the week the sacrament was administered, and Saturday morning the meeting was closed with an impressive parting ceremony. But the campmeeting, as it was, had its day, a protracted and profitable day, though, of course, like all other good things of human origin, not without abuses.

The decline of its power, and the waning of its usefulness has been, not altogether because of adding the worldly element of relaxation and recreation, so much as because of the wearing away of the edge of its novelty, as is seen in the like declining, and barrenness of results when new sights have been chosen, and every precaution taken, and effort made to exclude the objected to, worldly element. The camp-meeting has only shared the history and result of all special religious helps.

As it *was*, the quarterly meeting was a means of grace, and a source of refreshing to the church, as the editor can well remember it, in Maine and in New Hampshire almost sixty years ago. It was, over a wide spread territory, looked forward to with religious interest. A large congregation gathered sometimes from a score of miles, and worshipped in the grove, the most capacious barn or hall. None expected to be admitted to the love feast without a ticket, being a slip of paper with a scripture text printed upon it. The sacrament was administered as a matter of course.

Then came the four days meeting, which, because of its adaptation to the times, and the wants of the people, wonderfully accomplished its mission, as a means of grace.

Some of our most useful and most successful ministers, and best adapted to the times in which they lived, were the fruit of these special means, especially of the camp-meeting, whose conversion came of apparently accidental, though perhaps really providential attendance, attracted by the novelty and notoriety of the occasion.

And now, when through these media and others, personal religion



has come to be so wide spread, and the means of grace to be brought to every man's door, these long time helps in time of need are little more than matters of form, and the responsibilities are devolved upon pastors and individual churches and their members, each being responsible in its, and in his and her immediate sphere; which responsibilities it is greatly to be feared are not individually felt and appreciated according to the demand indicated.

The "Evangelist" method may do something in the absence of other method, but apparently it is not destined to fill the bill except in a narrow sphere. It has too much of formalism and method, not differing enough from the long accustomed order, to meet the demand of the times for something new to attract the outside masses.

The "Salvation Army" might do in India, or on the Congo, but it has too much of military comedy to meet, in the right direction, the demand of the age, or to make other than Salvation Army converts.

Again, and finally, we come back to the important question, difficult to answer till He, who sees the end from the beginning, shall suggest to prayerfully waiting minds. But the question is unanswered, nor do those who have responsibilities appear to be anxiously inquiring after the next step to be taken in the order of revival.

And the writer has only to suggest, as nothing else is now attracting special attention, may not the Sam. Jones and Sam. Small movement, however objectionable to minds under culture of the advanced age in which we live, be, in the order of the Divine economy, the element to meet the ever growing crave, or craze for something new. May not the unlikeness to former methods, be the element to draw and hold attention of the masses?

The question now is not so much how highly cultured minds would, in deliberation, look at, or would have it, as is it the thing essential to the demands of the era of novelty and entertainment in which our lines have fallen.

What meets the demand of the foreign element in Chicago may meet the demand of New England. If none can answer the question may it not be policy as well as prudence, to accept, lest we be found fighting against God?

[NOTE. This article was written in 1885.]

THE SUNDAY SCHOOL AND LIBRARY.

"To err is humam," and as all have responsibilities, and, at every step, it becomes each for self to reflect, to watch, to be ever on guard,



lest catastrophe come for want of due care, and lest, however we stand to-day, we fall to-morrow.

Churches have risen in purity, attained to strength and to meridian light, but, forgetting the rock whence hewn, and the pit whence digged, and departing from the way and means of their rise, their sun has gone down at noon, their light has gone out, and their strength is gone; and, because of departing from the way and means of their rise, they have fallen. And none are so much in danger as those who see no danger.

Thus much is written, apologetically introductory to what the writer wishes to say, that, by some, may be considered gratuitous and uncalled for.

From his standpoint he sees danger of depletion and perversion to the church in this fast age, and in many directions, but he will now confine his writing to two; one in the home, and the other, incidentally, in the ministry.

*Fireside* and *pulpit* moral and religious education and culture of children, whence must come church recruits, if they come at all, have, by common consent, been turned over to the Sunday school, which, with parental and pulpit co-operation, might do much; but, separated from both, the school may be an apology, but never an equivalent or a substitute.

The proverb, "train up a child in the way he should go, and when he is old, he will not depart from it," is well put. But in this advanced age, being brought up on the fiction of the Sunday school library, with little home and no pulpit training, they seldom wander into the way they should go; and here we find a conclusive reason for the dwindling of some, especially of our village congregations.

The modern order of progress, from infancy to manhood, is rapid and short in all its several stages. The infant soon enters the brief period of childhood, followed by an almost inappreciable youth; and then comes green manhood and as green womanhood, when the old gent and madam must close their ears and eyes, and not be too inquisitive.

The Sunday school, in its origin, was an admirable and opportune conception of Robert Raikes, to fill a gap, and not as an equivalent or a substitute for fireside or pulpit moral and religious discipline, to which he was led on seeing on Sunday, in the suburbs of Gloucester, England, inhabited by the lowest class of the people, "a group of children, miserably ragged, at play," and was informed that on

Sunday the street was filled with a multitude of wretches, who, having no employment on that day, spent their time in noise and riot, playing at chuck, and cursing and swearing.

The first organization in the United States was in Philadelphia, in 1791, whose constitution required that the instruction should be "confined to reading and writing from the Bible, and such other moral and *religious books* as the society may direct." And nowhere, in all the history of its introduction and intent do we find it claiming to be ought but a *helper* in morals and religion.

When, therefore, parents unburden themselves, and tacitly, but really, devolve the responsibility, positively and absolutely vested only in themselves personally, they betray their most solemn trust, and are without excuse. As the Sunday school neither can nor will assume it, then it falls to the ground.

A champion writer who never speaks unadvisedly, referring to the assumed eighty per cent. excess of wrong doers furnished by cities, says: "The city may be a worse place than the country to turn children loose in, but neither is wholesome for children treated in the careless fashions of our time." "It is probable that crime is not a city growth, but a growth to be found wherever the children are *the heads of the family*. The revival of family government by parents is the best remedy for a number of social disorders, which present equally novel and startling aspects in our day." The same writer also says: "In the natural order of influence over the young, should be, first, the parents; second, the pastor; third, the Sabbath school teacher; fourth, the day school teacher. In some families the bad boy across the street, or the giddy girl next door, has more influence than all these together."

To which the editor intelligently and meaningly now adds: as a matter of fact parents congratulate themselves on having passed over their responsibilities of religious, ethical, social and mental culture, in fact, and pro forma to the schools; washing their hands of the wrong doing of putting them outside the sphere of the pulpit and the pastor.

The modern Sunday school library is made up, not by selection from the ample and ever extending catalogue of the Methodist Publishing House, whose books are officially and carefully supervised before issue, nor of books of any real value as educators in art, science, history, literature, true etiquette, morals, or religion; but of fiction, that can only please and vitiate; the gist and animus of which the boys and girls soon find to be comprised in the last few pages, requiring but a

few minutes' reading to take in and dispose of the book, be it big or little. Not long ago a writer in the *Christian Advocate*, who, while he deplores the making up of Sunday school libraries of "electrified mush, tales of frothy sentimentalism, at twenty-five cents per volume, and hundreds of volumes to select from," at the same time apologizes, by assuming that "the books of history, biography, &c., published in suitable form for Sunday school libraries, are very few indeed, and when found cost from one dollar upward." Neither the complaint nor apology is justified by facts. The trash is taken instead of the useful, because, as a superintendent said to the editor, "they will read no others." To which the reply was, "then don't put in any." The critic above referred to should know that it is the demand that makes both the supply and the price. In making up the account-current, the penny-a-liner will probably, as a rule, find a larger credit balance because of larger sales. As to supply, Dr. Buckley could furnish to minds, not depraved beyond recovery, a library of narrative of travel at home and abroad, that would be at the same time entertaining, useful and cheap. The editor remembers that a quarter of a century ago, when fact, and not fiction, was the matter used for forming minds, while supervisor of public schools in a large town, he was authorized to put charts and a globe in each of the District schools, and in one of the districts, having some half-dozen schools, a library; and he had no difficulty in finding several libraries of different values, and all of suitable books, made up by the Harpers, at satisfactory rates; and he well remembers that the library selected, though of only useful books, was used to the literal wearing out.

The surrender, by parents, of all moral and religious instruction to the Sunday school, is working sadly in another direction. So far as the writer has knowledge, a very small per centage of the children, under ten years of age, of Methodist parents, attend preaching service, see the minister in the pulpit, or come within reach of the pastor, at home or abroad. A former missionary has well said, "We need, most of all, christian homes."

"Fathers, as well as mothers, are held responsible for the moral and religious training of their children. There is being developed a form of paganism in these christian lands, more barren than that of heathendom. The heathen have some religion. They at least worship their idols. But we have a large population which has no religion, no God, and no form of worship."

Recently, the following illustration of the legitimate results of such

reading appeared in our leading church paper. The subject was—"The suicide of a boy eleven years of age." "The father says of him that he was of a light hearted and affectionate disposition," and adds, "I had no occasion to correct or punish him, and there is nothing that I can think of that would make him take his life."

"It appears, however, that the lad had taken for his ante-breakfast reading on that Sunday morning, a story in the family paper, headed, "Dying on the point of Honor, strange story of a Southern Duel." The writer then adds, "What an awful warning is this suicide to those parents who thoughtlessly allow their children to read sensational literature."

The Christian At Work says, on causes of crime, "Does any startled reader spring forward with the question: What is the cause of this awful record of murder and suicide? The answer is, we think, threefold, viz: infidel doctrines, cheap, fictitious, sentimental literature, and the decadence of family training."

Reference. The difference between the story of "the boy suicide," or the "sentimental literature," and the Sunday school library, is in degree only; and, on the universal principle of progression, the Sunday school scholar will as naturally take in the more, and then, the most sensational story, as he will, when hungry, take in food. Thus, as with another evil spirit, the greed grows and strengthens by what it feeds upon, till, even the most "blood and thunder" dime novel becomes too tame for the growing greed.

Time was when the church could, and did with confidence, look to the Sunday school, as to a nursery, for recruits; nor did it look in vain. The conversion of an entire class was not a strange occurrence; but the old time school, in its unpretentious form, can scarcely be identified in its modern fictitious and formal practice. In olden time the question was of fitness and profit, in modern time it is of entertainment; then, in the order of responsibility, the parent first, and second the teacher led, now the boys and girls are usually ahead; and, as a necessary consequence, they mature in transgression much nearer to their swaddling. New fiction has taken the place of the old fashioned Bible. Then it was the Bible without fiction; now fiction without the Bible; except, perchance, sometimes as a text book. And is it not questionable if its use is demanded, even as a text book? Have not "leaflets," in the shape of "Teacher's Notes," and the "Lesson Leaf," taken the place of the Scriptures to their essential



exclusion, giving the assembly a semblance of intellectuality minus spirituality; and making it a Sunday school only because holding Sunday sessions; the rule of conduct being, not "search the Scriptures," but search the leaflets?

Here, appropos, by Dr. Buckley, in a very recent number of the *Christian Advocate*: "THE UNHEALTHY CRY FOR ENTERTAINMENT. Many years ago, much too little was done for the young people in the Methodist Episcopal church. Now the desire to "entertain" young people has become morbid, and absorbs the greater part of the energy of the church. Comparatively little attention is paid to devising plans of genuine Christian work, apart from social entertainment.

The cry so often heard: We must get up an entertainment for the young people, they must have a chance to work for the church,—is a somewhat incoherent and contradictory cry. Get up an entertainment for the young people that *they may have a chance to work for the church!*

While an exclusive devotion to the popular sort of church work does not feed the souls of such young people as are converted, and they languish and starve under them, it prevents those who have been religiously impressed from taking any advance steps, and causes multitudes to affiliate with the church and congregation who never become genuine workers for Christ."

Let it not be fancied that this is the utterance of a croaker, who forgets that he was once a boy, or of one who proposes a yoke upon natural spirits, which would transform youth into an unnatural imitation of the gravity of age. It is rather a warning cry, suggested by the perception of undue absorption of the youth of the church in certain things, and the consequent neglect of everything which goes to make the bone and sinew of a vigorous and fruit-bearing christian.

The writer was in almost at the beginning, and has had to do with the timely conceived, and early well conducted institution; and hence he does not write without the record. He knows whereof he affirms, when he says that, in 1815, boys could not swear so roundly, or so squarely, as in 1885, who now manfully, as they estimate, compete for the advance rank of shame.

The lamentable results, even back of the line of puberty, of fictitious education, are already becoming sufficiently alarming to arouse parents and churches every where, not only to thought, but to prompt, decisive, and united action.

This is a matter of importance, not half appreciated in its results



or magnitude; nor will it be, judging from the almost universally prevailing indifference to the clouds, seen in their gathering by those who are willing to see, till too late to apply the only remedy, by parents or the church. And now, to conclude this, perhaps, unwelcome paper, the writer feels in duty bound to say, it has become painfully evident that there must come either revolution of Sunday school literature, and change of front, or mental demoralization of coming generations.

## EDUCATION AND DISTINGUISHING TITLES.

It is the nature of the yankee to guess and to criticise; to the latter of which inborn traits the writer confesses to have been to the "manor born." His present criticism shall be of the ministry and laity, relative to the foundation upon which the church has built so wisely, and with so much success.

The question to be first mooted is of the possibility of making a ministerial hobby of promiscuous, unlimited, and aimless education, at the risk of drawing a line too distinctive between the educated minority and the so classed uneducated majority of ministers, by labeling the former with title. The more sharply the line is drawn the more the ambitious commoner will aspire to aristocratic rank, especially in a republic. The criticism is not, *de facto*, of education; but of making it, or its assumed representative title, a *sine qua non*, that provokes the ambition of some to procure literary title, minus qualification, which title is assumed to constitute eligibility to the pastorate of a certain rank of churches.

The unchristlike, as well as unwesleylike craving; the indiscriminate and unmeaning affix of literary or honorary titles has not yet struck the East Maine Conference to mar its harmony, to adulterate or tone down its doctrines, to blunt materially its weapons, or to corrupt its purity or Gospel simplicity.

As a class, its ministers aim less to please and more to build up, to strengthen, and by all means to profit. Any, who become badly troubled with symptoms, start on a tour of inspection and trial for an adapted soil.

Aristocracy, which is really the drift of otherwise unmeaning titles, is an ailment native to humanity. It has developed alike, though modified in form, in the social circle, and in the municipality, whether it be parish, town, city, state or nation. No where is it so utterly out of place as among men claiming to be, *pro forma*, delegated representatives of Him, who, wearing a crown of thorns, "bowed his head

and gave up the Ghost," and, who, though he was rich, yet for our sakes he became poor."

The disturbing element was probably ingrained by the fall, and made part of the curse. Even the chosen twelve were not exceptions. In Mark's Gospel, chapter 10, may be found an account of the out-cropping of this same aristocratic self seeking. "James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, what would ye that I should do for you? They said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, ye know not what ye ask." "And when the ten heard it, they began to be much displeased with James and John." Matthew, chapter 20, "And when the ten heard it, they were moved with indignation against the two brethren." "Jesus said, Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Passing by the horrors of aristocratic domination among the heathen, and in the Roman church, and, though in a milder form, among the Puritans in persecuting the Baptists into exile, and putting all practicable barriers in the way of actual and possible incoming denominations; of whose conduct history tells us, "No where did the spirit of Puritanism, in its evil as well as in its good, more thoroughly express itself than in Massachusetts, of which Maine was then a district, and Rhode Island; nor have its traces wholly disappeared even yet;" otherwise than which fault of practising the persecution themselves had suffered, the Puritans were a fair specimen of "nature's noblemen and women." And such was the bigotry, and exclusive temper of the age in which they crossed the ocean to the North American wilderness, that we scarcely find it in our hearts to censure conduct, which, in the eve of the nineteenth century, has no redeeming trait. Passing by all this, and leaving in their gloom the wrongs of greater ignorance of darker ages, the responsibilities of an age of ever accelerating light are to be considered; and in our own fold we have not far to go to find the same disturber, call it aristocracy or what else you may please, of the peace, harmony, and joint working to the appropriate identical end. 'Tis true, the disturber may have put off horns, and put on soft gloves, with a deceptive garb and a better show of manners. There is no need to search with lighted candle to find the same genus; differing only in species from the

repulsive processes of darker ages and grosser races; by insidious advances, stealthily creeping into the Methodist Episcopal church; especially into some of the older, and emphatically into New England conferences.

The church has scriptural authority for the titles, Bishop, Elder, Deacon, but no more for Doctor of Divinity, to distinguish above, or among fellows, or peers, than for Pope or Cardinal.

And here, in illustration of the intent and adaptation of Methodism as it was, and as it should be, the following quotation from an article by Professor Austin Phelps, in a recent number of the *Congregationalist*, title, "*The debt of religion and theology to Methodism*," cannot be out of place or ill-timed. "The Methodist Episcopal church is a striking illustration of the principle that every great christian sect is built on a necessity. It comes into being because it must come.

The rise of Methodism was the birth of a spiritual reform of which all the christian denominations in Great Britain and America were in desperate need. The established churches of England and Scotland were dying of spiritual anæmia. Dr. Blair at Edinburgh, and Bishop Porteous, at London, were droning moral platitudes in the pulpit, while the masses of the people, especially in England, never heard of them, or of the gospel they professed to preach. Never before nor since has the phenomenon been so signally developed of christianity gasping in the struggle to live on the religion of nature. The religion of the realm was christianity without Christ. All that was peculiar to it, as a way of salvation, was practically ignored. Among the ruling classes religious convictions had no intensity, and religious life no reality. Bishop Butler gave it as a reason for publishing the *Analogy*, that "it has come to be taken for granted that christianity is no longer a subject of inquiry, but is now discovered to be fictitious."

As for the English Court, Bishop Stevens has told the whole story in saying, "it was a royal brothel". Dr. Samuel Johnson was contemporary with John Wesley. He told his friend Boswell, "I can remember the time when it was common for English gentlemen to go to bed drunk every night in the week, and they were thought none the worse for it." Such was England when Methodism came as an angel of rebuke.

The chief power in saving to the future the old church of Cranmer and Ridley was the Methodist revival. It broke upon the kingdom in tongues of flame. Then was the golden age of field-preaching. In the venerable cathedrals of England, the magnates of the church, on



the Lord's Day preached to a dozen hearers, sometimes to less, occasionally to no nobody but the sexton and the choir. An audience of two hundred was a crowd. The Dean of St. Patrick's in Dublin, once preached to the sexton alone. His sermon, all told, as my memory recalls the story, was: "Be a good man, John, and a Tory."

At the same time Wesley and Whitefield were haranguing ten and twenty thousand at a time in the open air. The wisdom of the city fathers of Boston had not then illumined the world.

The movement began, as religious awakenings usually do, among the lower orders. But its reflux waves soon rolled up over the heights of cultivated society. Methodism in those days had its baptism (not of "Doctor of Divinity," but) of fire. It met the usual fate of religious reformations in being detested and maligned. The church of England could no more withstand it than she could have withstood the day of judgment. To her it was the day of judgment, but for the "remnant which was left" within her pale, which recognized the voice of a prophet, English christianity has never lost the elements of spiritual life which Methodism, by direct reproof, and by the power of contrast, then put into it."

The degree, if such it may be called, with the title appended, by which to attract attention to the party signified, as a boy might dip the tail of his kite in scarlet dye, is of no more importance than the "vermiform appendix" attached to the human stomach, which affix, the anatomist has failed to find what it is there for. As it fails to add to the bigness of the big man, so the almost cabalistic initials not only fail to make the little man, on whom the degree is conferred, to feed his vanity, bigger, but really lessen his dimensions, because of the deformity.

The offensiveness of the decoration consists not so much in its wearing as in the ostentatious use made of it.

The titled disciple, and ambassador of a crucified sovereign and redeemer, whose crown was of thorns, should beware lest a misapprehended worldly ambition lead to a strike for an unrestricted pastorate for the few, or, because of sectional assumptions and demands, the large majority be driven to strike for equal rights and privileges, as peers; and the denominational peculiarity of limited itinerancy, on which the success of the denomination has been largely predicated, be wiped out.

And now by way of propitiation, the writer has only to say, that in this article, he is pleading the cause of Methodism as he found it

sixty years ago, then in its original simplicity, purity and power, as well as in its predominating spirituality, and single-minded pastorate, to which qualities its wonderful success and world-wide spread must mainly be ascribed.

Indeed may it not be assumed that those who compose the innovating element must admit that the church as it *was*, and as it *is*, has made them what they *are*, and not they the church what it *is*?

#### TIME LIMIT OF APPOINTMENT OF ITINERANTS.

A very large majority of Methodist itinerants, and as large a majority of the church membership, so far as the editor is informed, of the East Maine Conference, are absolutely content with the "time limit" as it is, assuming that an economy by which such wonderful results have been wrought is good enough, and should be let alone, instead of being perpetually tampered with by, and in the interest of the few; who, ambitious of fame, and stimulated by partial success, granted by way of accommodation and compromise, to double their diligence in the use of the advance made, as a lever to start another boom every quadrennium; but to assure success, qualifying their claim apologetically by assenting to indefinite extension, limited to special cases. They are willing to have it understood that they will not object to the making themselves the exceptions, while "the other fellows" shall good-naturedly itinerate around them, doing their assigned work in the same order by which the church, though last to enter the field, has, in its wide-spread and numerical growth, taken the lead.

One thing however, it may be well for the few exclusive progressionists to consider, that in this republic the large majority of a voluntary organization will demand equal rights and privileges.

Already some of the most impatient of delay to accommodate, fearing ultimate defeat, have essayed to embark on a voyage of discovery, in search of a supposed better adapted parish outside the early chosen fold; but these, failing to find the paradise sought, others, having like symptoms, availing of the experience of those who have pioneered, are wary enough to leave an anchor cast in the old harbor, by the aid of which, and a hawser attached, they may warp back to the former moorings, wiser and better men and ministers, it is to be hoped, for their experience.

Of the reported failures of experimentists on the "go as you please" track, in pursuit of the El dorado where all winds blow and



all waters flow in the right direction, the following items may suffice for the encouragement, or otherwise, of those who may be taken the same way.

Recently, on occasion of the installation of a Methodist pastor over a Congregational church in Boston, the candidate told the Council, "that he had no change to make in theology, no objection to the discipline or polity of the Methodist Episcopal church, except on the one point of the three years' limit of the pastorate.

"His predecessor in the charge he now assumes was there less than three years, and the pastor who preceded him, less than one year, while the new minister leaves a Methodist church over which he has been pastor for three and a half years."

The following, from Wisconsin, is a fair show of the result of withdrawal from the Methodist Episcopal Church and going to the Presbyterian ministry, because of three years' limitation. The changeling said he had let others select his appointments for him for twenty-seven years, and now he thought he was capable of choosing for himself. "It really seemed so. His last appointment was second to none in the Conference, and he acquitted himself well. But, after unsuccessful candidating for some months, he became thoroughly convinced that this *choosing was not all on one side*, and he returned to the church that had made him all he was, a wiser man and a better Methodist."

The New York Tribune has said, "We talk," says a Baptist layman of New England, "of the Methodist plan, but we have gone ahead of the Methodists in this particular. The average New England pastorate among the Baptists does not last more than two or three years. Too often, before a pastor has time to get settled down and ready for work, some one heads a combination against him, and the church is torn and lacerated. Almost every change of this kind leaves a scar. Families are disaffected; they leave when the pastor leaves."

In concluding this article, the editor has only to say that he has not taken one step aside to find the items quoted. They have all, and more of the like, come in the course of his ordinary reading.

#### THE PULPIT SUPPLY COMMITTEE, AND THEIR WORK.

One more criticism, and the editor intends to call duty done in this line of obligation, in defense and maintenance of Methodism as he found it, and as it found him.

He proposes now to write of a worm, if not *the worm* at the root of

the tree whose branches have come to be so wide spread, and whose sap is slaking the spiritual thirst of the nations. It is a borer, the more attentively and severely to be watched and looked after, because of the apparent remoteness of its bearing upon the threatening finality, the repeal, or absolute neutralization of the ecclesiastical feature upon which such wonderful growth, in so short a time, must be largely predicated.

The dangerous agitator, whether self constituted or *pro forma*, is essentially the same insidiously working worm, usually assuming the form and attitude of "the Pulpit Supply Committee," being an eccentric little wheel, aiming so to inter cog with the main wheel, that the smaller shall virtually be the greater.

The work of this wheel within a wheel, though undefined and unrestricted, may be understood, irrespective of all other conditions and relations, demands or necessities, to be to make sure the appointment of the minister in the choice of said committee.

1st. By stipulating with the man wanted, whether he be of the home Conference, or of another, from which he is to come by special transfer.

2d. By a course of hypothetical reasoning, not with the Presiding Elder, for whom the committee care little now, unless he be the committee's man, but with the Bishop presiding, whose ear they will reach direct.

3d. The further special business of said committee, we may suppose to be to prepare the way for the future, by securing the election to the next ensuing General Conference of accommodating delegates.

4th. To appeal to said Conference, caring as little now for Bishops as for Presiding Elders before. The appeal is now to be to the Conference direct, for special legislation, whereby to secure indefinite extension of time limit appointment in special cases, theirs, of course, being of the special order.

From all which sinister perversions, for the sake of a spiritual religion, "good Lord deliver us!"

Verily this "Pulpit Supply Committee" should be a sought for political caucus and canvassing committee. May it not be that is the school where they learned their tactics, and where they should practice?

The sum of this matter of self seeking is, no lighted candle will be requisite to the conclusion that the Episcopacy is to become a dead letter, which, with the Presiding Eldership, being an expensive fifth

wheel, the sooner repealed the better ; which done, the denomination, like shorn Sampson, will go back to the weakness whence it has, though last in the race, out run all the denominations, building upon the foundation which is now to be ruthlessly dynamited by a few ambitious aspirants to rank and place.

In conclusion of the two preceding items, let the wise, in their own esteem above what the fathers, *more* devoted to God and *less* to self, have written, which has wrought so well to the end sought, who, apparently regarding nothing complete till they have mended it, beware lest they mar more than they mend. Rather let them accept and profit by what Washington C. DePauw, one of God's noblemen, a justly distinguished layman, said in the Ecumenical Conference, the subject under discussion being the evangelical agencies of Methodism. After putting the question, "How are we to come back to the old land-marks," he says, "we must come back by consecrating ourselves and our homes, our lives, our pocket-books, our business, everything we have, to Christ. Take the Lord Jesus Christ in as senior partner in all our business ; never write a letter, never make an entry in our ledger, or say or do anything we would not be willing to say, or do, or write in the presence of the Master. Brethren, I think we have fallen in this." And then, taking leave of the argumentative form of speech, he said, "Glory be to Jesus Christ, the blood hath cleansed ; the blood of Jesus Christ can cleanse from all sin, and it doth cleanse ; and I want to repeat it again in this temple where John Wesley preached, and where such sacred, hallowed memories surround us, that the power of Wesleyanism and of the Methodist Episcopal Church, and of all the branches of Methodism, in my judgment, largely depends on our reconstructing and giving ourselves anew to Christ."

THE "WOMAN'S FOREIGN MISSIONARY SOCIETY." BY MISS B. V. JEWELL.

The "Conference and Camp-meeting Auxiliary" was organized August 29, 1873, at Northport camp-ground, when Mrs. J. O. Knowles was chosen President, Mrs. W. T. Jewell, Secretary, Mrs. W. H. Crawford, Treasurer, Mrs. H. Ruggles, Mrs. S. H. Beale, Mrs. E. A. Helmershausen, Vice Presidents, Mrs. C. F. Allen, Corresponding Secretary.

Eleven joined the society, and it continued to increase in membership till it numbered forty members, when the question was raised whether the society was working in harmony with the Constitution

and By-laws of the Woman's Foreign Missionary Society, whereupon it was discontinued.

The Conference anniversary collections, by the "Conference and Camp-meeting Auxiliary," some years amounting to thirty dollars, were forwarded to the treasurer of the New England Branch of the Woman's Foreign Missionary Society, in Boston. All monies raised in our Conference for the Woman's Foreign Missionary Society also go to the treasurer of the same branch.

Since the discontinuance of that auxiliary, the Conference Secretary and the District Secretaries have had the work of the society in charge.

The Conference minutes show no report of the Woman's Foreign Missionary Society prior to the discontinuance, but since that date they show \$3,000 raised, which probably does not include the sum raised by the Conference Auxiliary, (which is found only in the "Heathen Woman's Friend;") the Conference report, including only receipts from circuits and stations. Instance, the Conference minutes show a credit of \$293, whereas the Woman's Foreign Missionary Society shows \$375.92 for the year 1885.

There are, on Bucksport district, four auxiliaries, Rockland district two, and Bangor district five. The first auxiliary of the East Maine Conference was organized in Bangor, March 10, 1872.

#### PASTORAL DECLINE.

Upon a thoughtful retrospect of two generations there occurs to mind another comparison between the old and the new, which comparison the writer hesitates to institute, because so unfavorable, as he looks at it, to the new order of things; but to which he is conscious of being moved by an unabated and unabating interest in the church of his early choice.

There is in this maturing age more attention and time given to pulpit preparation, and less to pastoral work; whereas, inferring from a census taken anywhere, not more than one eighth of the average population attend Sabbath service.

Why is it thus, and where is the remedy? is a question of too much importance to be lightly treated. In all humility the writer submits, may not one reason be that an excess of intellectuality put into the sermon, at the expense of pastoral labor, detracts from spirituality, or keenness of the weapon used? The word preached fails to reach the masses because they are habitually anywhere and everywhere, but where they should be on the Sabbath; as sheep wandering, because no one cares



enough that they be gathered into the fold, to hunt them up and draw them to the House of God. May not the painful dearth of revival be attributed largely to the departure from the common practice of forty years ago of visiting from house to house, methodically; conversing and praying with accessible members of each family; and in outlying sections, after a half day of visiting, in the evening lecturing or conducting a social meeting?

May not a return to the successful, and always compensating method be the promising remedy? Reflection and observation must compel conviction that something is absolutely essential, and loudly called for, in order to ministerial success up to the rate of former times, when the early and later fathers carried their libraries in their saddle bags, and composed their sermons on horse back.

'Tis true this ripening age, though the ripening may not always be in the scriptural direction, may demand a style of preaching different from that of the pioneers; yet the poor, the illiterate, the sheep without a shepherd, being ever and everywhere among us, should have the Gospel preached to them; and to bring them within range of the Gospel they must be visited at their homes. This is a duty so essential to the programme of service of the minister, who should be a pastor as well, that no system, method, logic, literature, science, rhetoric, or book oratory can compensate for neglect. These aimed-at pulpit qualities, not objectionable if not taking the place of what is due to those without, may win eclat, but cannot reach the neglected wanderer. It is a home question whether the prevailing stagnation in the Wesleyan direction, as well as the average small increase of members, may not be largely attributable to the decline in pastoral visiting? And whether the old time persistent, earnest method may not be the wanted link in the chain that leads the minister on to perpetual success in the legitimate direction?

After writing the foregoing, an article comes to sight, so apropos, that the temptation to extract, by way of illustration, prevails. The article is Prof. C. C. Bragdon's "Sunday in St. Petersburg," published in the *Christian Advocate*.

He says, "Of all Sundays spent in continental capitals, this Aug. 1, (July 20 it is here) is the most Sabbath-like." He then describes the Sabbath scene in St. Isaac's (the church of St. Isak); from which description the following is an extract: "The rich and the poor meet together. \* \* \* \* Nowhere seem the poor so welcome as in a Russian church. I wish we could learn the secret of bringing them



in." Then he adds, "The Methodist church is said to have once been the church for the masses. It is not now. The time is at hand for the raising up of another Wesley to give God's message to the people. We are not doing it; no Evangelical church seems to be able to do it, much as individual members deplore the fact. While the Catholic churches, Roman and Greek, are doing something to remind the people whom we do not touch, of sin, of righteousness, and of a judgment to come, let us make fewer faces at the them, nor call hard names." "The worship seemed to be hearty, spontaneous and devout. Some call it monotonous and tedious." "I was helped by it, as I am not always by a sermon, and I felt as I passed out that I had been in God's house with those who gladly acknowledged and worshipped Him."

## SPIRITUALISM.

*Tried by their own witnesses, and out of their own mouths shall they be condemned.* The writer is unaware that he has any occasion to apologize for the article here following. It is never out of time or place for the responsible watchman to put the church on its guard against insidious and subtle foes, especially mystified and mystifying foes, who put themselves in direct antagonism to the christian's Bible, and all evangelism; setting their traps, as the spider, for souls unwary and off their guard, while in bereavment they grope about in mental haze, for consolation. They temptingly bait the trap with the promise of putting the mourner in communication with the departed through a weak minded and irresponsible intermediary, safely ensconced outside the scope of logic, of mortal vision, of revelation and of common sense; the whole procedure partaking largely of the properties of old time magic and sorcery, as well as of more modern gipsy fortune telling.

The whole thing is nothing more or less than a shrewd manipulation of mesmerism by cranks and visionaries, of whom, in general, it may be admitted that while they half cheat, they are half cheated, elaborating unnatural, illogical, false and wild conclusions, from natural, but subtle and incomprehensible premises. To an honest mind, instinctively, and every time, the query occurs, *cui bono?*

In proof that no injustice is done to spiritualism, as it declares itself from its own record, before dismissing the subject the writer will arraign the sect, charged with "blasphemy in the first degree," upon their own testimony, as formulated by their own chosen and

unchallenged witnesses, testifying from their "Temple" rostrums, allowing their self condemnation out of their own mouths. The witness here produced was a woman, of whose sex the mediums principally consist, and from their own Temple platform.

The writer was present at two different times, a year of development intervening. On the first occasion the woman occupied most of the half hour of the writer's presence, the fact, the drift, and intent of whose talk, was denunciation and ridicule of the Bible, and its theory of creation by God, the existence of a God or devil, a heaven or a hell; treating them all as myths, and speaking of them as Mr. God and Mr. Devil, with no reservation or evasion to mystify or to obscure her meaning or intent, or to leave the hearer in doubt as to her object.

On the second occasion the same woman, being the leading declaimer, after going over the same ground as the preceding year, with all her weight, and corporeally she was a heavy specimen, came down on the Bible, as a whole and in parts, calling attention to the events as recorded, and handling them with all her best, or worst, ridicule, all being of the lowest, shallowest order, not sparing the christian, the christian's God, his Bible, or his religion. To conclude a long tirade, and to reveal her authority, after looking at the chairman, at her associates on the platform, and her small audience, in an emphatic manner, she exclaimed, "I am not ashamed to tell you who I am! I am not ashamed to tell you my name!! My name is Thomas Paine!!!" And then, to reach the climax of proof of the infidelity of deepest dye of the sect, this declaration was received, by a hitherto quiet audience, with the most hearty eclat, showing their pride of the rank to which they have developed, of the lowest order of infidelity, and as their crowning glory. Other declaimers were intermediaries of old time Indians.

At a later "Temple" exhibition, a leader evolved the following syllogism, "Prophets prophesied, Christ prophesied, and now mediums prophesy."

To illustrate the "half cheat and the half cheated," the writer will briefly call attention to the fact that the rappings, the table tippings, the angelic appearances and the music, seen and heard in the darkened room, as well as the cabinet fraud, have been heartily embraced in support of the ism, till brought to light and exposed, when they are as heartily eschewed.

It is, however, probably destined, that, so long as there may be drifting minds, moved by every wind that blows, no matter from what

quarter it comes, and every tide that flows, there will be victims to mysteries beyond the ken of the wisest, all under the rule of, the more incomprehensible, the more attractive and winning; but that christian men and women may not be left unwarned, the writer feels constrained thus to forewarn the unwary of the danger of being cheated.

*Addenda.* Wishing to do full justice to spiritualism, so far as facts may enable, the editor condenses the following from two articles, one written by a clergyman in Lucknow, India, and the other by a returned missionary :

“One of the most impudent outgrowths or auxiliaries of spiritualism was “Theosophy,” to find a hopeful and wide open field for the development and practice of whose mysteries, Madame Blavatsky, formerly of Russia, and said to be an inveterate smoker, a loud swearer, skillful at the gaming table, and perhaps the most successful impostor living, but “who dare not give a truthful account of her past life,” together with her dupe, Colonel Olcott, went from New York to India about 1880. They made their headquarters at Bombay, where they flourished wonderfully, in the character of spiritualists. But their wheel of fortune, in the order of its revolving, was soon reversed, and the parties came to grief. “Their first mishap occurred on this wise; their earliest reinforcement was in the person of the notorious jail-bird, Bennett, of New York city, a Theosophist, of course, who talked glibly, and was recognized as a valuable assistant,” till Joseph Cook, opportunely arriving at Bombay, learned that the obnoxious New Yorker was posing as moral leader, and in one of his lectures administered such a scathing rebuke to the would-be reformer that he was glad to disappear, his career in India coming to a sudden end.

“Madame Blavatsky was the real leader, but Colonel Olcott was its chief representative, by whose display of juggler’s tricks, they succeeded in imposing upon some persons of note. They also made themselves popular among the natives everywhere, and for a brief time seemed to have everything their own way; but the whole imposture was completely exposed.”

“The sliding panels in doors, trap doors in ceilings, and other gigantic frauds were soon found, and the spiritual jugglers were glad to flee the country, obliging Madame to leave India, to which nothing could induce her return.”

The Lucknow Missionary says, “The Psychical Society placed the

failure on record. A few score educated natives, who lost their heads in the excitement, sit in mourning; Madame Blavatsky is in disgrace, and Colonel Olcott has leisure to reflect on the uncertainty of human affairs, and the want of gratitude in the hearts of the sages of the East, at whose feet he so ardently longed to sit. If he cares to know how he stands in the estimation of the bold Russian, he can easily find out."

In a private letter sent to Madame Coulomb, (who, with her husband, Theosophists, had grown sick of the imposture, and, on being interviewed, had explained the tricks and secrets of the performers, which were published,) Madame Blavatsky writes of him (Colonel Olcott) as the chief of her "domestic imbeciles" and "familiar muffs," and, writing about him from America to a Hindu at Bombay, she characterized him as a "psychologized baby," saying that the yankees thought themselves very smart, and that Colonel Olcott thought that *he* was particularly smart, even for a yankee, but he would have to get up much earlier in the morning to be as smart as she was.

#### ABOLITIONISM.

It was not in the plan of the Editor to write of abolitionism, except what will be found in another place; but, upon suggestion from an appreciated quarter, he adds the following article, without apology. As in frigid Maine there was no adequate hot bed from which to produce the ism, it was brought by propagandists from the New England and New Hampshire Conferences, hence our narrative must begin outside.

Relative to the question of slavery, the Maine Conference (then including the entire State,) in the ministry and membership, from the Piscataqua to the St. Croix, and from centre to circumference, was anti-slavery, and could only be made to appear otherwise by being forced defensively into antagonism, by attempts made to compel the adoption of the impracticable platform, and only irritating measures.

The Methodist Episcopal church, north of the compromise line, almost in its entirety of ministry and laity, except along the border, was "anti-slavery" and "free soil," except when provoked to defense as above defined.

This anti-slavery sentiment and purpose was promptly and emphatically declared and sustained immediately upon the occurrence of slavery in the general superintendency, by the General Conference



of 1844, in New York, when and where the editor, though not a delegate, was an interested looker on, and thoughtful listener.

At this Conference Bishop James O. Andrew, a citizen of Georgia, was indicted, by authority of the book of discipline, as a slave-holder, though the slaves came, not by purchase, but in the right of his wife, and could not, under the law of the State of Georgia, be emancipated except by sending them north. Because of which indictment, the church was ruptured, and the "Methodist Episcopal church south," including the entire slavery portion, was created, which secession and division (such was the rank of the Methodist Episcopal church in the south,) it was assumed, would prove to be the initial of the disruption of the United States.

This prompt arraignment of Bishop Andrew was a clear and positive indicator and declaration of the sentiment and purpose of the northern portion, as a body, every part being represented by its duly elected representatives.

During the controversy which led to division, and after the division, Bishop Hedding was the most abused man, because of his patriarchal habitude and well known amiability, as well as because of his being thrown providentially, while burdened with weighty responsibilities, and feeling all their importance and possible results, into one of the most impassioned movements ever witnessed in this country, where he was made the target for the poisoned arrows of an unprovoked and relentless foe.

As early as 1835, "Bishop Hedding witnessed, with painful emotion, the excited state of feeling in the New England and New Hampshire Conferences, and was distressed beyond measure at the ultra measures that were adopted by many members, the harsh expressions used, and also at the imperious and arrogant spirit of some of the leaders, which, unless timely checked, could end in nothing but the most radical and determined opposition to the government, and salutary discipline of the church."

"He had also shared largely in the personal abuse heaped upon those who, on account of prospective evil, sought to arrest, or modify the course of the new and radical movement. In 1834, by discussions at campmeetings and elsewhere, as in 'Zion's Herald,' and by the liberal distribution of Garrison's 'Liberator,' (O. Scott personally subscribing for one hundred copies, to be sent to members of the New England Conference,) a majority of its members had, at the session in 1835, become abolitionists.

“The sessions of the New England and New Hampshire Conferences for 1835, had been anticipated by an ‘appeal,’ addressed to members by prominent abolitionists, to counteract whose influence, a ‘Counter-appeal,’ signed by Dr. Fisk, John Lindsay, B. Otheman, Abel Stevens, and others, was issued.” The counter appellants say, “Did we see prospective emancipation in such a path, we would bid the process of agitation God-speed.”

Bishop Clark, from whom we are quoting, again says, “The conflict had now fairly commenced. That church, which had always most strongly protested against the great evil of slavery, was most fiercely denounced. Some of the more ultra did not hesitate to declare that they never would falter till they had ‘split the great Methodist prop to slavery.’ ”

In 1838, Bishop Hedding presiding, the New York and New England Conferences were protracted, by obstructions thrown in the way by the leading abolitionists, one continuing fifteen and the other seventeen days. Under such pressure almost any other than the patiently enduring patriarch would have succumbed, of which Bishop Clark says: “The state of things indicated in the preceding pages, continued to exist till the General Conference of 1840, and, to some extent, a year or two later. Generally a cloud of lecturers hung around the path of Bishop Hedding, perverting and misrepresenting his acts and character. His administration entered largely into their public discourses, and was denounced as ‘usurpation’ and ‘tyranny.’ He also became the butt of their ridicule, and in some of their lectures a mock slave-auction was enacted, and Bishop Hedding and his wife, in burlesque, sold as slaves.”

“These extravagances reacted against the men who enacted them, and led the way to their final withdrawal from the church, and wise and good men, not abating in the least their determined opposition to slavery, whether in or out of the church, began to feel that the church was worth preserving, and that it was not necessary to rend it in pieces in order to resist the monster evil of the times.”

In 1838, an onslaught was intended, by strong forces, especially from the New England Conference, during the session of the Maine Conference at Wiscasset, to which Bishop Hedding was to come immediately from the New England Conference; but such had been the defeat, after a long and fiercely fought battle in that Conference, that no appearance was put in, and organized abolitionism, in the Maine Conference became defunct, though, in a few localities, the

war upon the church still went on, but at a very great disadvantage. At this point the chief organizers, concluding that their metal was heated to its extreme moulding point, and that their power was at its culmination, indeed was showing signs of waning, struck for secession, still entertaining the idea that those who had followed their lead in the church, would follow out of it; but to their surprise, their going was without a following, which abandonment in their extremity, so disgusted them, that they made shipwreck of their faith, and found themselves rudderless upon the boundless and fathomless sea of schism.

And now briefly, as to the spirit and temper, during and after his sore trial, Bishop Hedding's conduct may speak for him. After being delivered from the furnace in which he had been tried, as by fire; while he had only acted in strict conformity to acts of the General Conference, he says: "I have endeavored to examine myself and to pray over the subject, but I cannot perceive that I felt impatient but I may be mistaken, I may not have known myself. After the trial of La Roy Sunderland, I had doubts whether I had not used some words which were too sharp, and I named it to Bishop Soule, saying, 'if I have, tell me, and I will take them back before the Conference,' who said he believed my words were none too sharp." Again, in a letter to Rev. Asa Kent: "The causes of my manner, at the times you name, I think were the following:

"1. Excessive fatigue. 2. The heat of the weather. 3. I was oppressed with the business of the Conference. That business has affected my nerves for the few past years, so that sometimes I have been unable to speak or stand without trembling, and, in one instance, in a Conference, I was supposed by one man to be angry, when I know my spirit was as cool as it is now. 4. I think the greatest cause was my spirit was deeply oppressed with a sense of the wrongs these brethren had done me, and the church through me, and I felt an ardent desire to convince the Conference that they had done wrong, believing the good of the church required it, and fearing that many of the preachers had not a proper sense of the sin of evil speaking, backbiting, and slandering. With all these impressions, and under these circumstances, my feelings were greatly excited, probably too much so, but I cannot yet see that it was impatience."

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## SUPPLEMENT.

## (1.) REV. ABNER S. TOWNSEND.

With sealed eyes, and unconscious, Rev. A. S. Townsend, February 28, 1885, dropped the mortal coil, and awoke to immortality and eternal life, and the blessed awaking was the result of no blind chance. Erysipelas of most malignant type attacked the brain, forever sealing his eyes, and a few hours later obscuring reason, but, though the veil utterly obscured his vision, and though the wife, with an infant in her arms, which he had not seen, lay in another room, yet he was not alone, Christ was with him.

Of his early life, brother Townsend left the following sketch: "A. S. Townsend, born July 9, 1833. A wayward boy, commencing my life of dissipation when I was sixteen, reformed, by the help of God, when I was twenty-six; converted when I was thirty-two; found complete deliverance nearly two years after, though I do not remember the date. I have never seen the moment when I have not rejoiced that the work of grace was satisfactory. Jesus is, and has been from the first, the joy of my soul. I have seen the salvation of God on all my charges, and I thank him that I have lived to do so much for his glory. The most wonderful thing I have any knowledge of is the power that fills my soul to-day with perfect peace. The waves of glory have flooded me since last Friday, and I know his blood avails for me. To God be all the glory forever! (Dated, December 15, 1884.)"

None doubted the genuineness of the change, and the confidence was greatest where he was best known.

He, everywhere, made friends, and words of regret and respect everywhere found utterance. Brother Townsend was a good gospel preacher. He was quick to see, prompt to decide, positive in his opinions, and frank in their expression. He was ardently attached to his family.

He did much for the church of his last pastorate, where he was preparing to receive the Conference; but without a good bye, or the doing of an undone thing, he was with the undying.





Yrs truly  
A S Townsend



## (2.) REV. CALEB G. ROBBINS.

Rev. Caleb G. Robbins was born in Norridgewock in 1808, and died February 8, 1885. Of his early life we have no full data, but he was converted while young, and was soon called to preach, and was admitted to the Maine Conference. He was ordained elder in 1844, by Bishop Hedding, but his years in the itinerancy were few, his health soon failing, but being a man of energy, he neither ceased to work or preach. For nineteen years he occupied pulpits as occasion required.

He settled in Dover as farmer and mechanic. At Bear Hill he became a leading spirit in the church. In after years he moved to the village, and labored in building up Methodism in that growing place. Largely by his efforts, aided by a generous man outside the church, a brick church was built in the centre of the village. The pastor could always count him as a friend, whose deeds were more than words. He would criticise freely, and sometimes sharply, but none could doubt that the words were those of a friend. He was a man of unwavering principle, neither to be bought or over-awed. At his death the community said, "No one can speak any hurt of Elder Robbins." A wife and two sons survive him, one son in the West, the other, at whose home he died, was editing a paper in Dexter.

## (3.) REV. ELIJAH CROOKER.

Rev. Elijah Crooker was born in Bristol, Maine, in 1802, and died in Washington, Maine, September 28, 1884. His Conference work was performed many years ago. But few live to recognize his name as a former yoke-fellow in ministerial toil, yet christian affection gladly invites attention to memory of a life so pure and christian in its character and work. Careful study was a characteristic of his youthful years.

Soon after conversion, both he and the church recognized the christian ministry as his life-work. He joined the Maine Conference in 1830, and soon proved his call of God to the ministry. He was devoted to his calling, and served, with much efficiency, Readfield, Wiscasset, Bath, Belfast and Bangor. He was a ripe scholar, an able and eloquent preacher, a great reader, and, having a remarkable memory, he kept fully abreast of the age in which he lived.

At the age of thirty he was united in marriage to Miss Sophia Hunter of Bristol, by whom he had one son, now in California. She was an excellent helpmeet in his work. She died in 1848. He

afterward married Mrs. Eliza Johnston of Washington, a devoted christian lady, whom he survived three years.

His last illness was brief, during which he was abundantly cheered by the Saviour's peaceful presence. His last utterance was, "I am going home to heaven to live forever."

(With pleasure the editor uses this opportunity to say, he knew Rev. Elijah Crooker well, and only to highly esteem.)

(4.) REV. WILLIAM W. MARSH.

Rev. William W. Marsh was born in Orono, February 12th, 1836, and died in Brewer, June 18th, 1886.

His parents were Elijah and Mary Marsh, well known for their uniform piety, and devotion to Methodism. He was converted and joined the church, under the pastorate of Rev. John Atwell, in 1858.

In 1859, he took work under the Presiding Elder, with Rev. J. P. French, at Stillwater, Oldtown and Argyle, and, in 1860, he was admitted to the East Maine Conference and appointed to Patten.

He was ordained Deacon in 1862, and Elder in 1864.

In 1862 he was married to Miss Ellen S. Brann, to whom, after twenty four years sharing of his joys and toils in the itinerancy, he left one son and two daughters.

Brother Marsh was an exemplary and earnest christian minister, rooted and grounded in Methodism *as it was*, ever devoted to his calling, and never vacillating, halting, or turning from the path of duty, to right or left. Emphatically he was, everywhere, and in everything, a man of moral excellence.

As a preacher he took rank with the first class. His sermons were rich in thought, clear and forcible in expression. His ready perception of right and wrong, together with christian courage and firmness, gave him value as a counselor among his brethren.

Of his writings were: "The Aspen's Story," "Yule-tide," and "The Temptation."

Though always physically frail, during the twenty-seven years of his ministry, he was not absent from the pulpit more than three Sabbaths, Conference Sabbaths excepted, when he usually occupied some pulpit. In his diary, his widow found, "February 14, 1886, Laid aside by sickness;" after which, she thinks he preached once.

He declined gradually, and on Conference Sunday, 1886, when she told him his physician had but little hope, he was ready for the





W. W. Marsh.

Rev. W. W. McKim

summons. Though he saw the end drawing near, for him death had no terrors. With face aglow, in blissful anticipation, he gave his loved ones the parting kiss, and whispered, "Jesus is so near," and he was gone. Blessed "rest," following labors abundant! To him who attains, a full compensation for all it may cost!

(5.) JOSEPH DOANE.

Joseph Doane died in Orrington, September 19th, 1884, aged eighty-eight years and three months.

For many years he was a prominent citizen in town and county. As a christian, he was a man of mark. He had been called to positions of trust in church and State. He had acted as teacher, as magistrate, as legislator and as farmer; and what he did was always conscientiously and well done. His piety was not to be questioned, and his christian counsels were well timed and heeded. In prayer he was fervent. His only son about to die unconverted, he wrestled with God in prayer for him, till he was brought to the light.

He had been a man of many sorrows. Three wives, a son, and several daughters had gone before him. When called, he was ready to go. Being asked by his pastor if Jesus was present and precious, he answered with a smile.

Above the ordinary rank he has been missed and mourned by brethren and associates. Generous as well as just he delighted to give, ever feeling that he was only one of God's stewards.

In disposing of his property, he remembered the church, and the East Maine Conference Seminary, of whose board of trustees, he was the first Vice President.

"Peace to a good man's memory!"



# APPENDIX.

## PASTORAL RECORD.

*Pastoral Record of all ministers who have been connected with the East Maine Conference of the Methodist Episcopal Church since organization in 1848 to 1885, and ministers appointed to the same territory prior to 1848, so far as ascertained.*

PREPARED BY REV. I. H. W. WHARFF.

Sup. (Superannuate); Sup'y, (Supernumerary); Disct. (discontinued); Dist. (District).

Abel, Townsend P.—1871, Milltown; '72, disct.

Adams, Alfred S.—1850, Brownville; '51, Harmony; '52, Dixmont; '53, Palmyra; '54-'55, located; '56-'57, Steuben; '58-'59, Lubec; '60-'61, Columbia; '62-'63, Pembroke; '64, located; '65, Bristow. Died in Waldoboro, July 24, 1865.

Adams, True P.—1848, Patten; '49, Lincoln; '50-'51, McLane's Mills; '52, Friendship; '53-'54, Boothbay; '55-56, Bristol; '57-'58, Pittston; '59-'60, N. Vassalboro; '61, Windsor; '62-'63, Eastport; '64-'65, Camden; '66-'67, Belfast; '68, Maine Conf.

Alderdice, James S.—1877, Exeter; '78, disct.

Allen, Charles F.—1843-'68, Maine Conf.; '69-'71, Bangor, 1st Ch.; '72-'78, President Maine State College; '79, Maine Conf.

Allen, James S.—1879, Robbinston; '80-'81, E. Machias; '82-83, Tremont; '84, Vermont Conf.

Allen, John.—1835-'53, Maine Conf.; '54-'55, agent E. Me. Conf. Tract Society; '56, located; '57, Maine Conf.

Alexander, James.—1878, Pembroke; '79, E. Bucksport; '80-'81, Franklin; '82, Harrington; '83, withdrew.



Anderson, Amos W. C.—1878-'79, Fort Fairfield; '80-'81, Atkinson; '82-'83, Hartland; '84-'85, Pembroke.

Applebee, Warren.—1878, E. Vassalboro; '79-'80, S. Thomaston; '81-'84, N. E. S. Conf.; '85, S. W. Harbor.

Arey, Benj. S.—1853, S. Orrington; '54-'57, located; '58, Searsport; '59-'60, Orland; '61-'62, Orono; '63-'65, Dexter; '66, Bangor, Un. St.; '67, Wiscasset; '68-'70, Thomaston; '71-'72, Chaplain Maine State Prison; '73-'74, Sheepscot Bridge; '75, Rockland; '76, Camden; '77-'79, Castine; '80, Orrington; '81-'83, Rockland Dist.; '84-'85, Milltown.

Atkins, Thomas.—1853-'54, Guilford; '55, Exeter; '56, Brownville; '57, Dixmont; '58, N. Bucksport; '59-'60, Addison; '61-'62, Steuben; '63, withdrew.

Atwell, John.—1812-'23, N. E. Conf.; '24-'47, Maine Conf.; '48, Bangor, City Miss.; '49-'50, E. Thomaston; '51-'52, Castine; '53-'54, Hampden; '55-'56, Upper Stillwater; '57-'58, Orono; '59, Oldtown; '60, Eddington, Sup.; '61-'68, Sup., died in Orono, May 30, 1868.

Axtell, Nathan G.—1852-'59, Troy Conf.; '60-'62, Black River Conf.; '63-'70, located; '71-'79, N. E. S. Conf.; '80-'81, Bangor, 1st Ch.; '82, Bangor, Un. St.; '83-'85, Sup'y.

Ayer, John S.—1818-'23, N. E. Conf.; '24-'25, Maine Conf.; '26, located; '67, re-admitted, '67-'76, Sup. Died in Bangor, Jan. 18, 1876.

Baker, Jesse R.—1875-'76, Friendship; '77-'78, Round Pond; '79-'80, located; '81, Woolwich; '82, Southport; '83-'85, Clinton.

Baldwin, Winfred.—1880, Penobscot; '81-'82, E. Sullivan; '83-'84, Machias; '85, Bar Harbor.

Banghart, Chas. L.—1883, Gouldsboro; '84-'85, Franklin.

Batchelder, John.—1830-'47, Maine Conf.; '48-'73, Sup. Died in Bristol, Feb. 15, 1873.

Barnard, A——, F.—1832-'48, Maine Conf.; '49, Searsport; '50, Corinth; '51, Maine Conf.

Batthey, Amos P.—1841-'47, Maine Conf.; '48-'49, Sup. Died in Bucksport, Oct. 9, 1849.

- Bayley, Samuel H.—1874, British Conf.; '75, Fort Fairfield; '76, Patten; '77, Lincoln; '78, located.
- Beale, Jos. H.—1868, Pembroke; '69, E. Machias; '70, Cutler; '71, E. Machias; '72, Pittston; '73, N. Y. E. Conf.
- Beale, Merritt C.—1872, Millbridge; '73, E. Bucksport; '74, Orland; '75-'76, Milltown; '77, disct.
- Beale, Seth H.—1841-'47, Maine Conf.; '48-'49, Bristol; '50-'51, Newcastle; '52-'53, Dresden; '54, Camden; '55-'56, Union; '57-58, Georgetown; '59-'60, Hampden; '61, E. Corinth; '62, Searsport; '63-'66, Bucksport Dist.; '67, Calais; '68-'69, Milltown; '70-'72, Machias; '73-'75, S. Orrington; '76, Orland; '77-'78, Waldoboro; '79-'80, Vassalboro; '81-82, Union; '83-'84, Wiscasset; '85, Unity.
- Bean, Josiah.—1869, Bristol; '70-'71, Winslow; '72-'73, Guilford; '74-'75, Harmony; '76-'77, Dresden; '78, Winslow; '79, located.
- Bean, Leonard H.—1862-'63, Dresden; '64-'66, E. Vassalboro; '67-'68, Hodgdon's Mills; '69-71, Damariscotta; '72-'73, Orono; '74, Thomaston; '75, Maine Conf.
- Bennett, John H.—1868, Lincolnville; '69, Westport; '70-'71, N. Searsport; '72, Fort Fairfield; '73-'75, Patten; '76-'77, Topsfield; '78, Lincoln; '79, Lagrange; '80-'81, Brownville; '82-'83, Franklin; '84, Unity; '85, Cushing.
- Benson, John.—1840-'47, Maine Conf.; '48, Dixmont; '49, Corinna; '50-'51, Dover; '52, located.
- Besse, Chas. B.—1869, China; '70-'71, Pittston; '72-'74, Dexter; '75-'76, Rockland; '77, E. Vassalboro; '78-'80, Bucksport; '81-82, Orrington; '83-'85, Bangor, Union St.
- Biram, Jas.—1877, Pembroke; '78-79, Machias; '80, Harrington; '81-'83, S. Orrington; '84, Hartland; '85, Woolwich.
- Blackwood, Benj. C.—1857, W. Lubec; '58, Pembroke; '59, Whiting; '60, Harrington; '61-'62, Franklin; '63-'64, Steuben; '65, Sup'y; '66, W. Pembroke; '67, W. Lubec; '68, Robbinston; '69-71, Alexander; '72, E. Machias; '73, Lubec; '74, Sup'y; '75-'77, Millbridge; '78-79, Surry; '80-'81, Bucksport Center; '82, Deer Isle; '83-'84, Dixmont; '85, Sup.
- Blair, Zina H.—1845-'47, Maine Conf.; '48, Orland; '49-'50, Eastport; '51-'52, Pittston; '53, located.

Blake, Henry M.—1830-'47, Maine Conf.; '48, Searsport; '49, Maine Conf.

Blood, Henry P.—1856-'57, Sebec; '58-'59, Brownville; '60-'61, Parkman; '62-'63, Unity; '64-'66, Clinton; '67-'68, Oldtown; '69-'71, Weston; '72, California Conf. Died at Shasta, Cal., 1873.

Bolton, Horace W.—1867, Topsfield; '68-'70, Houlton; '71, Oldtown; '72-'73, Winterport; '74-'76, Maine Conf.; '77-'79, Bangor, 1st Ch.; '80, N. E. Conf.

Boynton, Elton H.—1878-'80, Searsmont; '81-'83, E. Vassalboro; '84-'85, Dexter.

Brackett, Edward —1841-'47, Maine Conf.; '48-'49, Newcastle; '50-'51, Lincolnville; '52-'53, N. Bucksport; '54-'55, W. Lubec; '56, Franklin; '57, E. Machias; '58, Sup.; '59-'60, Dennysville; Sup'y; '61-'62, Harrington; '63-'64, Columbia; '65-'66, E. Machias; '67, Millbridge; '68-'69, Harrington. Died in Harrington, Sept. 30, 1869.

Bragdon, Chas. P.—1835-'47, Maine Conf.; '48-'52, Sup.; '53, Maine Conf.

Bragdon, Fred A.—1872-'73, Penobscot; '74, Surry; '75-'77, Corinth; '78, Atkinson; '79-'80, Carmel; '81-'82, Lincoln; '83, Maine Conf.

Bray, Chas. H.—1869-'70, Round Pond; '71-'72, Clinton; '73, Woolwich; '74-'79, Sup'y. Died in China, Me., June 23, 1879.

Bray, Horace L.—1855-'56, Pittston; '57, Unity; '58, Hudson; '59, Brewer; '60, E. Corinth; '61, Palmyra; '62, Sup.; '63, Chaplain in Army; '64, Sup.; '65-'66, Newcastle; Sup.; '67, Sup. Died in Thomaston, Feb. 21, 1868.

Bray, Sullivan.—1818-'47, Maine Conf.; '48-'49, Dresden; '50-'51, S. Vassalboro; '52, E. Vassalboro; '53-'54, Georgetown; '55-'56, Camden; '57, Frankfort; '58, Dexter; '59-'60, Orrington Center; '61, N. Bucksport; '62, Exeter; '63, Detroit; '64-'76, Sup. Died in Mystic, Ct., March 15, 1876.

Bray, Wm. McK.—1856, Rockport; '57, Unity; '58, E. Corinth; '59-'60, Orono; '61, located.

Bridgham, Joshua L.—1879, Franklin; '80, disct.

Bridgham, Melton F.—1881-'83, Robbinston; '84-'85, Pittston.

Brooks, Frank L.—1885, Harrington.

Brown, Josiah J.—1853-'54, Knox; '55-'56, Unity; '57-'58, Newcastle; '59-'60, E. Pittston; '61, Bristol; '62-'63, Chaplain in Army; '64-'66, no app't; '67, withdrew.

Brown, Pascal E.—1859-'71, Maine Conf.; '72, Hodgdon's Mills; '73-'75, Desden; '76-'77, Union; '78-'80, Clinton; '81-'82, Guilford; '83-'85, Corinth.

Brown, Wm. L.—1858, Washington; '59, Damariscotta Mills; '60-'61, Camden; '62-'63, Bremen; '64-'66, Searsmont; '67-'68, Rockport; '69-'70, Sheepscot Bridge; '71-'73, Belfast; '74-'76, Bangor, Un. St.; '77-'78, Orono; '79-'81, Milltown; '82-'84, Waldoboro; '85, E. Boothbay.

Browning, Chas. L.—1830-'46, Maine Conf.; '47-'53, located; '54, Kirkland; '55-'56, Patten; '57-'58, Dover; '59, Parkman; '60, Levant; '61-'62, E. Bucksport; '63, Bear Hill; '64-'82, Sup. Died in Hampden, Sept. 22, 1882.

Bryant, Benj.—1826-'47, Maine Conf.; '48-'49, Union; '50, Bristol; '51, located.

Bryant, Ephraim.—1846-'47, Maine Conf.; '48, Eastport; '49, Dennysville; '50, Robbinston; '51-'52, Columbia; '53, Orrington Center; '54, Lincolnville; '55-'56, Surry; '57, Franklin; '58-'59, Penobscot; '60, E. Bucksport; '61, Washington; '62-'63, Windsor; '64, S. Vassalboro; '65, E. Pittston; '66, Windsor; '67, N. Waldoboro; '68-'85, Sup.

Burgess, Peter.—1818-'23, N. E. Conf.; '24-'47, Maine Conf. '48, Upper Stillwater; '49, Dixmont; '50, W. Hampden; '51, Brooksville; '52, located.

Byrne, Benj. B.—1843-'47, Maine Conf.; '48, Deer Isle; '49-'50, Penobscot; '51, Cherryfield; '52-'53, Calais; '54-'55, Waldoboro; '56-'57, Dresden; '58, Woolwich; '59-'60, Georgetown; '61-'62, Clinton; '63, N. Vassalboro; '64-'65, Bremen; '66, Camden; '67, Searsmont; '68-'70, Castine; '71-'72, S. Orrington; '73-'75, Machias; '76, Calais; '77, Bucksport Center; '78-'79, Newport; '80, Lagrange; '81, Westport; '82-'84, Woolwich; '85, E. Pittston.

Chadwick, Gustavus.—1879-'80, Washington; '81, disct.; '83, Cushing; '84-'85, Georgetown.

Chase, A. Fitzroy.—1872-83, Maine Conf.; '84-'85, Principal E. Me. Conf. Sem'y.



Chase, Benj. A.—1858, Damariscotta Mills; '59, S. Thomaston; '60, China; '61, Orland; '62-'63, Chaplain in Army; '64-'65, Houlton; '66, Patten; '67-'68, Bangor, Un. St.; '69, Dover; '70, N. E. Conf.

Chase, Hiram.—1843-'47, Maine Conf.; '48, Harmony; '49-'54, located; '55, Bear Hill; '56, Hudson; '57, disct

Chase, S. Freeman.—1859, Washington; '60, S. Vassalboro; '61, Pittston; '62, Camden; '63, Chaplain in Army; '64-'65, Machias; '66, Newport; '67, N. E. Conf.

Chase, Timothy B.—1843-'47, Maine Conf.; '48, Penobscot; '49, located.

Chase, Wilbur F.—1877-'78, Montville; '79-'80, Windsor; '81-'83, Rockport; '84-'85, Boothbay.

Chenery, Elisha.—1857, China; '58, Windsor; '59-'60, Newcastle; '61-'62, Boothbay; '63-'64, Sup.; '65, located.

Church, Albert.—1833-'47, Maine Conf.; '48, Georgetown; '49, Bangor, 1st Ch.; '50, Bucksport; '51-'54, Rockland Dist.; '55-'56, Rockland; '57-'58, Hampden; '59-'60, Orrington; '61-'62, Dover; '63-'65, Orono; '66-'68, Searsport; '69-'71, Winterport; '72-'74, E. Corinth; '75-'77, Orrington; '78-'79, Camden; '80-'85, Sup.

Clark, Daniel.—1828-'47, Maine Conf.; '48, E. Pittston; '49-'50, Georgetown; '51, Orrington; '52, Orrington Center; '53, W. Pittston; '54-'55, Dresden; '56, E. Vassalboro; '57, N. Vassalboro; '58, Searsmont; '59, Sangerville; '60-'69, Sup. Died at Richmond, May 22, 1869.

Clark, Henry H.—1869, Lubec; '70, Bucksport Center; '71-'72, Cherryfield; '73-'85, Chaplain in U. S. Navy.

Clifford, Alonzo J.—1874-'75, Unity; '76-'78, Rockport; '79-'81, E. Boothbay; '82-'83, Bucksport; '84, Sup'y; '85, St. Louis Conf.

Clifford, John R.—1880, Winslow; '81-'83, Sheepscot Bridge; '84-'85, Camden.

Clough, Mace R.—1839-'47, Maine Conf.; '48, Vassalboro; '49-'50, Woolwich; '51, Winslow; '52, Unity; '53, Maine Conf.

Coan, Leander S.—1859, Northport; '60, Pittston; '61, disct.

Collier, John W.—1879-'82, Missionary to S. America; '83, Windsor. Died at sea, May 1, 1883.

Collins, John.—1872, Maine Conf. ; '73, Waldoboro ; '74, Maine Conf.

Cookson, Josiah.—1855, Levant ; '56-'57, N. Searsport ; '58, W. Hampden ; '59, diset.

Cookson, Thomas.—1854-'55, Aroostook ; '56-'57, Robbinston ; '58-'59, Harrington ; '60-'61, Penobscot ; '62, Northport ; '63, Knox ; '64, Sup. ; '65-'66, Sup'y ; '67, Westport ; '68, Southport ; '69-'70, Sup'y ; '71, California Conf.

Cox, Daniel.—1829-'62, Maine Conf. ; '63-'70, located ; '71-'75, Sup. Died in Damariscotta, Dec. 28, 1875.

Crawford, George A.—1870, Camden ; '71-'84, Chaplain in U. S. Navy ; '85, N. E. Conf.

Crawford, Jas. B.—1866-'69, Principal E. Me. Conf. Sem'y. Died in Bucksport, Mar. 31, 1869.

Crawford, Wm. H.—1844-'47, Maine Conf. ; '48-'49, Milltown ; '50-'51, Dresden ; '52, Bristol ; '53-'54, Wiscasset ; '55, Arrowsic ; '56-'57, Waldoboro ; '58, N. Vassalboro ; '59, Rockland ; '60-'61, Bremen ; '62, Bristol ; '63-'64, Hampden ; '65, N. Bucksport ; '66-'67, E. Corinth ; '68-'69, Camden ; '70-'85, Sup.

Crawford, Wm. H., 2d.—1876-'77, Tremont ; '78-80, Millbridge ; '81, Columbia Falls ; '82-'83, Surry ; '84, Caribou ; '85, Pittsfield.

Cromwell, Jas. W. H.—1870-'72, Brewer ; '73-'74, Oldtown. Died in Oldtown, Aug. 23, 1874.

Crosby, Jacob F.—1876-'77, China ; '78-'79, Georgetown ; '80-'82, Wiscasset ; '83, Pittston ; '84-'85, Dresden.

Curtis, Reuben B.—1845-'47, Maine Conf. ; '48-'49, Orono ; '50-'51, Frankfort ; '52-'53, Searsport ; '54-'55, Bangor, 1st Ch. ; '56-'59, Bangor Dist. ; '60-'61, Bangor, 1st Ch. ; '62, Wis. Conf. Died in Appleton, Wisconsin, May 21, 1872.

Davies, Edward.—1854-'60, Maine Conf. ; '61, located ; '63-'64, Newcastle ; '65, Rockland ; '66-'67, Union ; '68-'69, Desden ; '70, E. Machias ; '71-'72, Whiting ; '73-'74, Sup'y ; '75, located.

Day, Jas. W.—1860, Bear Hill; '61-'62, Weston; '63, Houlton; '64-'66, Sup.; '67-'68, Orono; '69-'71, Searsport; '72-'74, Camden; '75-'76, N. Vassalboro; '77-'80, Rockland Dist.; '81-'83, Calais; '84, Bar Harbor; '85, Bucksport.

Day, Rufus.—1831-'51, Maine Conf.; '52, Sup.; '53, Dixmont; '54, W. Hampden; '55, Boothbay; '56-'57, Carmel, Sup'y; '58, Dixmont; '59-'60, Carmel; '61, Exeter; '62, Carmel; '63, Orland; '64-'67, Sup.; '68, Orono, Sup.; '69-'70, Dixmont; '71, Newburg; '72-'73, Sup'y; '74-'85, Sup.

Derrick, Israel.—1879-'81, Missionary to S. America; '82, disct.

Dixon, Rufus S.—1849, Cherryfield; '50, Brooksville; '51, Penobscot; '52, Eden; '53-'54, Surry; '55, Lincolnville; '56, E. Pittston; '57, Woolwich; '58-'59, Southport; '60, Hudson; '61, Harmony; '62, Brownville; '63, Veazie; '64-'65, Palmyra; '66-'67, Sangerville; '68, Unity; '69-'70, Woolwich; '71, Georgetown; '72, N. Waldo; '73, Cushing; '74, Lincolnville; '75, Sup'y; '76-'85, Sup.

Donnell, Moses.—1829-'47, Maine Conf.; '48, Washington, Sup'y; '49-'61, Sup. Died in Windsor, Oct. 2, 1861.

Douglass, Wm. S.—1823-'47, Maine Conf.; '48, expelled.

Dow, John W.—1834-'47, Maine Conf.; '48, Sangerville; '49, Palmyra; '50-'58, located; '59, Minn. Conf.

Dunbar, Otis.—1855, Brownville; '56, Sangerville; '57, located.

Dunn, Charles B.—1842-'47, Maine Conf.; '48-'49, Orrington Center; '50-'51, N. Bucksport; '52, Orland; '53, Castine; '54-'55, E. Corinth; '56-'57, Exeter; '58-'59, Sebec; '60, Rockland; '61-'62, Hampden; '63-'64, Orrington; '65-'66, Rockport; '67, Damariscotta; '68-'70, Rockland Dist.; '71-'74, Bucksport Dist.; '75-'77, Hampden; '78-'80, E. Corinth; '81-'82, Damariscotta; '83-'84, Searsport; '85, Sup.

Dunn, Levi C.—1835-'38, Maine Conf.; '39, disct.; '52, Lincolnville; '53, Sullivan; '54, Tremont; '55-'56, Washington; '57, Winslow; '58, Hermon; '59, Sup.; '60, Sup'y; '61, located.

Dunton, Shubael M.—1872-'74, Alexander; '75-'77, Robbinston; '78-'80, Columbia Falls; '81-'83, Penobscot; '84-'85, S. Thomaston.

Eldridge, Geo. N.—1873, Orland; '74-'76, Harrington; '77-'79, Calais; '80-'82, Bangor, Un. St.; '83, Colorado Conf.

Eldridge, Wm. B.—1872-'73, Hampden; '74-'75, Guilford; '76-'77, Brewer; '78-'79, Woolwich; '80-'81, Southport; '82-'83, Vassalboro; '84, Montville; '85, E. Knox.

Elliot, Gould F.—1842-'43, Maine Conf.; '44-'48, disct.; '49, W. Hampden; '50-'51, Unity; '52-'53, N. Bangor; '54-'63, located; '64-'65, Dixmont; '66, located.

Elliot, Stephen C.—1855, Corinth; '56-'57, Houlton; '58-'59, Patten; '60-'61, Sebec; '62, Newport; '63-'64, Bucksport; '65-'67, Hampden; '68-'69, Corinth; '70-'71, Orrington; '72, Dover; '73, California Conf.

Ellis, Caleb H.—1859, Franklin; '60-'61, E. Machias; '62, Chaplain in Army; '63, located.

Estabrooks, Chas. T.—1876-'77, Columbia Falls; '78, Dennysville; '79, disct.

Farrington, Wm. F.—1829-'58, Maine Conf.; '59-'60, Bangor, Un. St.; '61, N. E. S. Conf.

Farr, Walter.—1872, N. Searsport; '73, Robbinston; '74-'75, Carmel; '76, Lincoln; '77, located.

Fenlason, Wm. B.—1854, Washington; '55, N. Searsport; '56-'57, Harmony; '58-'59, Weston; '60, Franklin; '61, Brooksville; '62, Surry; '63-'64, Harrington; '65, W. Lubec; '66-'68, Dixmont; '69, Garland; '70-'71, Exeter; '72, Bucksport Center; '73, Franklin; '74, located.

Fletcher, Eliot B.—1826-'37, Maine Conf.; '38-'42, N. H. Conf.; '43-'47, Maine Conf.; '48, Lincoln; '49, Foxcroft; '50-'60, located; '61, China; '62, Vassalboro; '63, Damariscotta Mills; '64, Corinna; '65, S. Vassalboro; '66-'82, Sup. Died in Georgetown, May 22, 1882.

Fletcher, Josiah.—1860, Rockport; '61, Damariscotta; '62-'63, Wiscasset; '64, Ellsworth; '65-'66, Orrington; '67, Castine; '68-'69, Waldoboro; '70, Maine Conf.

Fogg, Albion P.—1856, Winslow; '57, disct.

Forsyth, Geo.—1867-'70, Wyoming Conf.; '71-'80, Principal E. Me. Conf. Sem'y; '81, Wyoming Conf.

Foster, Abiel.—1843-'47, Maine Conf.; '48-'49, W. Pittston; '50-'51, Belfast; '52-'53, Damariscotta; '54, Lubec; '55, withdrew.



Foster, Benj.—1839-'61, Maine Conf.; '62-'63, Bangor, Un. St.; '64, Newport; '65, located.

Fowler, Enoch M.—1843-'47, Maine Conf.; '48, N. Brewer; '49, Exeter; '50, located; '51, Orland; '52-'53, Steuben; '54-'55, Lincoln; '56-'57, N. Bucksport; '58-'59, Machias; '60-'61, Lubec; '62, Calais; '63, Milltown; '64-'65, Pembroke; '66, Winterport; '67-'68, Ellsworth; '69, N. Bucksport; '70-'71, Searsmont; '72-'73, Round Pond; '74-'75, Woolwich; '76, E. Bucksport; '77-'85, Sup.

Freeman, Cyrus M.—1854, Belfast; '55-'56, Milltown; '57, Ellsworth; '58, located.

French, Jos. P.—1853-'54, Ellsworth; '55, Orland; '56-'57, Bangor, Un. St.; '58-'59, Oldtown; '60, Upper Stillwater; '61, Bucksport; '62, Corinth. Drowned in Mississippi River, Aug. 6, 1862.

French, Luther P.—1838-'47, Maine Conf.; '48, Thomaston; '49-'50, Wiscasset; '51-'52, Bucksport. '53-'54, Oldtown. '55-'56, Brewer. '57-'58, Orrington. '59-'60, Dover. '61, Newport. '62, E. Corinth. '63, Chaplain in Army. '64-'67, Bangor Dist. '68-'70, Belfast. '71, Bucksport. '72, Maine Conf.

Frohock, Herbert E.—1884, Penobscot. '85, Millbridge.

Fuller, Samuel A.—1855, Newport. '56-'57, Bremen. '58-'59, Dresden. '60-'61, Searsmont. '62, Brewer. '63, Chaplain in Army. '64, Oldtown. '65, Winterport. '66, N. Searsport. '67-'68, Brewer. '69, N. E. Conf.

Gahan, Elwin S.—1882, Knox. '83-'85, China.

Gardiner, Rufus P.—1880, Edmunds. '81-'82, Crawford. '83, Harrington. '84, Fort Fairfield. '85, withdrew.

Garland, Jona. M.—1861, S. Thomaston. '62, disct.

Gates, Lawrence B.—1858, Deer Isle. '59, S. Vassalboro. '60, disct.

George, Nathan D.—1836-'47, Maine Conf. '48, Bangor, 1st Ch. '49-'51, Bangor Dist. '52, Orrington. '53, Bucksport. '54, N. E. Conf.

Gerrish, Theo.—1872-'73, Levant. '74-'75, Hartland. '76-'77, Pittsfield. '78-'80, Belfast. '81, Bucksport. '82-'84, Bangor, 1st Ch. '85, Maine Conf.

Gill, Jos. H.—1871, Missionary.

Glidden, Emory A.—1878-'80, Danforth. '81, Hodgdon. '82-'83, Monticello. '84-'85, Bristol.

Godfrey, Alfred C.—1840-'47, Maine Conf. '48-'49, located. '50-'51, Brewer. '52-'55, located. '56, Newport. '57, Rockport. '58, Newport. '59-'60, Houlton. '61-'62, Orrington. '63, Dover. '64, Chaplain in Army. '65-'66, Exeter. '67, Newport. '68-'69, Hampden. '70, N. H. Conf.

Gould, John B.—1846-'66, N. E. S. Conf. '67-'68, Bangor, 1st Ch. '69-'75, Sup'y. '76, located.

Gross, Solomon S.—1857-'58, Deer Isle. '59, Sullivan. '60-'61, Pembroke. '62-'63, E. Machias. '64-'66, Lubec. '67, Alexander. '68-'69, W. Lubec. '70, S. Orrington. '71, Bucksport Center. '72, Oldtown. '73-'75, Atkinson. '76-'77, Sup'y. '78-'79, Sup. '80-'81, Georgetown. '82, Cushing. '83-'84, Washington. '85, Searsmont.

Haley, Frank J.—1879, Prof. at E. Me. Conf. Sem'y. 1880-'82, Searsport. 1883, Eastport. 1884-'85, Calais.

Hall, Albert H.—1846-'47, Maine Conf. 1848-'49, W. Lubec. 1850, Orrington. 1851, Sup. 1852-'55, located. 1856, Eastport. 1857-'58, Orrington Center. 1859, Dexter. 1860, located.

Hall, Joshua.—1792-1823, N. E. Conf. 1824-'47, Maine Conf. 1848-'62, Sup. Died in Frankfort, Dec. 25, 1862, aged 95.

Hamblen, Jos. B.—1878, S. Thomaston. 1879, diset.

Handy, Frank D.—1878-'79, Eastport. 1880, Bristol. 1881-'83, Dresden. 1884, E. Boothbay. 1885, located.

Hanscom, Loren L.—1864-'65, Robbinston. 1866-'67, Pembroke. 1868-'69, S. Orrington. 1870-'71, Camden. 1872-'74, Searsport. 1875-'77, Dexter. 1878-'80, Houlton. 1881-'83, Orono. 1884, Bucksport. 1885, Rockland.

Hanscom, Sylvanus L.—1869-'70, Deer Isle. 1871-'72, Lubec. 1873, Cutler. 1874, Winslow. 1875-'77, Clinton. 1878-'80, Sheepscot Bridge. 1881-'82, Boothbay. 1883-'85, Thomaston.

Harriman, Jesse.—1836-'47, Maine Conf. 1848, Boothbay. 1849-'50, Surry. 1851-'52, Sullivan. 1853, Woolwich. 1854-'55, Southport. 1856, Arrowsic. 1857, Westport. 1858, S. Vassalboro. 1859, Clinton. 1860, Vassalboro. 1861-'73, Sup. Died in Bangor, Feb. 18, 1873.

Hartford, Jas.—1854, Weston. 1855, Harmony. 1856, Dixmont. 1857, Brownville. 1858, Knox. 1859, Searsmont. 1860, N. Waldo. 1861-'62, Woolwich. 1863, S. Vassalboro. 1864, Bristol. 1865-'66, Georgetown. Died in Georgetown, Aug. 8, 1866.

Haskell, Conforth L.—1865-'66, Boothbay. 1867-'68, Newcastle. 1869-'70, N. Vassalboro. 1871-'72, Eastport. 1873-'75, Calais. 1876-'77, Wisconsin Conf. 1878, Wiscasset. 1879-'81, Waldo. 1882-'83, E. Boothbay. 1884, Harrington. 1885, Searsport.

Helmershausen, Edwin A.—1843-'47, Maine Conf. 1848, Nobleboro. 1849, Bristol. 1850, Camden. 1851, Oldtown. 1852, Frankfort. 1853-1854, Dexter. 1855-1856, Orono. 1857-1858, Brewer. 1859, Bucksport. 1860-1863, Bangor Dist. 1864, Thomaston. 1865-1866, Wiscasset. 1867-1870, Bucksport Dist. 1871-1873, Rockland Dist. Died in Thomaston, Nov. 10, 1873.

Higgins, David.—1842-1847, Maine Conf. 1848-1849, Bucksport. 1850, Milltown. 1851, Wiscasset. 1852, located.

Higgins, Josiah.—1831-1847, Maine Conf. 1848, Wiscasset. 1849, Frankfort. 1850-1851, Dexter. 1852, Union. 1853, located.

Higgins, James W.—1880-1882, Missionary to S. America. 1883, N. E. Conf.

Higgins, Phineas.—1833-1847, Maine Conf. 1848, Castine. 1849, Windsor. 1850, W. Pittston. 1851, Camden. 1852-1853, Corinth. 1854, Exeter. 1855-1856, Hampden. 1857, disct. 1858, S. Orrington. 1859-1860, Cherryfield. 1861-1862, Waldo. 1863, Bristol. 1864, E. Pittston. 1865, Unity. 1866-1867, Dresden. 1868, Woolwich. 1869-1870, Hodgdon's Mills. 1871, Round Pond. 1872-1873, Winslow. 1874, Georgetown. 1875-1876, Sup'y. 1877-1878, Sup. Died in Damariscotta, Jan. 14, 1878.

Hill, Theodore.—1836-1854, Maine Conf. 1855, Penobscot. 1856-1857, Oldtown. 1858, Clinton. 1859, located. 1869, Maine Conf.

Hinks, E. Franklin.—1863, Camden. 1864, Bangor, 1st Ch. 1865, Thomaston. 1866-1874, Sup'y. 1875, located.

Hofmann, Henry.—1881, Missionary to S. America. 1882, Central German Conf.

Holt, David B.—1879-1880, Exeter. 1881, Sebec. 1882, Maine Conf.

Holway, Wesley O.—1862, Bucksport. 1863-1864, Damariscotta. 1865-1866, Bangor, 1st Ch. 1867, Sup'y. 1868-1872, Chaplain in U. S. Navy. 1873, N. E. Conf.

Hopkins, Mark R.—1840-1847, Maine Conf. 1848-1849, Oldtown. 1850-1851, Searsport. 1852-1859, Sup. Died in Bloomfield, June 3, 1859.

Hudson, Geo. W.—1878-1880, Damariscotta. 1881-1882, Ellsworth. 1883, Detroit Conf.

Huse, Obadiah.—1841-1847, Maine Conf. 1848, Windsor. 1849, Castine. 1850, Orland. 1851, located.

Hutchinson, Eleazer W.—1859-1860, Newport. 1861-1862, Houlton. 1863-1864, Rockland. 1865-1867, Bucksport. 1868, Bucksport Center. 1869-1870, Orland. 1871, located.

Hutchinson, James M.—1842-1847, Maine Conf. 1848-1857, located. 1858, Harmony. 1859, Aroostook. 1860, Dexter. 1861-1862, Dixmont. 1863, Harmony. 1864, Sebec. 1865, located.

Jackson, Wm. B.—1875, Windsor. 1876, disct.

Jeffrey, Alexander P.—1879-1881, Missionary in S. America. 1882, Ohio Conf.

Jenkins, Otis F.—1851, Weston. 1852, W. Lubec. 1853, Robbinston. 1854, Unity. 1855, E. Vassalboro. 1856, Woolwich. 1857, Boothbay. 1858-1859, Round Pond. 1860, Union. 1861, E. Pittston. 1862, located.

Jewell, Wm. T.—1849, Patten. 1850, Dixmont. 1851, N. Bangor. 1852, Southport. 1853-1854, Searsmont. 1855-1856, Thomaston. 1857, Union. 1858, Bangor, Un. St. 1859, Camden. 1860, Houlton, Sup. 1861-1862, Winterport. 1863, Oldtown. 1864-1866, Castine. 1867-1868, Winterport. 1869-1870, Orono. 1871, Orono, Sup'y. 1872-1874, Orrington. 1875-1877, Searsport. 1878-1880, Guilford. 1881, Clinton. 1882, Pittsfield. 1883-1885, Hampden.

Johnson, Chas. H. A.—1843-1844, Maine Conf. 1845, disct. 1848, Brownville. 1849, Sebec. 1850, Lincoln. 1851-1852, Milltown. 1853, Bangor, Un. St. 1854, Sup. Died in Minneapolis, Minn., April, 1855.

Jones, Benj.—1809-1823, N. E. Conf. 1824-1847, Maine Conf. 1848, Friendship, Sup'y. 1849-1850, Sup. Died in Lincolnville, July 18, 1850.

Jones, Geo. G.—1858, Bucksport. 1859, N. E. Conf.

Keith, Jason.—1844-1847, Maine Conf. 1848, Carmel. Died in Whitefield, Feb. 15, 1849.

Kendall, Abijah.—1841-1847, Maine Conf. 1848, Weston. 1849, Monroe. 1850, W. Frankfort. 1851-1864, Sup. 1865-1875, Sup'y. 1876-1885. Sup.

King, Joseph.—1856, Cutler. 1857-1858, Mt. Desert. 1859, Deer Isle. 1860, Steuben. 1861, W. Lubec. 1862-1863, Penobscot. 1864-1865, N. Searsport. 1866-1867, N. Bucksport. 1868, Friendship. 1869, Rockport. 1870, Bristol. 1871-1872, Woolwich. 1873, N. Waldoboro. 1874, Sup'y. 1875, located.

King, Melville E.—1869-1870, Southport. 1871, located.

Knowles, Geo. H.—1874, Friendship. 1875, Camden. 1876, disct.

Knowles, James O.—1859, Six Mile Falls. 1860, Brewer. 1861-1862, Dexter. 1863, E. Corinth. 1864, located. 1865-1866, Oldtown. 1867-1872, N. E. Conf. 1873-1874, Rockland. 1875, N. E. Conf.

Knowlton, Chas. E.—1871-1873, Rockport. 1874, Financial Agent Rockport Ch. 1875-1877, Boothbay. 1878, Sup'y. Died in Rockport, June 2. 1878.

Knox, Loren L.—1840-1850, Oneida Conf. 1851-1856, Principal E. Me. Conf, Sem'y. 1857, Rock River Conf.

Krouser, Oscar B.—1880-1882, Missionary to S. America. 1883, disct.

Ladd, Ammi S.—1860-1884, Maine Conf. 1885, Bangor, 1st Ch.

La Fetra, Ira H. 1879-1882, Missionary to S. America. 1883, disct.

La Marsh, Norman.—1884, Pittsfield. 1885, Patten.

Lang, Samuel S.—1857, Penobscot. 1858, disct.

Latham, Harry W.—1834-1847, Maine Conf. 1848, Woolwich. 1849-1850, Sullivan. 1851, Waldoboro. 1852, Winslow. 1853, located.

Lermond, Wilson.—1882-1884, Exeter. 1885, Brownville.

Lewis, Albert A.—1881-1883, Houlton. 1884-1885, Winterport.

Libby, Charles E.—1871, Sangerville. 1872, Lincoln. 1873-1874, Brewer. 1875-1876, Thomaston. 1877-1878, Pittston. 1879-1880, Rockport. 1881-1882, Belfast. 1883-1885, Bucksport Dist.



- Locke, John L.—1863-1864, Danforth. 1865-1866, Ellsworth. 1867, N. E. Conf.
- Lockhart, Arthur J.—1872-1874, Pembroke. 1875-1877, Lubec. 1878-1879, E. Machias. 1880-1882, Pembroke. 1883-1885, Orrington.
- Lunt, Abraham R.—1844-1851, Maine Conf. 1852, Palmyra. 1853, Brownville. 1854-1855, E. Pittston. 1856-1857, Knox. 1858-1859, Union. 1860, Damariscotta. 1861-1862, Winslow. 1863-1865, Waldoboro. 1866-1867, Machias. 1868, Cherryfield. 1869, N. H. Conf.
- Main, Charles A.—1880, Crawford. 1881-1883, Edmunds. 1884-1885, S. Orrington.
- Mansfield, Daniel H.—1845-1847, Maine Conf. 1848-1849, Belfast. 1850-1851, Bangor, 1st Ch. 1852-1855, Agent E. Me. Conf. Sem'y. Died in Augusta, Feb. 25, 1855.
- Marsh, Jere.—1816-1847, Maine Conf. 1848, Dover. 1849, Brownville. 1850, Corinna. 1851-1856, Sup. 1857, Exeter, Sup. 1858-1874, Sup. Died in Exeter, June 12, 1874.
- Marsh, John N.—1855, Cherryfield. 1856, Orland. 1857, Castine. 1858, Frankfort. 1859, Thomaston. 1860-1861, Unity. 1862-1863, Searsmont. 1864-1865, Dresden. 1866-1867, Waldoboro. 1868-1869, Wiscasset. 1870-171, Union. 1872, Sup'y. 1873, Pittston. 1874-1885, Sup.
- Marsh, William.—1811-1820, N. E. Conf. 1821-1829, located. 1830-1847, Maine Conf. 1848, Bangor Dist. 1849, Sup. 1850, Oldtown. 1851-1853, Sup. 1854-1855, Orrington Center. 1856-1857, S. Orrington. 1858-1865, Sup. Died in Canada, Aug. 26, 1865.
- Marsh, William W.—1860-1861, Patten. 1862-1863, Lincoln. 1864-1865, Corinth. 1866-1868, Dover. 1869-1871, Bangor, Un. St. 1872-1874, Damariscotta. 1875-1877, Bucksport. 1878-1881, Bangor Dist. 1882-1883, Dexter. 1884-1885, Brewer.
- Masseure, Francis.—1830-1847, Maine Conf. 1848-1850, Sup. 1851, Maine Conf.
- Mathews, Moses D.—1852, Eastport. 1853-1854, Milltown. 1855-1856, Machias. 1857, Pembroke. 1858-1859, Steuben. 1860-1861, Castine. 1862, Veazie. 1863-1864, Brewer. 1865-1866, S. Orrington. 1867-1869, Exeter. 1870-1871, Lincoln. 1872-1873, Houlton. 1874, Winterport. 1875-1877, Upper Stillwater. 1878, located.

- Mathison, Robert L.—1868, Damariscotta. 1869-1870, Oldtown. 1871, disct.
- Mayo, Lewis.—1853, Patten. 1854, disct.
- McGown, Richard H.—1878, S. W. Harbor. 1879, Pembroke. 1880, Lubec. 1881, Harrington. 1882, withdrew.
- McKellar, Wm. S.—1862, Milltown. 1863, Cherryfield. 1864, disct. 1866, Calais. 1867, Lubec. 1868-1870, Columbia Falls. 1871-1872, Sup'y. 1873, located.
- Meservey, Kendrick N.—1848, Aroostook. 1849, Houlton. 1850, Aroostook. 1851, Dixmont. 1852, Searsmont. 1853, Unity. 1854, Robbinston. 1855, Lubec. 1856, Mt. Desert. 1857-'58, Surry. 1859, Knox. 1860, located.
- Miller, Moses D.—1872, Cross Hill; '73, Unity; '74-'75, E. Pittston; '76, N. Searsport; '77-'78, Penobscot; '79, Round Pond; '80, Westport; '81-'82, Danforth. Died in Apopka, Fla., Feb. 25, 1883.
- Miller, Nathan W.—1862-'63, N. Searsport; '64-'66, Bear Hill; '67, Abbott; '68, Danforth; '69, Sup. Died in Benton, Feb. 22, 1870.
- Milliken, Jos., Jr.—1840-'47, Maine Conf.; '48, Sup'y; '49, located.
- Mills, Caleb J.—1881, Machias; '82, Columbia Falls; '83, Winterport; '84-'85, Rockport.
- Mitchell, Barnet M.—1842-'47, Maine Conf.; '48-'49, Searsmont; '50-'51, Union; '52-'53, S. Vassalboro; '54-'55, S. Orrington; '56-'57, E. Corinth; '58-'59, Ellsworth; '60, Ellsworth, Sup'y; '61-'62, Rockland; '63-'64, Calais; '65-'66, Milltown; '67-'68, E. Machias; '69-'70, Millbridge; '71-'72, Newport; '73-'74, Eastport; '75-'77, Ellsworth; '78-'80, Union; '81-'83, S. Thomaston; '84, Robbinston, Sup'y; '85, Sup.
- Moore, Asabel.—1836-'47, Maine Conf.; '48-'50, Bucksport Dist.; '51-'52, Hampden; '53, Orono; '54, Maine Conf.
- Moore, Isaac W.—1827-'47, Maine Conf.; '48, Sullivan; '49, Unity; '50, Sup.; '51, expelled.
- Moore, James H.—1868-'70, Maine Conf.; '71-'72, Hartland; '73, Lincoln; '74-'76, Castine; '77, Belfast; '78-'80, Ellsworth; '81-'83, Bar Harbor; '84-'85, Missionary in Dakota.

- Morelen, James A.—1862-'63, Lubec; '64, Cherryfield; '65-'66, Harrington; '67-'68, Deer Isle; '69-'70, Franklin; '71-'73, Castine; '74-'75, Lincoln; '76-'77, Guilford; '78, Brownville; '79-'80, S. Orrington; '81-'83, Unity; '84-'85, Sheepscoot Bridge.
- Morrell, Paschal P.—1827-'47, Maine Conf.; '48, S. Vassalboro; '49-'50, E. Pittston; '51-'52, Woolwich; '53, Washington; '54, located.
- Morse, John.—1870-'72, Patten; '73-'74, Brownville; '75-'77, Houlton; '78-'79, Dexter; '80, Calais; '81, no appointment; '82, located.
- Murphy, Hiram.—1857, Clinton; '58-'59, Lincolnville; '60-'61, Knox; '62-'63, Friendship; '64-'65, Washington; '66-'74, Sup'y; '75-'84, Sup. Died in Friendship, July 18, 1884.
- Murphy, Theo. H.—1884, Surry; '85, Machias.
- Muttart, Geo. S.—1856, W. Lubec; '57, disct.
- Nanton, Richard L.—1883, Moro; '84, Edmunds; '85, Surry.
- Nelson, John N.—1881, Missionary; '82, Wisconsin Conf.
- Newbert, Moses W.—1859, Westport; '60, Damariscotta; '61, Vassalboro; '62, disct.
- Norris, Nathaniel.—1825-'47, Maine Conf.; '48-'84, Sup. Died in N. Groton, Nov. 10, 1884.
- Norton, Harrie W.—1885, Gouldsborough.
- Ogier, Walter W.—1884, Lincolnville; '85, Round Pond.
- Osgood, Frank H.—1878-'79, Monticello; '80-'82, Patten; '83-'84, Searsport; '85, Ellsworth.
- Page, Samuel T.—1883, Caribou; '84-'85, Carmel.
- Palmer, George R.—1866, Lubec; '67-'69, Lincoln; '70-'71, Dover; '72-'73, Bangor, 1st Ch.; '74-'76, Orono; '77-'79, Rockland; '80-'81, Dexter; '82-'85, Bangor Dist.
- Patridge, Seavey W.—1839-'47, Maine Conf.; '48-'50, Sup.; '51-'52, Kirkland; '53, Brewer; '54, Orono; '55-'56, Dexter; '57, Orland; '58, Waldoboro; '59, Damariscotta; '60, Sup. Died in Rockland, Aug. 6, 1860.

Patterson, Henry F. A.—1849-'50, Harmony; '51-'52, W. Hampden; '53-'54, Corinna; '55, Dixmont; '56-'58, Sup.; '59, N. Searsport; '60-'67, located; '68, Garland; '69, Atkinson; '70, Maine Conf.

Payson, J. Dana.—1885, Southport.

Pentecost, Thomas R.—1879-'80, Montville; '81-'82, Windsor; '83-'85, Union.

Perry, J—— C.—1837-'47, Maine Conf.; '48, Orrington; '49, Brewer; '50, Maine Conf.

Phenix, Cyrus.—1842-'47, Maine Conf.; '48-'49, Steuben; '50, Cherryfield; '51, Bristol; '52, E. Pittston; '53-'54, E. Vassalboro; '55-'56, Vassalboro; '57-'58, Wiscasset; '59-'60, Waldoboro; '61-'62, Union; '63-'65, Sup. Died in Pittston, Jan. 28, 1866.

Pillsbury, Caleb D.—1843-'47, Maine Conf.; '48, Machias; '49-'50, Bangor, Un. St.; '51, Agent E. Me. Conf. Sem'y; '52-'55, Bangor Dist.; '56, Bucksport; '57, located.

Pilsbury, Wm. H.—1834-'47, Maine Conf.; '47-'50, Rockland Dist.; '51-'54, Bucksport Dist.; '55, Agent Sunday-school Union; '56, Bucksport, Sup'y; '57-'85, Sup.

Pingree, John G.—1838-'47, Maine Conf.; '48, Unity; '49-'50, Winslow; '51, E. Pittston; '52-'53, Newcastle; '54-'55, Steuben; '56-'57, E. Bucksport; '58-'59, Columbia; '60, located, and entered Wisconsin Conf.

Plumer, Chas. A.—1860, Damariscotta Mills; '61-'62, Southport; '63-'64, Georgetown; '65-'66, Damariscotta; '67-'68, N. Vassalboro; '69, Pittston; '70-'72, Wiscasset; '73-'74, Bucksport; '75-'78, Bucksport Dist.; '79-'81, Dover; '82-'83, Brewer; '84-'85, Rockland Dist.

Plumer, C. Lemuel.—1863, Wesley; '64, disct.; '67, N. Penobscot; '68, Whiting; '69, Pembroke; '70, no appointment; '71, withdrew.

Plumer, John A.—1858, N. Searsport; '59, Vinalhaven; '60-'61, Matinicus; '62-'63, Tremont; '64-'66, Mt. Desert; '67-'68, Franklin; '69-'70, Surry; '71, Upper Stillwater; '72, Brownville; '73-'75, Dixmont; '76-'77, Harmony; '78-'79, Bucksport Center; '80, located.

Porter, Chas. H.—1873-'74, Fort Fairfield; '75, disct.

- Pratt, Geo.—1838-'47, Maine Conf.; '48, Exeter; '49, Dexter; '50, Orono; '51-'52, Rockland; '53-'54, Thomaston; '55-'58, Rockland Dist.; '59-'62, Bucksport Dist.; '63-'65, Searsport; '66-'68, Rockland; '69, Financial Agent Rockland Ch.; '70-'73, Bangor Dist.; '74-'76, Belfast; '77-'79, Morrill; '80-'82, Winterport. Died in Winterport, June 28, 1882.
- Prescott, John C.—1854, Palmyra; '55, W. Hampden; '56, Orrington Center; '57-'58, Sangerville; '59-'60, Harmony; '61, Upper Stillwater; '62, located.
- Prescott, Moses G.—1872-'73, E. Pittston; '74-'75, Union; '76-'77, Sheepscot Bridge; '78-'80, Dresden; '81-'83, Bristol; '84-'85, Deer Isle.
- Prince, Ammi.—1851, Mt. Desert; '52, Tremont; '53-'54, Machias; '55-'56, Ellsworth; '57, Searsport; '58, Agent E. Me. Conf. Sem'y; '59, Searsport; '60, Bucksport; '61-'64, Rockland Dist.; '65-'66, Agent E. Me. Conf. Sem'y; '67-'69, Orrington; '70-'71, Hampden; '72-'73, Bangor, Un. St.; '74-'77, Bangor Dist.; '78-'79, Pittsfield; '80-'82, Thomaston; '83-'85, Financial Agent E. Me. Conf. Sem'y.
- Prince, John C.—1847, Lincolnville; '48, Camden; '49, Boothbay; '50-'51, Damariscotta; '52-'53, Maine Conf.; '54-'55, Bangor, Un. St.; '56, Belfast; '57-'58, Sup. Died in Bloomington, Ill., March 9, 1859.
- Prince, Morris W.—1871-'81, N. H. Conf.; '81-'83, Principal E. Me. Conf. Sem'y; '84, N. Y. E. Conf.
- Prince, Walter F.—1885, Forest City.
- Protsman, Alexander.—1882, Machias; '83, disct.
- Ray, Wm. P.—1859-'60, Hodgdon; '61-'62, Aroostook; '63, Exeter; '64-'65, Orland; '66, located.
- Reed, Wm.—1861, Northport; '62, N. Bucksport; '63, Northport; '64, Penobscot; '65-'66, Franklin; '67, Columbia; '68-'70, W. Eden; '71, Deer Isle; '72-'73, Surry; '74, Cutler; '75, Pembroke; '76, Columbia; '77, located.
- Rhodes, Lincoln W.—1862, Columbia; '63, disct.
- Rich, Joshua A. L.—1871, Tremont; '72, Union; '73-'74, Clinton; '75, Brewer; '76-'78, Dover; '79-'80, Orono; '81, N. E. S. Conf.
- Richards, Rob't R.—1841-'47, Maine Conf.; '48, Surry; '49-'50, Waldoboro; '51, E. Vassalboro; '52-'53, Exter; '54, Brownville; '55-'56, Dover; '57, Palmyra; '58-'59, Carmel; '60-'61, Dresden; '62-'63, E. Pittston; '64-'66, Sup. Died in Stetson, Aug. 9, 1866.



- Roberts, Clarkson B.—1855, Robbinston; '56, Penobscot; '57, disct.; '59-'60, Surry; '61, Tremont; '62-'63, W. Lubec; '64, E. Machias; '65, located.
- Roberts, Isaac P.—1855, Trenton; '56-'57, W. Hampden; '58, Corinth; '59, Hudson; '60-'61, Brownville; '62, Harrington; '63, Corinna; '64, Unity; '65, Knox; '66-'67, Southport; '68-'69, Sup'y; '70, located.
- Robinson, Perley J.—1878, Crawford; '79, Gouldsboro; '80-'81, Cherryfield; '82-'83, Milltown; '84-'85, Orono.
- Robinson, Samuel J.—1858, Whitneyville; '59, disct.; '61, Arrowsic; '62, Bear Hill; '63, disct.
- Robinson, Wm. J.—1852-'53, Cherryfield; '54-'55, Castine; '56-'57, Columbia; '58-'59, Pembroke; '60-'61, Wiscasset; '62-'63, Bangor, 1st Ch.; '64-'65, Belfast; '66, N. E. S. Conf.
- Rogers, Chas.—1875-'76, Alexander; '77-'78, Cutler; '79-'81, Tremont; '82-'83, Georgetown; '84-'85, Friendship.
- Rogers, Isaiah P.—1846-'47, Maine Conf.; '48, Parkman; '49-'52, Sup. Died in Benton, June 20, 1852.
- Rowell, Paris.—1853, Waldoboro; '54, Patten; '55, Kilmarnock; '56-'57, Lincolnville; '58-'59, Friendship; '60-'61, N. Searsport; '62, Vinal Haven; '63, N. Waldoboro; '64-'65, Southport; '66, E. Pittston; '67, Bristol; '68, located.
- Sargent, Samuel S.—1845-'47, Maine Conf.; '48, Cherryfield; '49, Lincolnville; '50, disct.; '52, Dexter; '53, Houlton; '54, disct.
- Sawyer, David H.—1876-'77, S. Thomaston; '78, Vinal Haven; '79, Wiscasset; '80-'81, Friendship; '82, Sup'y; '83-'84, Patten; '85, Penobscot.
- Sawyer, Jas. E. C.—1863, Machias; '64-'65, Eastport; '66, Maine Conf.
- Scammon, Cyrus.—1837-'47, Maine Conf.; '48-'49, Calais; '50, Castine; '51-'52, Orono; '53-'54, Frankfort; '55, Oldtown; '56, Searsport; '57, located.
- Scammon, Eliakim.—1836-'47, Maine Conf.; '48-'70, Sup. Died in Gardiner, Nov. 28, 1870.
- Shaw, Levi L.—1851-'52, Brownville; '53-'54, Atkinson; '55, Corinna; '56, Lincoln; '57, Searsmont; '58-'59, Unity; '60-'67, Sup. Died in Newburyport, Mass., Aug. 17, 1867.

Sherman, David H.—1873, Exeter; '74, Houlton; '75, disct.

Simonton, John P.—1871-'72, Unity; '73, Windsor; '74-'76, Waldoboro; '77-'79, Bristol; '80, Woolwich; '81-'82, Searsmont; '83-'85, Damariscotta.

Skinner, Elisha.—1872-'73, Harmony; '74-'76, Exeter; '77-'79, Patten; '80-'82, Fort Fairfield; '83-'85, Guilford.

Sleeper, Chas. W.—1877, Atkinson; '78, Exeter; '79, disct.

Small, Ephraim H.—1845-'47, Maine Conf.; '48-'49, Columbia; '50-'51, Lubec; '52-'53, Belfast; '54, Damariscotta; '55-'56, Frankfort; '57-'58, Lincoln; '59-'60, Exeter; '61-'79, Sup. Died in Winterport, Sept. 22, 1879.

Smiley, James D.—1884-'85, Eastport.

Smith, David.—1873-'74, Southport; '75-'76, Round Pond; '77, Winslow; '78-'79, Southport; '80-'81, Cushing; '82-'83, Cutler; '84-'85, E. Machias.

Smith, Lucius C.—1879-'82, Missionary to S. America; '83, disct.

Smith, Monson H.—1879, Sebec; '80-'81, Monticello; '82-'83, Sup'y; '84, located.

Soule, Francis A.—1838-'47, Maine Conf.; '48, Hampden; '49, Orrington; '50-'51, Exeter; '52, Wiscasset; '53-'54, Orrington; '55-'58, Bucksport Dist.; '59-'60, Rockland Dist.; '61, Troy Conf.

Soule, Jas. H.—1850, Patten; '51, Aroostook; '52, disct.

Southard, Chas. A.—1876-'77, Brownville; '78-'80, Hampden; '81, Brewer; '82-'84, Rockland; '85, Newport.

Sprague, Benj. F.—1832-'47, Maine Conf.; '48-'49, Townsend; '50-'51, Washington; '52, Waldoboro; '53, E. Pittston; '54, Woolwich; '55-'56, Georgetown; '57-'58, Bristol; '59-'60, Vassalboro. Died in Vassalboro, Aug. 18, 1860.

Springer, Chas. E.—1859, Montville; '60-'61, S. Orrington; '62-'63, Patten; '64-'66, Lincoln; '67, Mattawamkeag; '68-'70, Dexter; '71-'72, N. Vassalboro; '73-'74, Wiscasset; '75-'77, Newport; '78-'79, Winterport; '80-'81, Pittsfield; '82, Clinton; '83, Maine Conf.

Staples, Daniel.—1843-'47, Maine Conf.; '48-'49, Robbinston; '50, Steuben; '51-'52, Surry; '53, Tremont; '54-'55, Winslow; '56, located.

- Steele, Joel A.—1855, Columbia; '56, Machias; '57-'58, Milltown; '59, Belfast; '60, Frankfort; '61, Oldtown; '62, located.
- Stevens, Joel S.—1860, Dixmont; '61, disct.
- Stimson, David.—1803-'12, N. E. Conf.; '13-'24, located; '25-'47, Maine Conf.; '48-'59, Sup. Died in Charleston, Aug. 4, 1859.
- Stinchfield, Dennis B.—1855, Knox; '56, disct.
- Stinson, Benj. F.—1859-'60, Tremont; '61-'62, Deer Isle; '63-'64, Franklin; '65-'66, Columbia; '67-'69, Tremont; '70-'71, Harrington; '72, Sup'y; '73, Deer Isle; '74, Sup'y; '75, Tremont; '76-'85, Sup'y.
- Stone, Cyrus.—1863, Newport; '64-'65, Dover; '66-'67, Dexter; '68-'70, Bucksport; '71-'73, Thomaston; '74-'76, Bangor, 1st Ch.; '77-'79, Bangor, Un. St.; '80-'81, Rockland; 1882, Maine Conf.
- Stowell, Alex. P.—1879, Missionary to S. America; '82, disct.
- Stritmatte, Andrew.—1873, Admitted and tr. to Ohio Conf.
- Strout, Geo. D.—1830-'47, Maine Conf.; '48, Winslow; '49-'50, E. Vassalboro; '51-'52, Georgetown; '53-'54, Bristol; '55, Woolwich; '56-'57, Cherryfield; '58-'59, Calais; '60-'61, Eastport; '62-'63, Castine; '64-'65, Union; '66, Orono; '67-'68, Pittston, Died in Pittston, Oct. 22, 1868.
- Strout, Oran.—1853, W. Lubec; '54, Sullivan; '55, Gouldsbro; '56, Montville; '57-'58, E. Pittston; '59-'60, Woolwich; '61-'62, N. Waldoboro; '63, Appleton; '64-'72, Sup. Died in Searsmont, Feb. 23, 1872.
- Strout, S. Franklin.—1855, Friendship; '56-'57, Southport; '58, Boothbay; '59, Frankfort; '60-'61, Calais; '62, located.
- Taggart, John.—1845-'47, Maine Conf.; '48, W. Hampden; '49, located.
- Tefft, Benj. F.—1836-'40, Maine Conf.; '41, N. E. S. Conf.; '42, Odeon, Boston; '43, Sup. '44-'46, Ind. Asb. Univ.; '46-'52, Ed. La. Rep.; '53-'55, Pres. Gen. College; '56-'57, Sup.; '58-'59, Bangor, 1st Ch.; '60, Sup.; '61, Bangor, Un. St.; '62, Chaplain in Army; '63, located.
- Thompson, David P.—1836-'47, Maine Conf.; '48-'49, N. Bucksport; '50-'51, Orrington; '52-'53, Camden; '54, S. Vassalboro; '55-'56, Lincoln, Sup.; '57, Corinth; '58, Exeter; '59-'60, Boothbay; '61-'62, Newcastle; '63-'65, Winslow; '66-'67, Bremen; '68-'69, Georgetown; '70-'71, China; '72-'73, Searsmont; '74, Bremen; '75, Southport; '76, Sup.; '77-'79, Friendship; '80, N. Waldoboro; '81-'85, Sup.

- Thompson, Justin S.—1876-'82, W. Wisconsin Conf.; '83, Boothbay; '84-'85, E. Vassalboro.
- Thorndike, Edward R.—1867, Patten; '68-'70, Newport; '71, Houlton; '72, N. E. Conf.
- Tilton, Hezekiah C.—1841-'47, Maine Conf.; '48, Frankfort; '49-'50, Hampden; '51-'52, Bangor, Un. St.; '53-'54, Rockland; '55-'56, Damariscotta; '57, located.
- Tinling, John.—1879, Upper Stillwater; '80-'82, Dixmont; '83-'84, Danforth; '85, Oldtown.
- Towle, Fred W.—1880, Springfield; '81, Exeter; '82-'84, Brownville; '85, Dixmont.
- Townsend, Abner S.—1868, Lubec; '69-'70, Eastport; '71, Dexter; '72-'74, Milltown; '75-'77, Damariscotta; '78-'80, Brewer; '81-'82, Hampden; '83-'84, Ellsworth. Died in Ellsworth, Feb. 28, 1885.
- True, Daniel M.—1867, Clinton; '68-'69, Winslow; '70-'72, Dresden; '73-'74, Hodgdon's Mills; '75, Sheepscot Bridge; '76-'78, S. Orrington; '79, Brownville. Died in Brownville, Feb. 5, 1880.
- Tribon, David H.—1872-'85, Chaplain in U. S. Navy.
- Tunnicliffe, Edmund H.—1875, Bristol; '76-'77, Woolwich; '78, E. Pittston; '79-'80, Unity; '81, Vassalboro; '82-'83, Friendship; '84, located.
- Tupper, Chas. F.—1850, Boothbay; '51, Steuben; '52, Machias; '53-'54, Eastport; '55-'56, Wiscasset; '57-'58, Rockland; '59, withdrew.
- Tupper, Thomas P.—1846-'47, Houlton; '48, Brewer; '49-'50, Camden; '51-'52, Machias; '53-'54, Orland; '55-'56, Orrington; '57-'58, Damariscotta; '59, N. Bucksport; '60-'61, Searsport; '62-'63, Belfast; '64-'65, Bangor, Un. St.; '66-'67, Thomaston; '68-'69, Sup.; '70-'72, Calais; '73-'74, Newport; '75-'77, Winterport; '78-'79, Searsport; '80, Sup'y; '81, Sup. Died in Berwick, Dec. 1, 1881.
- Tyler, Orren.—1876, Arrowsic; '77-'79, Cushing; '80-'82, E. Pittston; '83-'84, Round Pond; '85, Waldoboro.
- Walker, Richard.—1846-'47, Maine Conf.; '48, Dennysville; '49-'50, Machias; '51, Goose River; '52, located.

Wardwell, Harrison B.—1859, Eastport; '60, Whiting; '61, Dennysville; '62, Oldtown; '63, Dixmont; '64-'65, Patten; '66-'67, Houlton; '68, Sebec; '69, Searsmont; '70, Waldoboro; '71, located.

Wardwell, Irving A.—1857, Lubec; '58, Cherryfield; '59, Mt. Desert; '60, Trenton; '61-'62, Orrington; '63, Chaplain in Army. Died in Donaldsonville, La., July 23, 1863.

Wardwell, Lorenzo D.—1850, Columbia; '51, Calais; '52-'53, Lubec; '54-'55, Searsport; '56-'57, Bangor, 1st Ch.; '58-'59, Castine; '60-'61, Belfast; '62-'63, Thomaston; '64, Wiscasset; '65-'67, Rockland Dist.; '68-'69, Bangor Dist.; '70-'72, Rockland; '73, N Vassalboro; '74-'76, Rockland Dist.; '77-'78, Milltown; '79-'82, Bucksport Dist.; '83-'85, Sup'y.

Wardwell, Percival G.—1859, Deer Isle; '60, Whitneyville; '61, Tremont; '62, Knox; '63, located.

Wardwell, Virgil P.—1876-'77, Machias; '78-'79, Orrington; '80-'81, Newport; '82, Dover; '83-'85, Castine.

Webb, Nathan.—1836-'47, Maine Conf.; '48, Waldoboro; '49, S. Vassalboro; '50-'51, Boothbay; '52, Hodgdon's Mills; '53-'54, Union; '55-'56, Searsmont; '57-'58, Camden; '59-'60, Bristol; '61-'62, Georgetown; '63-'65, Woolwich; '66-'67, Winslow; '68-'69, Union; '70, Georgetown; '71, Camden; '72, Friendship; '73-'74, Bristol; '75-'76, Searsmont; '77-'78, Sup'y; '79-'81, Sup. Died in Searsmont, Jan. 18, 1882.

Wentworth, Benj. C.—1873-'74, China; '75-'77, Wiscasset; '78-'80, Boothbay; '81-'83, Camden; '84-'85, Houlton.

Wentworth, Lewis.—1845-'47, Maine Conf.; '48, Montville; '49-'51, Sup.; '52, located; '58-'59, Rockport; '60, Winslow; '61-'62, N. Vassalboro; '63, Clinton; '64-'85, Sup.

Wentworth, Selden.—1859-'60, Milltown; '61-'62, Cherryfield; '63-'64, N. Bucksport; '65, Brewer; '66-'67, Harmony; '68-'69, Sangerville; '70, E. Corinth; '71-'72, Dixmont; '73-'74, N. Searsport; '75-'77, Franklin; '78, E. Bucksport; '79, located.

Wetherbee, Seba F.—1845-'47, Maine Conf.; '48-'49, Corinth; '50, Calais; '51, Dover; '52-'53, Bangor, 1st Ch.; '54-'55, Bucksport; '56, Maine Conf.

Wharff, Isaac H. W.—1879-'80, Lincoln; '81, Forest City; '82-'84, Newport; '85, Wiscasset.



Whitney, Ephraim H.—1842-'47, Maine Conf. '48, Corinna. '49-50, Upper Stillwater. '51, Lincoln. '52, Dover. '53, Kirkland. '54, Brewer. '55, Brewer, Sup'y. '56, located.

Whitney, Nelson.—1851, Friendship. '52-53, Lincoln. '54-55, Houlton. '56-57, Calais. '58-59, E. Machias. '60, Machias. '61, Ellsworth. '62-63, Sebec. '64, Sangerville. '65, Newport. '66-67, Unity. '68, Harmony. '69-71, Fort Fairfield. '72, Springfield. '73-74, Upper Stillwater. '75-76, Eastport. '77, Sup'y. '78, located. '85, Sup.

Wiley, Ephraim.—1818-24, N. E. Conf. '25-27, Maine Conf. '28-33, N. E. Conf. '34-47, Maine Conf. '48-64, Sup. Died in Jackson, La., Sept. 30, 1864.

Wilkins, Richard M.—1884, Lubec. '85, Bucksport Center.

Williams, W. Henry.—1871, Hodgdon. '72, Mattawamkeag. '73-75, Dover. '76, Carmel. '77-79, Thomaston. '80-82, Eastport. '83-85, Belfast.

Wilson, Otis R.—1855, E. Machias. '56, Crawford. '57, Eastport. '58-59, E. Bucksport. '60, N. Bucksport. '61, Bear Hill. '62-63, Sangerville. '64, Upper Stillwater. '65-66, Surry. '67, Harrington. '68-69, Bucksport Center. '70-71, Penobscot. '72, Frankfort. '73, Sup'y. '74, E. Bucksport. '75-77, Surry. Died in Surry, Nov. 10, 1877.

Wilson, Wm. J.—1846-47, Maine Conf. '48, Houlton. '49-50, Mt. Desert. '51-52, Robbinston. '53, Columbia. '54-55, N. Bucksport. '56, Castine. '57-58, Belfast. '59, Wiscasset. '60-61, Thomaston. '62-63, Ellsworth. '64, Surry. '65, Sup'y. '67, W. Wisconsin Conf.

Winslow, Geo. G.—1855, Bristol. '56, Lubec. '57-58, Dennysville. '59, S. Orrington. '60, Northport. '61-62, Rockport. '63, Southport. '64-65, Windsor. '66-67, Woolwich. '68-70, Clinton. '71-72, Sheepscot Bridge. '73, Union. '74, N. Vassalboro. '75-76, Pittston. '77-79, Harrington. '80-82, Castine. '83-85, Dover.

Wright, John E.—1881-82, Missionary to S. America. '83, disct.

Wright, Wm. A.—1879-82, Missionary to S. America. '83, N. E. S. Conf.

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## PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE.

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of Marriage.	Wife's name before Marriage.	Date of entering Ministry.	Ordination, When and by Whom.
Amos H. C. Anderson,	Feb. 14, '56, Potterstown, N. J.	Clerk.	June 12, '78.	Iola Vannatta.	May, '78.	D. '80, Foster. E. '83, Foss
James S. Allen,	Jan. 24, '52.	Trader.	May 22, '79.	Nancy C. Coffin.	1878.	D. '81, Harris. E. '83, Foss
Benjamin S. Arey,	Dec. 18, '26, Bucksport.	Teacher and Clerk.	Nov. 5, '55.	Adelia L. Dresser.	1858	D. '58, Janes. E. '62.
Jesse R. Baker,	Sept. 12, '32, Wiscasset.	Trader.	Sept. 7, '73.	Ellen J. Cochran.	1874.	D. '77, Scott. E. '81, Harris
Winfred Baldwin,	Feb. 11, '51, Blenheim, N. Y.	Teacher.	Mar. 17, '79.	Katie E. Hicks.	1878.	D. '82, Andrews. E. '84, Harris.
Charles L. Banghart,	Aug. 13, '52, German Valley, N. J.	Teacher.	June 4, '82.	Nellie A. Clement.	1878.	D. '82, Andrews.
Seth H. Beale,	Apr. 3, '15, Sidney.	Farmer and Painter.	Nov. 28, '38.	Naomi Hinks.	1840.	D. '40, Soule E. '43, Hedding.
John H. Bennett,	Apr. 6, '45, Brunswick.	Teacher.	July 5, '65.	Mrs. Elvira H. Chase.	1866.	D. '71, Ames. E. '73, Wiley
Charles B. Besse,	June 3, '41, Jefferson.	Teacher.	Feb. 10, '64.	Laura E. Bickford.	June, '68.	D. '71, Ames. E. '73, Wiley
James Biram,	Apr. 12, '49, London, Eng.	Mechanic.	June 25, '68.	Cordelia S. Sparrow	1876.	D. '79, Foster. E. '81, Harris.
Elton H. Boynton,	Dec. 9, '42, Alna.	Teacher.	June, 4, '78.	Annie E. Dunn.	1876.	D. '78, Merrill. E. '82, Andrews.
Milton F. Bridgham,	May 22, '51, Plant. No. 14.	Lumberman.	Aug. 22, '67.	Abbie E. Emerson.	1876.	D. '81, Harris. E. '85, Bowman.
Pascal E. Brown,	Oct. 21, '29, Poland.	Seythe Maker.	July 3, '78.	Anna A. Allen.	1857.	D. '59, Ames. E. 61, Scott.
William L. Brown,	Oct. 11, '35, Union.	Teacher.	Apr. 15, '58.	Melvina S. Williams.	May 21, 58, d.	E. '63, Simpson
Ephraim Bryant,	Feb. 7, '23, Union.	Farmer.	Jan. 8, '60.	Abbie H. Cotton.	1846.	D. '48, Hedding. E. '50, Hedding.
Benjamin B. Byrne,	Dec. 11, '14, Robbinston.	Teacher.	1849.	Harriet N. Moody.	1843.	D. '45, Janes. E. '48, Hedding
Frank Lester Brooks,	July 10, '60, Charleston.	Teacher and Farmer.	May, '13, '46.	Pamelia B. Hames.	1882.	
			Dec. 25, '81.	Lillian Clark.		

PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE,—*Continued.*

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of marriage.	Wife's name before Marriage.	Date of entering Ministry.	Ordination, when and by whom.
George F. Bradford,	Oct. 28, '49, Talmadge.	Teacher and Farmer.	Dec. 26, '80.	Melvina A. Sylvester.	1885.	
Frank Wilson Brooks,	May 12, '59, Corinna.	Farmer.	Oct. 18, '83.	Susie Parkman.	1879.	
Gustavus B. Chadwick,	China.	Teacher and Farmer.			1876.	D. '85, Bowman.
A. Fitzroy Chase,	Oct. 26, '42, Woodstock.	Teacher.	Dec. 6, '69.	Louise F. Allen.	1871.	D. '77, Scott. E. '80, Bowman.
Wilbur F. Chase,	Feb. 21, '43, Unity.	Farmer and Teacher.	Feb. 21, '71.	Nellie A. Fowler.	June, '76.	D. '79, Foster. E. '81, Harris.
Albert Church,	Aug. 18, '12, Bath.	Tanner and Currier.	June 13, '37.	Philena S. Pattee.	June, '33.	D. '35.
Henry H. Clark,					1868.	D. '72, Andrews. E. '75, Haven.
John R. Clifford,	Jan. 28, '52, Palermo.	Farmer.	Sept. 2, '79.	Angie K. S. Lee.	Mar. '74.	D. '80, Foster. E. '84, Harris.
William H. Crawford,	Oct. 4, '21, Pownal.	Teacher.	July 7, '48.	Julia A. Whittier.	Jan. '43.	D. '46, Waugh. E. '48, Hedding.
William H. Crawford, 2d,	Dec. 4, '50, Searsmont.	Teacher.	June 6, '76.	Emma M. Foye.	1876.	D. '79, Foster. E. '84, Harris.
Jacob T. Crosby,	Feb. 16, '47, Unity.	Harness Maker.	Oct. 23, '73.	Annie M. Simonton	May, '74.	D. '78, Merrill. E. '80, Foster.
Isaiah B. Conley,	Oct. 3, '60, Isle au Haut.	Student.			1886.	
Alonzo J. Clifford,	June 14, '46, Palermo.	Teacher and Farmer.	July 15, '69.	Ardalissa I. Stevens.	May, '74.	D. '76, Foster. E. '78, Merrill.
James W. Day,	Nov. 28, '35, Unity.	Student.	Nov. 23, '58. May 19, '74.	Aurilla Soul. Eliz'beth R. Whitcomb.	1860.	
Rufus Day,	Oct. 28, '07, Nobleboro'.	Blacksmith.	Nov. 2, '29.	Elizabeth Cochran.	1831.	D. '36, Waugh. E. '38, Soule.

PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE, — *Continued.*

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of Marriage.	Wife's name before Marriage.	Date of entering Ministry.	Ordination, when and by whom.
Rufus S. Dixon,	Feb. 17, '16, Sackville, N. B.	Shoemaker.	Aug., '49.	Mary A. Burnham	1849.	D. '51, James. E. '54, Waugh.
Charles B. Dunn,	Dec. 10, '15, Alexander.	Farmer.		Olive A. Scribner.	1849.	
Shubael M. Dunton,	Nov. 10, '26, Lincolnville.	Trader.	Oct. 18, '56.	Sarah E. Lovett.	1869.	D. '74, James. E. '76, Foster.
William B. Eldridge,	Mar. 7, '20, Tonbridge, Eng.	Teacher.		Mary Webb. Louisa Newman.	About '40.	
Oliver H. Fernald,	Jan. 19, '35, Mt. Desert.	Teacher.	Mar. 6, '59, July 31, '66.	Hannah A. Lopaus. Ruth A. Lawton.	1870.	D. '64, Ames. E. '69, Clark.
Herbert E. Frohock,	Mar. 1, '57, Rockport.	Teacher and Farmer.	Nov. 29, '77.	Frances S. Ames.	1883.	D. '86, Warren.
Enoch M. Fowler,	Nov. 13, '17, Orrington.	Joiner.	Jan. 8, '49, Aug. 12, '44.	Abigail Averill. Louisa D. Nickerson.	1843.	D. '45, James. E. '48, Hedding.
William H. Faroat,	'55, Rahway, N. J.	Student.	Apr. 6, '79.	Miss Faro.	1886.	
Elwyn S. Gahan,	Oct. 28, '48, Dresden.	Farmer.	Dec. 22, '83.	Martha E. True.	1882.	D. '84, Harris.
Emory A. Glidden,	Apr. 9, '33, Whitefield.	Farmer.	May 7, '54.	Ellen M. Woodbridge.	1872.	D. '77, Scott. E. '83, Foss.
Solomon S. Gross,	'18, Orland.	Farmer.	1840.	Huldah J. Bolton.	1857.	D. '60, Baker. E. '62, James
J. Frank Haley,	July 26, '51, Kennebunk.	Teacher.	June 27, '78.	Lottie J. Farnham.	1879.	D. '81, Harris. E. '83, Foss.
Loring L. Hanscom,	Sept. 19, '39, Crawford.	Teacher.	Jan. 12, '61, June 24, '81.	Sarah J. Brigham. Annie Hall.	1863.	D. '66, James. E. '68, Thompson.
Sylvanus L. Hanscom,	Jan. 3, '45, E. Machias.	Teacher.	May 6, '66.	Lizzie M. Parsons	1871.	D. '72, Andrews. E. '74, James.
Conforth L. Haskell,	Aug. 22, '34, Sidney.	Blacksmith.	Nov. 25, '58.	Carrie A. Jones.	1865	D. '68, Thompson. E. '70, Simpson.
Frank D. Handy,	Apr. 23, '46, Stowe, Vt.	Salesman.	Apr. 7, '70.	Isabella M. Smith.	June, '76	D. '79, Foster. E. '81, Harris.

PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE,—*Continued.*

NAME	Date and place of birth.	Occupation before entering ministry.	Date of Marriage.	Wife's name before Marriage.	Date of entering Ministry.	Ordination, when and by whom.
Thomas A. Hodgdon,	June 8, '45, So. W. Harbor.	Trader.	Oct. 30, '70.	Mary A. Googing.	1885.	
William T. Jewell,	Aug. 23, '23, Litchfield.	Harness Maker and Teacher.	May 25, '51.	Bertha V. Williams.	1849.	D. '51, James. E. '53, James.
Ammi S. Ladd,	June 17, '35, Phillips.				1860	D. '62, Baker. E. '64, Scott.
Wilson Lermond,	Aug. 1, '49, Warren.	Farmer.	Sept. 2, '72.	Rosetta A. Williams.	1876.	D. '81, Harris. E. '86, Warren.
Albert A. Lewis,	June 15, '53, Orono.	Teacher.	Apr. 24, '78.	Eva A. Baker.	1878.	D. '82, Andrews. E. '85, Bowman.
Charles E. Libby,	Dec. 14, '44, Auburn.	Teacher.	June 19, '67, Sarah H. Haskins. Oct. 4, '85.		June, '71.	D. '71, Ames. E. '75, Haven.
Arthur J. Lockhart,	May 5, '50, Horton, N. S.	Printer.	May 12, '73.	Adelaide Beckerton.	June, '72	D. '74, James. E. '76, Foster.
Norman LaMarsh,	Sept. 10, '60, St. Catherine's, Ont., Canada.	Telegraph Operator.	July 8, '84.	Alice M. Lane	1884.	
Richard McGown,	May 13, '50, Ellsworth.	All kinds.	Sept. 25, '75.	Abbie F. Rowe.	May, '78.	D. '80, Foster.
Charles A. Maine,	May 13, '59, Stillwater, N. J.	Farmer.	June 25, '79.	Augusta Sleeper.	June, '79.	D. '82, Andrews. E. '84, Harris.
John N. Marsh,	Sept. 17, '26, Orrington.	Joiner.	Sept. 9, '55.	Mary A. Fisher.	1855	D. '58, James. E. '60, James.
William W. Marsh,	Feb. 12, '36, Orono.	Farmer.	May 25, '62.	Ellen S. Brann.	May, '60.	D. '62, Baker. E. '64, Ames.
C. Irving Mills,	Dec. 11, '51, Medford, Mass.	Lawyer.	Jan. 1, '78.	Hattie S. Crawford.	May, '81.	D. '83, Foss. E. '85, Bowman.
Barnett M. Mitchell,	Mar. 20, '10, Troy.	Farmer and Teacher.	Aug. 30, '83. Nov. 24, '84.	A. Etta Whittemore. Huldah Nickerson.	1842.	D. '47, Hedding. E. '50, Hedding.
James A. Morelen,	June 23, '29, Brunswick.	Teacher and Lawyer.	May 7, '51. June 22, '54.	Eliza Coburn. Helen Parritt.	May, '62.	D. '64, Ames. E. '66, James.
Theo. H. Murphy,	Oct. 24, '57, Belfast.	Student.	Apr. 2, '84.	Cora F. Beckett.	1884.	D. '86, Warren.
Harrie W. Norton,	Dec. 4, '54, Belfast.	Student.	July 18, '81.	Flora M. Pratt.	1884.	



PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE, — *Continued.*

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of marriage.	Wife's name before marriage.	Date of entering ministry.	Ordination, when and by whom.
Richard L. Nanton,	Sept. 5, '51, St. Johns, Antigua, W. I.	Teacher.	May 22, '69.	Mary Blois.	1887.	D. '84, Foster.
James P. Nowlan,	Jan. 25, '46, New Tuskett, Digby Co., N. S.	Teacher.	Apr. 21, '85.	Addie E. Hahn.	Sept. '82.	
Walter W. Ogier,	Oct. 13, '57, Camden.	Farmer.	Mar. 27, '77.	Cynthia P. Emery.	1876	D. '81, Harris. E. '83, Foss
Frank H. Osgood,	Jan. 22, '50, Burnham.	Teacher.	Aug. 15, '67.	Sarah F. Doe.	May, '66.	D. '66, Janes. E. '70. Simpson.
George R. Palmer,	Jan. 10, '39, Camden.	Music Teacher.	Apr. 9, '85.	Lelia M. Colman.	1884.	
Walter F. Prince,	June 2, '43, England.	Trader.	Jan. 1, '77.	Myra J. Smith.	1877.	D. '78, Merrill. E. '84, Harris.
Thomas R. Pentecost,	Aug. 24, '06, Bucksport.	Clerk and Teacher.	Mar. 19, '82.	Mrs R. A. McFarland.	1834.	D. '37, Waugh. E. '39, Soule.
William H. Pillsbury,	Feb. 16, '39, New Castle, N. H.	Farmer and Mechanic.	June 28, '34.	Mary S. Farnum.	April, '60.	D. '62, Baker. E. '64, Ames.
Charles A. Plumer,	Mar. 12, '45, Williamsburg.	Sail Maker.	May 5, '61.	Mary A. Maddox.	May, '69.	D. '70, Simpson. E. '76, Foster.
Moses G. Prescott,	July 16, '18, Portland.	Farmer.	Aug. 28, '70.	Susan J. Thomas.	1851.	D. '53, Janes. E. '56, Simpson.
Ammi Prince,	Aug. 18, '36, Bucksport.	Teacher.	Sept. 14, '40.	Jane N. Davis.	1878.	
Samuel T. Page,	Sept. 11, '61, Cushing.	Clothier and Draper.	June 28, '63.	Ruby King.	Sept. '64.	D. '77, Scott. E. '79, Foster.
J. Dana Payson,	Apr. 13, '49, Boughton, Eng.	Printer.	Aug. 10, '75.	Jane Jennings.	1877.	D. '79, Foster. E. '81, Peck
Charles Rogers,	Sept. 22, '46, Chelsea.	Farmer.	June 8, '69.	Frances Hodgdon.	1875.	D. '79, Foster. E. '81, Andrews.
Fred C. Rogers,	Aug. 24, '54, Cornville.		1877.	Emma B. Jones.		
Perley J. Robinson,						

PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE, — *Continued.*

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of marriage.	Wife's name before marriage.	Date of entering ministry.	Ordination, when and by whom.
David H. Sawyer,	June 27, '36, Foxcroft.	Granite Worker.	Jan. 2, '66.	Emily M. Nickerson.	May, '75.	D. '78, Merrill. E. '80, Foster.
John P. Simonton,	Jan. 9, '40, Camden.	Teacher.	Apr. 25, '71.	Hallie J. Baker.	1871.	D. '73, Wiley. E. '76, Foster.
Elisha Skinner,	Oct. 12, '20, Brewer.	Merchant.	May 30, '47.	Roxanna S. Hartwell.	1867.	D. '71, Ames. E. '76, Foster.
David Smith,	June 8, '32, Troy.	Teacher.	Feb. 18, '60.	Lizzie M. Gross.	1871.	D. '71, Ames. E. '77, Scott
Charles A. Southard,	May 2, , St. Albans.	Merchant.	Nov. 8, '84.	Abbie V. Goodwin.	1875.	D. '78, Merrill E. '80, Foster.
Benjamin F. Stinson,	June 18, '12, Swan's Island.	Trader.	July 3, '36.	Hannah Staples.	About '39.	D. '39, Vaughn. E. '59, Ames.
George M. Stillphen,	June 9, '58, Pittston.	Excelsior Mfr.	Apr. 21, '77.	Abbie L. Cram.	1885.	
David P. Thompson,	Sept. 13, '07, Frankfort.	Clothier and Silk-dyer.	Jan. 12, '34.	Elvira L. Follett	Oct., '34.	D. '38, Hedding E. '41, Hedding.
Justin S. Thompson,	Feb. 20, '39, Wellington.	Teacher.	Mar. 3, '63.	Frances E. Lewis.	1876.	D. '77, Andrews E. '80, Harris.
John Tinsling,	Mar. 8, '45, Newboro', Eng.	Clerk.	Aug. 29, '72.	Mary E. Bevilitt.	1878.	D. '80, Foster. E. '83, Foss
Fred W. Towle,	June 23, '54, Thorndike.	Farmer.	Dec. 4, '77.	Emma C. Travis.	Sept., '76	D. '82, Andrews. E. '84, Harris.
Oren Tyler,	May 15, '41, Windsor.	Merchant.	Aug. 31, '78.	Ella R. White.	1874.	D. '78, Merrill E. '80, Foster.
Abner S. Townsend,	July 9, '33.	Farmer.	Jan. 11, '66.	Elma G. Scarsls.	1868.	D. '70, Simpson. E. '72, Andrews.
Eli S. Walker,	June 1, '46, Badley, Yorkshire, Eng.	Finisher in Woollens.	Oct. 19, '54.		1883.	
Lorenzo D. Wardwell,	Dec. 5, '18, Penobscot.	Tanner and Currier.	June 10, '80.	Eliza J. Bryant		
			Aug. 18, '69.			
			Oct. 28, '40.	Mary LaVallee.	June, '50.	D. '52, Baker. E. '54, Baker.

PERSONAL ITEMS OF MINISTERS CONNECTED, IN 1887, WITH THE EAST MAINE CONFERENCE,—*Concluded.*

NAME.	Date and place of birth.	Occupation before entering ministry.	Date of marriage.	Wife's name before marriage.	Date of entering ministry.	Ordination, when and by whom.
Virgil P. Wardwell,	Penobscot.	Teacher.	Sept., '61.	Lucy J. Warren,	1876.	D. '78, Merrill. E. '80, Foster.
Benj. C. Wentworth,	Feb. 25, '48, Cushing.	Farmer.	Oct. 13, '69.	Iantha S. Clifford.	June, '72.	D. '75, Haven. E. '77, Scott.
Lewis Wentworth,	July 13, '23, Ennuden.	Farmer.	Sept. 3, '46.	Mary L. Hawes	1845.	D. '47, Medding. E. '57, Morris.
Isaac H. W. Wharff,	Oct. 31, '49, Bangor.	Dentist.	Oct. 15, '79.	Annie B. Chambers.	June, '79.	D. '81, Harris. E. '83, Foss
Richard M. Wilkins,	Jan. 15, '50, No. Reading, Mass.	Stone Cutter.	Nov. 29, '76.	Carrie W. Hutchinson.	1875.	D. '81, Harris
W. Henry Williams,					1871.	D. '73, Wiley. E. '75, Haven.
George G. Winslow,	June 3, '35, Casco.	Weaver.	June 6, '61.	Mary A. Swett.	1856.	D. '57, Morris. E. '59, Ames.
Cassius C. Whidden,	Apr. 9, '60, Presque Isle.	Cabinet Maker.			1887.	
Leslie B. Withee.	Nov. 23, '55, Bangor.	Miller.	Oct. 19, '73.	Abby F. Thurston.	1885.	

## COMPARATIVE EXHIBIT.

Comparative exhibit of Miscellaneous Statistics, as per Conference Minutes of 1848 and 1885.

Number of Members in Society in 1885,	11,100	
Number of members in Society in 1848,	9,146	
	—	1,954
Percentage increase,		21.4
Number of Conference Preachers appointed, 1885,	74	
Number of Conference Preachers appointed, 1848,	71	
	—	3
Number of Conference and Local Preachers reporting claims, 1885,	98	
Number of Conference and Local Preachers reporting claims, 1848,	75	
	—	23
Aggregate claim of Preachers, 1885,	\$58,975	
Aggregate claim of Preachers, 1848,	26,364	
	—	\$32,611
Average claim of Preachers, 1885,	\$601.68	
Average claim of Preachers, 1848,	351.52	
	—	\$250.16
Percentage, increase of average claim, 1885,		.71
Receipts by Preachers (appointees), 1885,	\$54,494	
Receipts by Preachers (appointees), 1848,	21,277	
	—	\$33,217
Average receipts by Preachers (appointees), 1885,	\$556.00	
Average receipts by Preachers (appointees), 1848,	283.70	
	—	\$272.30

Percentage, increase of average receipts, 1885,		95.8
Church buildings occupied in 1885,		125
Probable value of same,		\$391,175
Parsonages in 1885,		74
Probable value of same,		\$74,700
Expended in Conference year, reported in 1885,		
in building and improving church property,		\$22,374
Paid on account of past indebtedness on church property,		\$3,765
Present (1885) indebtedness on church property,		\$19,244
Benevolent contributions, 1885,	\$2,332	
Benevolent contributions, 1848,	1,135	
	<hr/>	\$1,197
Percentage increase,		105
Claims on Conference funds, 1885,	\$4,500	
Claims on Conference funds, 1848,	6,344	
	<hr/>	\$1,844
Decrease, Percentage,		.27
Received on account of claims on Conference funds, 1885,	\$1,303	
Received on account of same, 1848,	\$607	
Received, to be divided among the most needy, 1848,	213	
	<hr/>	820
	<hr/>	\$483
Percentage increase,		.59
Pastors reporting claims and receipts, 1885,		98
Pastors reporting claims and receipts, 1848,		75
Pastors not reporting claims and receipts, 1885,		9
Pastors not reporting claims and receipts, 1848,		13
Aggregate deficiency of receipts, 1885,		\$4,481
Aggregate deficiency of receipts, 1848,		\$5,087
Greater deficiency in 1848,		\$606.

For all which, praise is due to the Lord, that he has so moved the hearts of a willing people.



## PASTORAL APPOINTMENTS.

Pastoral appointments, with estimates and receipts; made from Conference Minutes of 1848.

NAMES.			CLAIM.	RECEIPTS.
<i>Bangor District.</i>				
Wm. Marsh, Presiding Elder,	-	-	\$400 00	\$400 00
N. D. George,	-	-	697 40	697 40
H. M. Blake,	-	-	500 00	500 00
E. B. Dunn,	-	-	334 00	220 00
Ephraim H. Whitney,	-	-	140 00	140 00
S. H. Beale,	-	-	380 00	342 00
John Benson,	-	-	385 00	268 00
James Thwing,	-	-	426 00	389 00
Pascal P. Morrill,	-	-	352 00	279 00
Geo. D. Strout,	-	-	381 19	331 33
B. F. Sprague,	-	-	336 00	296 00
Wm. J. Wilson,	-	-	282 00	195 77
Isaiah P. Rogers,	-	-	319 00	300 00
Caleb D. Pillsbury,	-	-	337 00	337 00
Reuben B. Curtis,	-	-	325 00	325 00
Seba F. Wetherbee,	-	-	304 00	232 00
Jonas Weston,	-	-		
John Atwell,	-	-	311 00	311 00
J. McMillan,	-	-	331 00	331 00
Phineas Higgins,	-	-	433 00	300 00
D. Higgins,	-	-	400 00	400 00
Enoch M. Fowler,	-	-	301 00	275 25
Benj. B. Bryne,	-	-	325 00	145 00
John W. Dow,	-	-	345 00	209 75
Jas. M. Hutchinson,	-	-	464 00	350 00
Thos. B. Tupper,	-	-	329 00	175 00
<i>Thomaston District.</i>				
W. H. Pillsbury, Presiding Elder,	-	-	630 00	527 00
Jas. Thurston,	-	-	370 00	200 70
Abial Foster,	-	-	345 00	345 00

NAMES.	CLAIM.	RECEIPTS.
Daniel H. Mansfield, - - -	400 00	318 00
Mark R. Hopkins, - - -	450 00	385 00
B. M. Mitchel, - - -	382 00	180 00
Danl. Clark, - - -	300 00	286 00
Francis A. Soule, - - -	350 00	334 00
Mace R. Clough, - - -	400 00	355 00
Obadiah Huse, - - -	325 00	315 00
Harry W. Latham, - - -	419 00	411 00
Albert Church, - - -	473 00	455 00
Josiah Higgins, - - -	427 00	427 00
Jesse Harriman, - - -	280 00	261 00
John G. Pingree, - - -	308 00	239 22
Sullivan Bray, - - -	420 00	352 48
David P. Thompson, - - -	398 00	387 00
Nathan Webb, - - -	332 00	282 00
Edwd. Brackett, - - -	339 00	245 00
Moses Donnell, - - -	200 00	200 00
Henry K. W. Perkins, - - -	445 00	313 00
Luther P. French, - - -	406 00	406 00
John C. Prince, - - -	282 00	126 00
Benjamin Bryant, - - -	465 00	232 00
Hiram Chase, - - -	300 00	163 00

*Bucksport District.*

Asahel Moore, Presiding Elder, -	424 00	350 00
John C. Perry, - - -	415 00	415 00
Zina H. Blair, - - -	185 00	170 00
Hez. C. Tilton, - - -	352 00	352 00
Amos P. Batty, - - -	344 00	251 50
Ephm. H. Small, - - -	305 00	190 00
George Pratt, - - -	433 00	433 00
Timy. B. Chase, - - -	364 00	181 00
Lewis Wentworth, - - -	274 00	84 00
Robt. R. Richards, - - -	387 00	200 00
Isaac W. Moore, - - -	442 00	302 33
Rufus G. Eaton, - - -		
Ephm. Bryant, - - -	190 00	190 00
Wm. H. Crawford, - - -	170 00	170 00
John Taggart, - - -	300 00	205 00

NAMES.			CLAIM.	RECEIPTS.
Samuel Sargent,	-	-	188 45	188 45
Danl. Staples.	-	-	300 00	190 00
Abijah Kendall,	-	-	350 00	260 00
Jason Keith,	-	-	390 00	288 59
Edwin A. Helmershausen,	-	-	240 00	240 00
Albert H. Hall,	-	-		
Richd. Walker,	-	-	320 00	264 00
Alfred C. Godfrey,	-	-		
Freeman Yates,	-	-	361 00	324 00
Cyrus Phenix,	-	-	352 75	291 75

Appointments, with estimates and receipts ; made from Conference Minutes of 1886.

NAMES.			CLAIMS.	RECEIPTS.
<i>Bangor District.</i>				
G. R. Palmer, Presiding Elder,	-		1200	1113
A. S. Ladd,	-	-	1500	1500
C. B. Besse,	-	-	1100	1100
W. W. Marsh,	-	-	700	700
W. Lemond,	-	-	500	413
S. T. Page,	-	-	400	400
W. H. Powlesland,	-	-	150	150
E. H. Boynton,	-	-	750	750
F. W. Towle,	-	-	500	500
G. G. Winslow,	-	-	780	780
P. E. Brown,	-	-	600	600
W. B. Eldridge, Jr.,	-	-	400	288
W. F. Prince,	-	-	550	535
J. W. Price,	-	-	600	475
E. Skinner,	-	-	600	600
W. T. Jewell,	-	-	500	500
B. C. Wentworth,	-	-	900	900
L. W. Glidden,	-	-	350	300
Lagrange, Bradford, and Argyle, Supply,			500	430
J. H. Irvine,	-	-	500	500
S. M. Small,	-	-	442	272
D. B. Dow,	-	-	600	500

NAMES.			CLAIM.	RECEIPTS.
G. F. Bradford,	-	-	400	340
A. Prince,	-	-	110	110
C. A. Southard,	-	-	800	800
J. Tinling,	-	-	760	760
P. J. Robinson,	-	-	675	675
N. LaMarsh,	-	-	600	600
W. H. Crawford, 2d,	-	-	769	691
L. W. Kilgore,	-	-	200	108
A. A. Lewis,	-	-	700	700

*Rockland District.*

C. A. Plumer, Presiding Elder,	-	1200	1112
W. F. Chase,	-	650	650
E. A. Glidden,	-	600	489
J. R. Clifford,	-	600	600
E. S. Gahan,	-	400	380
J. R. Baker,	-	700	600
J. H. Bennett,	-	500	475
J. P. Simonton,	-	700	700
J. T. Crosby,	-	650	650
J. S. Thompson,	-	600	550
W. L. Brown,	-	650	650
W. B. Eldridge,	-	400	300
B. B. Byrne,	-	500	400
C. Rogers,	-	500	453
G. B. Chadwick,	-	550	550
G. E. Files,	-	300	227
J. W. Perry,	-	400	350
M. F. Bridgham,	-	500	500
L. L. Hanscom,	-	1125	1125
C. I. Mills,	-	600	600
W. W. Ogier,	-	500	550
S. S. Gross,	-	400	400
J. A. Morelen,	-	550	550
J. D. Payson,	-	400	400
S. M. Dunton,	-	500	375
S. L. Hanscom,	-	800	800
T. R. Pentecost,	-	600	600

NAMES.				CLAIM.	RECEIPTS.
S. H. Beale,	-	-	-	500	425
O. Tyler,	-	-	-	600	600
J. H. Beale,	-	-	-	500	450
G. N. Stillphen,	-	-	-	300	278
S. Bickmore,	-	-	-	500	500
I. H. W. Wharff,	-	-	-	560	550
J. Biram,	-	-	-	550	537
W. B. Jackson,	-	-	-	500	385

*Bucksport District.*

C. E. Libby, Presiding Elder,	-	-	-	1250	1161
M. Kearney,	-	-	-	400	400
W. Baldwin,	-	-	-	750	750
W. H. Williams,	-	-	-	1000	1000
W. A. McGraw,	-	-	-	500	400
J. W. Day,	-	-	-	750	750
R. M. Wilkins,	-	-	-	600	430
J. F. Haley,	-	-	-	900	900
V. P. Wardwell,	-	-	-	700	700
F. G. Whitham,	-	-	-	550	254
M. G. Prescott,	-	-	-	600	600
D. Smith,	-	-	-	500	500
J. D. Smiley,	-	-	-	800	800
L. B. Withee,	-	-	-	525	396
F. H. Osgood,	-	-	-	750	750
C. L. Banghart,	-	-	-	600	580
H. W. Norton.	-	-	-	550	450
F. L. Brooks,	-	-	-	700	625
C. H. Leverton,	-	-	-	525	525
H. E. Frohock,	-	-	-	600	600
B. S. Arey,	-	-	-	625	625
T. H. Murphy,	-	-	-	535	535
H. L. McCann,	-	-	-	275	275
A. J. Lockhart,	-	-	-	535	535
D. H. Sawyer,	-	-	-	500	440
A. W. C. Anderson,	-	-	-	600	600
E. W. S. Platt,	-	-	-	525	450
C. L. Haskell,	-	-	-	750	713
C. A. Maine,	-	-	-	600	600



NAMES.				CLAIM.	RECEIPTS.
R. L. Nanton,	-	-	-	500	450
C. H. Fuller.	-	-	-		180
W. Applebee,	-	-	-	550	550
F. A. Hodgdon,	-	-	-	300	265

## CONFERENCE APPOINTMENTS, 1887.

### BANGOR DISTRICT.

*F. H. Osgood*, Presiding Elder.

Argyle Circuit,	-	-	-	Supplied by H. L. McCann.
Bangor, First Church,	-	-	-	G. D. Lindsay.
Bangor, Union Street,	-	-	-	F. C. Rogers.
Belfast,	-	-	-	B. C. Wentworth.
Brewer and Eddington,	-	-	-	A. A. Lewis.
Brownville Circuit,	-	-	-	F. E. Whitham.
Carmel Circuit,	-	-	-	To be supplied.
Clinton Circuit,	-	-	-	J. S. Thompson.
Dexter,	-	-	-	J. R. Clifford.
Dixmont Circuit,	-	-	-	To be supplied.
Dover,	-	-	-	T. H. Murphy.
East Corinth and Corinth,	-	-	-	A. J. Lockhart.
East Knox and Morrill,	-	-	-	Supplied by N. R. Turner.
Guilford Circuit,	-	-	-	J. T. Crosby.
Hampden,	-	-	-	D. H. Sawyer.
Harmony Circuit,	-	-	-	F. W. Towle.
Lagrange Circuit,	-	-	-	S. T. Page.
Levant and Exeter,	-	-	-	A. Prince.
Newport Circuit,	-	-	-	J. Tinling.
Oldtown,	-	-	-	W. H. Crawford.
Orono and Upper Stillwater,	-	-	-	C. A. Southard.
Pittsfield,	-	-	-	R. M. Wilkins.
Prospect and Stockton,	-	-	-	To be supplied.
Saint Albans Circuit,	-	-	-	E. Skinner.
Searsport and North Searsport,	-	-	-	C. L. Haskell.
Sebec Circuit,	-	-	-	To be supplied.

Unity and Troy, - - - - W. Lermond.  
 Winterport, - - - - W. Baldwin.  
 David H. Tribou, Chaplain U. S. Flag Ship Lancaster, South  
 Atlantic Station, sixteen years.

## BUCKSPORT DISTRICT.

*F. J. Haley*, Presiding Elder.

Bar Harbor,	-	-	-	-	H. E. Frohock.
Brooksville and Brooklyn,	-	-	-	-	W. A. McGraw.
Bucksport,	-	-	-	-	S. L. Hanscom.
Bucksport Centre,	-	-	-	-	D. B. Phelan.
Castine,	-	-	-	-	A. W. C. Anderson.
Cutler,	-	-	-	-	W. B. Eldridge.
Columbia Falls Circuit,	-	-	-	-	D. Smith.
Deer Isle,	-	-	-	-	G. F. Bradford.
East Bucksport and Dedham,	-	-	-	-	W. H. Powlesland.
East Machias and Whiting,	-	-	-	-	C. H. Fuller.
Eastport,	-	-	-	-	M. G. Prescott.
Edmunds and Marion,	-	-	-	-	Supplied by W. J. Kelley.
Ellsworth,	-	-	-	-	V. P. Wardwell.
Franklin and Trenton,	-	-	-	-	Supplied by E. A. Carter.
Gouldboro and Steuben,	-	-	-	-	J. P. Nowlan.
Harrington and Addison,	-	-	-	-	W. F. Stewart.
Lubec,	-	-	-	-	M. Kearney.
Machias,	-	-	-	-	E. H. Boynton.
Meddybemps and Charlotte,	-	-	-	-	Supplied by M. B. Cook.
Millbridge and Cherryfield,	-	-	-	-	D. B. Dow.
Orland and West Penobscot,	-	-	-	-	H. W. Norton.
Orrington,	-	-	-	-	B. S. Arey.
Pembroke,	-	-	-	-	P. E. Brown.
Penobscot and Bluehill,	-	-	-	-	R. L. Nanton.
Robbinston and Perry,	-	-	-	-	T. A. Hodgdon.
South Orrington and Centre,	-	-	-	-	W. T. Jewell.
South West Harbor Circuit,	-	-	-	-	O. H. Fernald.
Sullivan,	-	-	-	-	Supplied by P. D. Nowlan.
Surry,	-	-	-	-	C. L. Banghart.
Wesley and Crawford,	-	-	-	-	Supplied by T. S. Ross.

A. F. Chase, Principal of East Maine Conference Seminary;  
 member of Bucksport Quarterly Conference.

H. H. Clark, Chaplain U. S. Navy thirteen years; member of Bar  
 Harbor Quarterly Conference.

ROCKLAND DISTRICT.

*C. A. Plimer*, Presiding Elder.

Boothbay,	-	-	-	-	-	M. F. Bridgham.
Bristol,	-	-	-	-	-	W. F. Chase.
Camden,	-	-	-	-	-	J. D. Payson.
China and Winslow,	-	-	-	-	-	Supplied by W. B. Eldridge.
Cushing and South Waldo,	-	-	-	-	-	Supplied by M. W. Newbert.
Damariscotta and Mills,	-	-	-	-	-	G. B. Chadwick.
Dresden,	-	-	-	-	-	James A. Morelen.
East Boothbay and South Bristol,	-	-	-	-	-	W. L. Brown.
Friendship,	-	-	-	-	-	E. S. Gahan.
Georgetown and Arrowsic,	-	-	-	-	-	Supplied by W. B. Jackson.
Lincolnton and Northport,	-	-	-	-	-	S. S. Gross, one to be supplied.
Montville and Palermo,	-	-	-	-	-	Supplied by J. B. Conley.
North and East Vassalboro,	-	-	-	-	-	J. P. Simonton.
North and West Waldo,	-	-	-	-	-	J. H. Bennett.
Pittston and Whitefield,	-	-	-	-	-	B. B. Byrne.
Randolph and Chelsea,	-	-	-	-	-	W. H. Faroot.
Rockland,	-	-	-	-	-	L. L. Hanscom.
Rockport,	-	-	-	-	-	C. A. Maine.
Round Pond and Bremen,	-	-	-	-	-	W. W. Ogier.
Searsmont,	-	-	-	-	-	G. Stillphen.
Sheepscot Bridge,	-	-	-	-	-	T. R. Pentecost.
Southport,	-	-	-	-	-	S. M. Dunton.
South Thomaston and Vinalhaven,	-	-	-	-	-	Supplied by S. Bickmore.
Thomaston,	-	-	-	-	-	C. B. Besse.
Union,	-	-	-	-	-	J. R. Baker.
Vassalboro' and Cross Hill,	-	-	-	-	-	Supplied by E. H. Hadlock.
Waldo,	-	-	-	-	-	Oren Tyler.
Washington,	-	-	-	-	-	Supplied by S. H. Beale.
Westport,	-	-	-	-	-	Supplied by V. E. Hills.
Windsor and Weeks' Mills,	-	-	-	-	-	E. A. Glidden.
Wiscasset,	-	-	-	-	-	I. H. W. Wharff.
Woolwich,	-	-	-	-	-	J. Biram.

J. H. Reid left without appointment, to attend one of our schools.

HOULTON DISTRICT.

*J. W. Day*, Presiding Elder.

Alexander and Cooper,	-	-	-	-	C. M. Whidden.
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Ashland Circuit,	-	-	-	Supplied by S. Boody.
Calais,	-	-	-	C. E. Libby.
Caribou Circuit,	-	-	-	C. E. Leverton.
Danforth Circuit,	-	-	-	W. F. Prince.
Forest City and Vanceboro,	-	-	-	E. S. Walker.
Fort Fairfield Circuit,	-	-	-	L. B. Withee.
Glenwood Circuit,	-	-	-	Supplied by Mark H. Siprelle.
Houlton Circuit,	-	-	-	W. H. Williams.
Kingman Circuit,	-	-	-	F. W. Brooks.
Lincoln and Mattawamkeag,	-	-	-	C. Rogers.
Mapleton Circuit,	-	-	-	Supplied by S. M. Small.
Milltown,	-	-	-	G. G. Winslow.
Monticello and Littleton,	-	-	-	Supplied by W. T. Johnson.
Moro Circuit,	-	-	-	Supplied by L. M. Bosworth.
Patten,	-	-	-	N. LaMarsh.
Sherman Circuit,	-	-	-	Supplied by J. W. Price.
Springfield and Carroll,	-	-	-	To be supplied.
Topsfield Circuit,	-	-	-	To be supplied.

F. L. Brooks left without appointment, to attend one of our schools.

*Non-effective Conference Ministers in 1848 and 1886, and Local Preachers in 1886.*

In 1848, the Supernumerary Preachers were, Moses Donnell, Benjamin Jones, Jeremiah Marsh.

The Superannuated Preachers were, Joshua Hall, E. Scammon, E. Wiley, C. P. Bragdon, Francis Masseure, Nathaniel Norris, Daniel Cox, D. Stimpson, S. W. Partridge, John Batchelder, A. P. Battey.

In 1886, the Supernumerary Preachers are, Lorenzo D. Wardwell, Benjamin F. Stinson.

The Superannuated Preachers are, W. W. Marsh, W. H. Pilsbury, R. Day, W. H. Crawford, D. P. Thompson, C. B. Dunn, B. M. Mitchell, L. Wentworth, J. N. Marsh, E. Bryant, E. M. Fowler, R. S. Dixon, A. Kendall, A. Church, N. Whitney.

In 1886, the Local Preachers are :

*Bangor District. Elders.*

J. M. Hutchinson, Detroit; D. Warren, Bangor; J. Withee, Caribou; J. M. Howes, Catibou; N. R. Turner, Harmony; K. N. Meservy, Charleston.

*Deacons.*

L. W. Kilgore, Moro ; S. Boody, Maysville ; L. C. Dunn, Brownville ; S. Staples, Monroe ; S. M. Small, Mapleton ; L. A. Gould, Nealley's Corner.

*Preachers.*

A. A. Cobb, Kenduskeag ; D. E. Genthner, Dover ; P. C. Parsons, Foxcroft ; J. H. Irvine, Caribou ; B. B. Thomas, Bangor ; W. B. Eldridge, Jr., Corinna ; George F. Lilley, Smyrna Mills ; L. W. Glidden, Glenwood ; Andrew J. Lewis ; Mark H. Siprelle, Monticello ; Eli S. Walker, Lagrange ; Frank W. Brooks, Kingman ; W. Hunter, Topsfield.

*Rockland District. Elders.*

S. Bickmore, Windsor ; J. H. Beale, Washington ; J. Lewis, Liberty ; A. Plumer, Damariscotta ; P. Rowell, Bristol Mills ; E. E. Ware, Thorndike.

*Deacons.*

J. Beedle, Dresden ; W. B. Jackson, Bath, ; M. W. Newbert, Cushing ; J. W. Perry, Westport ; D. W. Sawyer, Boothbay.

*Preachers.*

D. Cunningham, Windsor ; W. W. Davis, Waldboro' ; G. E. Files, East Thorndike ; V. E. Hills, East Northport ; N. J. Jones, Round Pond ; J. C. Lamb, West Troy ; G. Messer, Union ; L. K. Morse, Rockport ; G. Stillphen, China ; J. S. Walker, Waldboboro' ; Z. Washburn, China ; D. W. Wentworth, China ; A. Winchenpaw, Friendship ; E. Wixson, China.

*Bucksport District. Elders.*

William Reed, North Bucksport ; Moses Palmer, Bucksport.

*Deacons*

D. B. Stinchfield, Princeton ; D. Godfrey, Jr., Orrington.

*Preachers.*

Eben G. Broomfield, South Lubec ; Edgar A. Carter, Cutler ; E. S. W. Platt, Steuben ; H. L. McCann, Bucksport ; W. A. McGraw,



West Brooksville; C. H. Fuller, East Machias; T. A. Hodgdon, South Robbinston; F. E. Witham, South Deer Isle; M. Kearney, Alexander; L. B. Withee, Edmunds; J. B. Conley, South West Harbor; W. J. Kelley, Wesley; D. B. Phelan, Bucksport Centre; W. H. Powlesland, Bucksport.

## SESSIONS OF EAST MAINE CONFERENCE.

<i>Place.</i>	<i>Time.</i>	<i>Bishop.</i>	<i>Secretary.</i>
Bangor.	Aug. 2, 1848.	Hedding.	A. Church.
Bucksport.	June 20, 1849.	Morris.	A. Church.
Frankfort.	June 26, 1850.	Morris and Hedding.	A. Church.
Searsport.	June 11, 1851.	Janes.	A. Church.
Milltown (Calais).	June 23, 1852.	Baker.	A. Moore.
Rockland.	June 8, 1853.	Janes.	A. Moore.
Damariscotta.	June 7, 1854.	Waugh.	S. F. Wetherbee.
Bangor (Pine Street).	June 6, 1855.	Ames.	S. F. Wetherbee.
Bucksport.	July 2, 1856.	Simpson.	A. Church.
Camden.	May 20, 1857.	Morris.	A. Church.
Bangor (Union Street.)	May 19, 1858.	Janes.	A. Church.
Thomaston.	Apr. 20, 1859.	Ames.	A. Church.
Belfast.	Apr. 12, 1860.	Janes.	A. Church.
Searsport.	May 15, 1861.	Scott.	A. Church.
Cherryfield.	May 14, 1862.	Baker.	A. Church.
Rockland.	Apr. 29, 1863.	Simpson.	L. D. Wardwell.
Bucksport.	June 8, 1864.	Ames.	L. D. Wardwell.
Hampden.	May 17, 1865.	Baker.	L. D. Wardwell.
Waldoboro'.	May 17, 1866.	Janes.	B. S. Arey.
Wiscasset.	May 2, 1867.	Clark.	B. S. Arey.
Machias.	June 11, 1868.	Thompson.	B. S. Arey.
Bangor (Pine Street.)	May 20, 1869.	Clark.	B. S. Arey.
Rockland.	May 12, 1870.	Simpson.	B. S. Arey.
Dexter.	May 31, 1871.	Ames.	B. S. Arey.
Orono.	June 12, 1872.	Andrews.	B. S. Arey.
Damariscotta.	May 15, 1873.	Wiley.	B. S. Arey.
Belfast.	May 6, 1874.	Janes.	B. S. Arey.
Calais.	May 12, 1875.	Haven.	B. S. Arey.
Bucksport.	June 8, 1876.	Foster.	B. S. Arey.
Thomaston.	May 2, 1877.	Scott.	B. S. Arey.
Rockland.	May 8, 1878.	Merrill.	B. S. Arey.
Dover.	May 7, 1879.	Foster.	B. S. Arey.
Bangor (Union Street).	June 3, 1880.	Foster.	B. S. Arey.
Belfast.	May 11, 1881.	Harris.	B. S. Arey.
Waldoboro'.	May 3, 1882.	Andrews.	C. A. Plumer.
Searsport.	May 2, 1883.	Foss.	C. A. Plumer.
Camden.	Apr. 16, 1884.	Harris.	C. A. Plumer.
Ellsworth.	May 7, 1885.	Bowman.	W. H. Williams.
Winterport.	May 6, 1886.	Warren.	W. H. Williams.
Bangor (First Church).	May 5, 1887.	Walden.	I. H. W. Wharff.

## Delegates to the General Conference.

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1852. William H. Pilsbury, Nathan D. George, Albert Church, Asahel Moore. Reserves,—Daniel Clark, George Pratt.
1856. L. L. Knox, C. D. Pillsbury, George Pratt, L. P. French. Reserves,—F. A. Soule, H. C. Tilton.
1860. Charles B. Dunn, Benjamin F. Sprague, E. A. Helmershausen. Reserve,—A. Prince.
1864. A. Church, L. D. Wardwell, George D. Strout. Reserves,—S. H. Beale, B. B. Byrne.
1868. Luther P. French. S. H. Beale, Edwin A. Helmershausen. Reserves,—Lorenzo D. Wardwell, Charles B. Dunn.
1872. C. B. Dunn, L. D. Wardwell, A. Prince. Reserves,—G. Pratt, E. A. Helmershausen.
1876. Cyrus Stone, George Pratt. Reserves,—L. D. Wardwell, C. F. Allen.
1880. B. S. Arey, G. R. Palmer. Reserves,—C. A. Plumer, A. Church.
1884. A. S. Townsend, C. A. Plumer. Reserves,—L. L. Hanscom, C. B. Besse.
-

## NECROLOGY.

Necrology of members of the East Maine Conference, 1848-1886.

NAMES.	<i>Entered Ministry.</i>	<i>Date of Death.</i>	<i>Age.</i>	<i>Years in ministry.</i>
Jason Keith.	1844	Feb. 15, 1849.	33	5
Amos P. Battý.	1841	Oct. 9, 1849.		8
Benjamin Jones.	1809	July 18, 1850.	64	42
Isaiah P. Rogers.	1846	June 20, 1852.	35	6
Daniel H. Mansfield.	1845	Feb. 25, 1855.	45	10
C. H. A. Johnson.	1843	Apr., 1855.	32	12
John C. Prince.	1846	1858.	35	12
David Stimson.	1803	Aug. 4, 1856.	82	56
Mark R. Hopkins.	1840	June 3, 1859.	49	19
Seavey W. Partridge.	1839	Aug. 6, 1860.	48	21
Benjamin F. Sprague.	1832	Aug. 18, 1860.	53	28
Moses Donnell.	1829	Oct. 2, 1861.	72	32
Joseph P. French.	1848	Aug. 6, 1862.	37	14
Joshua Hall.	1792	Dec. 25, 1862.	94	70
Irving A. Wardwell.	1857	July 22, 1863.	32	6
Ephraim Wiley.	1814	Sept. 30, 1864.	76	54
William Marsh.	1811	Aug. 26, 1865.	76	54
Alfred S. Adams.	1850	July 24, 1865.	41	15
Cyrus Phenix.	1842	Jan. 28, 1866.	48	24
Robert R. Richards.	1841	Aug. 9, 1866.		25
James Hartford.	1852	Aug. 8, 1866.	45	14
L. L. Shaw.	1846	Aug. 17, 1867.	45	21
Horace L. Bray.	1854	Feb. 21, 1868.	37	14
John Atwell.	1810	May 30, 1868.	80	58
George D. Strout.	1827	Oct. 22, 1868.	66	41
James B. Crawford.	1862	Mar. 31, 1869.	40	7
Daniel Clark.	1826	May 22, 1869.	68	43
Edward Brackett.	1837	Sept. 30, 1869.	63	32
Nathan W. Miller.	1853	Feb. 22, 1870.	38	17
Eliakim Scammon.	1816	Nov. 28, 1870.	85	54
Oren Strout.	1850	Feb. 23, 1872.	70	22
Reuben B. Curtis.	1845	May 21, 1872.	60	27
John Batchelder.	1817	Feb. 15, 1873.	77	56
Jesse Harriman.	1832	Feb. 18, 1873.	80	51
Edwin A. Helmershausen.	1842	Nov. 10, 1873.	55	31
Jeremiah Marsh,	1816	June 12, 1874.	84	58

NECROLOGY,— *Concluded.*

NAMES.	<i>Entered Ministry.</i>	<i>Date of Death.</i>	<i>Age.</i>	<i>Years in ministry.</i>
James W. H. Cromwell.	1869	Aug. 23, 1874.	31	5
Daniel Cox.	1828	Dec. 28, 1875.	74	47
Sullivan Bray.	1815	Mar. 15, 1876.	81	61
John S. Ayer.	1818	Jan. 18, 1876.	80	58
Otis R. Wilson.	1855	Nov. 12, 1877.	56	22
Phineas Higgins.	1828	Jan. 14, 1878.	72	50
Charles E. Knowlton.	1867	June 2, 1878.	35	11
Charles H. Bray.	1869	June 23, 1879.	39	11
Ephraim H. Small.	1845	Sept. 29, 1879.	70	35
Daniel M. True.	1867	Feb. 5, 1880.	54	18
Thomas B. Tupper.	1846	Dec. 1, 1881.	64	35
Nathan Webb.	1836	Jan. 18, 1882.	73	46
Eliot B. Fletcher.	1825	May 22, 1882.	84	57
George Pratt.	1836	June 28, 1882.	70	46
Charles L. Browning.	1830	Sept. 22, 1882.	85	52
Moses D. Miller.	1872	Feb. 25, 1883.	39	10
Nathaniel Norris.	1825	Nov. 10, 1884.	88	32
Hiram Murphy.	1859	July 18, 1884.	75	26
Abner S. Townsend.	1869	Feb. 28, 1885.	51	16
Moses D. Matthews.	1852	Oct. 7, 1885.	66	34
Alonzo J. Clifford.	1874	Dec. 3, 1885.	39	12
Benjamin C. Blackwood.	1852	Jan. 26, 1886.	67	34
William W. Marsh.	1860	June 18, 1886.	50	26

The foregoing table of decease of sixty Conference ministers, including effective Supernumerary and Superannuate, during the thirty-eight years' existence of the Conference, shows an average term of 30.85 years in the ministry, and an average life term of fifty-eight members, of 59.65 years.

During the thirty-eight years, the average number of ministers enrolled may be called 90.5.

The number of deaths in thirty-eight years being sixty, shows an annual average of one and five-tenths, making an average percentage of loss of one and fifty-eight one-hundredths.



# CONTENTS.

---

PREFACE,	Page 3
INTRODUCTION,	5
CHAPTER I.	Page 7
New England denominationally pre-occupied.	
CHAPTER II.	Page 8
Jesse Lee's appointment to the Province of Maine. His route, reception and success.	
CHAPTER III.	Page 10
Creation of the East Maine Conference. Comparison of the two Maine Conferences. Inadequate supply of ministers in the East Maine. Exception to the completeness of administration.	
CHAPTER IV.	Page 15
First Session; Deceased Ministers.	
CHAPTER V.	Page 16
Memoirs.—(1) E. B. Fletcher. (2) George Pratt. (3) Charles L. Browning. (4) Benjamin Jones. (5) D. H. Mansfield. (6) Joshua Hall. (7) William Marsh. (8) John Atwell. (9) George D. Strout. (10) Jeremiah Marsh. (11) Sullivan Bray. (12) Bishop D. W. Clark.	
CHAPTER VI.	Page 29
Sketches of deceased worthies of a later generation.—(1) Zebulon Davis. (2) Theodore Scott. (3) Colyer Snow. (4) A family (Clifford) remarkable in three generations. (5) Josiah Higgins. (6) Mrs. Anna Nickerson. (7) Joseph P. French. (8) M. J. Talbot. (9) James Thwing. (10) Benjamin Franklin Tefft. (11) James B. Crawford. (12) John S. Ayer. (13) Mrs. Mary Jones. (14) Mrs. Sarah B. Pratt. (15) Reuben B. Curtis. (16) Edwin Adams Helmershausen. (17) John Ham and Mrs. Mary Ham.	
CHAPTER VII.	Page 47
Biography of a few, who, having completed life's effective work, now watch and wait till they shall hear the summons, "Your Father calls, come come." (1) Rufus Day. (2) Abraham Plumer. (3) William Hacket Pillsbury. (4) William J. Dodge. (5) Caleb D. Pillsbury. (6) Albert Church. (7) Charles B. Dunn. (8) Seth Howard Beale.	



## CHAPTER VIII.

Page 57

Individual Circuits and Stations.—(1) Orrington Circuit. (2) East Machias. (3) Wiscasset. (4) Lubec Point. (5) Dresden Mills. (6) East Boothbay. (7) Pittston and Chelsea. (8) Brewer. (9) Aroostook Mission. (10) Bristol. (11) Bear Hill, Dover. (12) Cutler. (13) Franklin. (14) Pittsfield. (15) North and West Waldo. (16) Georgetown and Arrowsic. (17) Pittston, East. (18) Sheepscot Bridge. (19) Rockland. (20) Hampden. (21) Brownville.

## CHAPTER IX.

Page 90

The same subject continued.—(22) Ellsworth. (23) Waldo. (24) Unity. (25) Bucksport. (26) Houlton, Hodgdon and Linneus. (27) Millbridge and Cherryfield. (28) Patten Circuit. (29) Whiting. (30) Bangor, 1st Church. (31) Bangor, Union Street. (32) St. Croix Circuit. (33) Camden and Rockport. (34) Townsend, Southport. (35) Bremen. (36) Round Pond. (37) South Thomaston. (38) Boothbay Harbor. (39) Windsor Circuit. (40) Searsmont. (41) Clinton. (42) Woolwich Circuit. (43) Montville and Palermo.

## CHAPTER X.

Page 121

The same continued.—(44) East Knox and Morrill. (45) Union. (46) Corinna. (47) Penobscot Circuit. (48) Castine. (49) Dennysville Circuit. (50) Pembroke. (51) Dennysville and Edmunds Mission. (52) Westport. (53) Lincolnville and Northport. (54) Cushing and South Waldo. (55) Milltown. (56) Belfast. (57) Friendship. (58) China. (59) Winterport. (60) Surry. (61) Bucktown (North Bucksport). (62) Dixmont Circuit. (63) Gouldsboro. (64) Orland. (65) Machias.

## CHAPTER XI.

Page 154

Concluded.—(66) Harrington. (67) Deer Isle Circuit. (68) East Corinth. (69) Eastport. (70) Searsport. (71) Mount Desert. (72) Glenwood Circuit. (73) Kingman. (74) Vassalboro and Winslow. (75) Orrington Center and South Orrington. (76) Calais and Milltown. (77) East Bucksport. (78) Newport. (79) Harmony. (80) Guilford, Sangerville and Parkman. (81) Forest City and Vanceboro. (82) Lagrange, Bradford and Argyle. (83) Orono. (84) Danforth, Bancroft and Weston. (85) Monticello. (86) Bar Harbor. (87) Levant and Exeter. (88) Fort Fairfield Circuit. (89) Mapleton Circuit. (90) Lincoln. (91) Sherman Circuit. (92) Oldtown. (93) Dexter.

## CHAPTER XII.

Page 183

East Maine Conference Seminary. Its origin, and progress to 1887.

## CHAPTER XIII.

Page 203

*Miscellany.*

What next?	203
The Sunday School and Library,	205
Education and Distinguishing Titles,	211
Time limit of appointment of Itinerants,	215
The "Pulpit Supply Committee," and their work,	216
The "Woman's F. M. Society,"	218
Pastoral decline,	219
Spiritualism,	221
Abolitionism and Bishop Hedding,	224

## SUPPLEMENT.

Page 228

Additional Memoirs.—(1) Rev. Abner S. Townsend. (2) Caleb G. Robbins.  
 (3) Rev. Elijah Crooker. (4) Rev. William W. Marsh. (5) Joseph  
 Doane.

## APPENDIX.

Page 232

1. Pastoral record of all ministers who have been connected with the East Maine Conference since organization in 1848, to 1885; and of ministers appointed to the same territory prior to 1848, so far as ascertained.
2. Personal items of ministers connected, in 1887, with East Maine Conference. Page 257
3. Comparative exhibit of miscellaneous statistics, as per Conference minutes of 1848 and 1885. Page 264
4. Pastoral appointments; with estimated claims and actual receipts, as per Conference minutes of 1848. Page 266
5. Appointments, with estimates and receipts, as per minutes of 1886. 268
6. Conference appointments in 1887. 271
7. Non-effective Conference Ministers in 1848, and in 1886; and Local Preachers in 1886. Page 274
8. Sessions of the East Maine Conference. 276
9. Delegates to the General Conference. 277
10. Necrology of members of the East Maine Conference, 1848 to 1886. 278

*Pictures, and pages where inserted.*

Rev. W. H. Pillsbury, Frontispiece—	Bangor First Church—during the
Book II.	Conference session of 1887, 102
Rev. Geo. Pratt, in first 1000, Page 17	Rev. A. S. Ladd, 104
Bishop Davis W. Clark, 26	Rev. O. H. Fernald, 162
Hon. Micah J. Talbot, 38	E. Me. Conference Seminary
Rev. B. F. Tefft, 40	Buildings, 183
Rev. Seth H. Beale, 56	Rev. A. F. Chase, Ph. D., Prin-
Geo. Brooks, Orrington, 57	cipal of E. Me. Conf. Sem'y, 198
Rev. Chas. E. Libby, 92	Hon. Hiram Ruggles, Bangor, 200
O. C. Ward, Cherryfield, 97	Rev. A. S. Townsend, 228
	Rev. Wm. W. Marsh, 230

Note.—Should any of the pictures, as above listed, not appear in the book, the editor pleads irresponsibility for the failure.







ST. LUKE'S CHURCH  
SHOWING THE FREEMAN MEMORIAL PANELLING AND THE  
HEDTLER MEMORIAL REREDOS



October 10, 1931.

Dear Friends:—

This letter is to tell you about the St. Luke's Day Special Services. As you all know, we have not had a Church Fair for several years but have been holding 3 days of special services instead.

This year we are following out the same plan and are asking all to give through the Special Envelope what they might reasonably expect to spend at the 3 days Fair.

Faithfully yours,

J. EDWARD HAND

## **Program of Special Services**

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Friday, October 16, 7.30 p.m.

Special Preacher, Rev. Geo. L. Paine

Saturday, October 17, 10 a.m.

Holy Communion

Sunday, October 18, St. Luke's Day

8.00 a.m. Holy Communion

10.30 a.m. Morning Prayer and Sermon  
Preacher, Archdeacon Dennen

12 m. Church School

4.00 p.m. Confirmation  
Preacher, Bishop Sherrill



P. S.     You are cordially invited to the  
             ANNUAL GET-TOGETHER SUPPER  
             on THURSDAY, OCT. 15th, at 6.30 p. m.

J. E. H.

N. B.     Pray for the success of our Mission, which  
             will be held the week beginning November 29th.  
             The Mission Preacher will be the Right Reverend  
             Frank Du Moulin, D. D.

J. E. H.







